THE
DIDASCALIA APOSTOLORUM
IN SYRIAC

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THE DIDASCALIA APOSTOLORUM IN SYRIAC

EDITED FROM A MESOPOTAMIAN MANUSCRIPT WITH VARIOUS READINGS AND COLLATIONS OF OTHER MSS

BY

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INTRODUCTION.

THE Syriac text of the *Didascalia Apostolorum* was edited by Dr Paul de Lagarde from the Paris MS. No. 60, ff. 1—90, the only complete MS. of it hitherto known, and it was published at Leipzig in 1854, the issue being limited to 100 copies, so that it is now very difficult to obtain.

This work is of great importance in ecclesiastical history, being assigned to the third century, the first six books of the Apostolical Constitutions being an amplification of it, made a century later.

So long ago as 1857, Dr de Lagarde expressed the opinion that the *Didascalia* had its origin amongst the heretical sect of the Audæans. Dr Zahn, in the *Neue kirchl. Zeitschrift*, 11 (1900) p. 498 f. has the same idea with regard to that cognate work, the *Testamentum D. N. J. C.*, which has been lately edited by the Patriarch Rahmani. See also the statement of St Epiphanius quoted by Nau (*La Didascalie*, pp. 112, 162).

As the original Greek is unknown, and as no English translation of the Syriac has yet been published, I was induced to undertake one two years ago at the suggestion of the Rev. Canon F. E. Warren. My reason for editing the Syriac text as well is that the Paris Codex (Codex Sangermanensis) above mentioned no longer stands alone. Professor J. Rendel Harris, whilst in Mesopotamia a few years ago, succeeded in obtaining an accurate copy of an ancient Syriac MS., which he most kindly placed at my disposal, and from it my text is printed. It contains a long addition to Chapter III. which is not contained in Cod. Sang.; there is also a different arrangement of the text in Chapter VI.

I regret that a large gap has been left near the commencement, in f. 2 a; and f. 2 b seems to be entirely blank, but I have been able to supply this deficiency from Codex Sangermanensis.

Dr Harris also kindly lent me a fragment of the *Didascalia* of which he had obtained a copy from another MS. in Mesopotamia. I have called it Codex Harris 2. Unfortunately it only came into my hands when my text had been already printed, and I could not therefore incorporate its variants at the foot of the pages, but have had to print them in an Appendix. It contains two long passages which are neither in Codex

Sangerman. nor in Dr Harris's first codex, but the greater part of it belongs also to the portion of the Mosul Codex as published by Dr Arendzen in the *Journal of Theological Studies*, London, October 1901. We may hope that it is not a common incident that this persevering scholar was engaged in painfully deciphering the Malabar Codex, whilst I had at least the half of the text that he was reading with so much difficulty already in print a year previously, from a beautifully clear MS., and its sheets were lying in the University Press, waiting for the sequence.

I have given the variants of Codex Sangerman. at the foot of each page, and indicated it throughout under the initial *S.* I have compared Lagarde's edition carefully with this MS., and have supplied what he omitted, viz. the indications of its folios. The words which Lagarde has printed in brackets are in the MS. in a later hand. I have noted in the Appendix a few slight errors in his edition.

The other collations which I have made are from

1. *Testamentum D. N. J. C.* as edited by Rahmani. This only affects a few passages on pp. ܦܘ—ܨܕ, the beginning and end of which I have indicated in the text by * and †.

2. Lagarde, *Reliquiae Juris Eccles. Antiq.* from p. ܘ l. 13 to p. ܠܐ l. 17, also fragmentary. This I have indicated as *Rel.* These two fortunately come into the portion of our text which is not in Cod. *S.*

3. A MS. in the Cambridge University Library, No. 2023, ff. 169—204.

I regret that I only knew of the existence of this MS. on the publication of the Catalogue a year ago, and as I had at that time 104 pages of my work printed, I have put a collation of its first chapters in the Appendix, indicating it by the letter C, and the remainder will be found amongst the variants at the foot of the pages.

The letter C following a variant of S, means that in this variant C agrees with S; but where C precedes a variant, this denotes that the variant belongs to C alone. I have adopted a similar rule regarding the variants of the other MSS.

C is a paper codex, written apparently by two hands of the thirteenth century. It contains a collection of Ecclesiastical Canons. The extracts from the *Didascalia* begin on f. 169 a and are prefaced by the words ܡܢ ܕܕܝܕܣܩܠܝܐ ܐܘܟܝܬ ܡܠܦܢܘܬܐ ܕܬܪܥܣܪ ܫܠܝܚܐ ܩܕܝܫܐ ܘܬܠܡܝܕܐ ܕܦܘܠܘܣ: Each extract is introduced by the words ܘܡܦܩܬ ܡܠܟ or by ܘܬܘܒ ܡܠܦ, and frequently ends with ܘܫܪܟܐ.

4. A portion of the Malabar MS. (Cambridge Oo. 1. 2. ff.) deciphered and published by the Rev. J. P. Arendzen, Ph.D., in the *Journal of Theological Studies* for October 1901, with the help of photographs of the Mosul Codex, furnished to him by Monsignor Rahmani, Uniat Patriarch of Antioch; these two MSS. being found by Dr Arendzen to be practically identical. This consists of the "Teaching of the Twelve Apostles," and I have indicated it by the letter *M*.

5. A MS. in the Museo Borgia, of which I have been kindly furnished with a collation by M. le Professeur Nau, of Paris, and with photographs by Monseigneur Graffin. This MS. is inferior to Codex Sangerman., and I have given its variants only where they differ both from my text and from S or others, indicating them by the letter *B*.

6. A quotation from a MS. in the British Museum, Add. 12,154, on f. 56 r. ll. 12—22. It begins as on page ܡܩܒ note g, l. 13, ܒܥܠܬ ܗܟܝܠ, to l. 20, ܡܪܢ. This MS. is on vellum, the writing being good strong Estrangelo of the end of the 8th or beginning of the 9th century. Its contents are miscellaneous. The quotation is prefaced by the words ܡܢ ܕܕܝܕܣܩܠܝܐ ܕܫ̈ܠܝܚܐ ܡܠܠܬܗ ܕܡܪܢܐ. I have indicated its variants by the letter *L*.

There are many quotations from the Canonical Scriptures, and a few from apocryphal writings. Those from the Old Testament invariably point to the Septuagint as their source. It is specially interesting to observe that whilst some of those from the Gospels are derived from the Peshiṭta only, and others agree with both the Peshiṭta and the Old Syriac, there are a few in which the influence of the more ancient version can be distinctly seen. These are:

Matt. v. 20[1], Didascalia p. ܟܗ. ܐܢ ܠܐ ܬܬܝܬܪ ܙܕܝܩܘܬܟܘܢ. ܡܢ ܕܣܦܪ̈ܐ ܘܕܦܪ̈ܝܫܐ. ܠܐ ܬܥܠܘܢ ܠܡܠܟܘܬܐ ܕܫܡܝܐ.

Old Syriac, ܕܐܠܐ ܬܬܝܬܪ ܙܕܝܩܘܬܟܘܢ (ܝܬܝܪ + Cureton) ܡܢ ܕܣܦܪ̈ܐ ܘܦܪ̈ܝܫܐ ܠܐ ܬܥܠܘܢ ܠܡܠܟܘܬܐ (ܕܫܡܝܐ + C)

Peshiṭta, ܕܐܠܐ ܬܬܝܬܪ ܟܐܢܘܬܟܘܢ ܝܬܝܪ ܡܢ ܕܣܦܪ̈ܐ ܘܦܪ̈ܝܫܐ. ܠܐ ܬܥܠܘܢ ܠܡܠܟܘܬܐ ܕܫܡܝܐ

Matt. x. 5, Didascalia p. ܨܒ. ܒܐܘܪܚܐ ܕܥܡ̈ܡܐ ܠܐ ܬܐܙܠܘܢ

[1] This passage occurs in a dilapidated part of the Sinai Palimpsest, but it has clearly ܙܕܝܩܘܬܟܘܢ. This was detected by Mr Burkitt from one of Mrs Lewis's photographs, and was verified by Mrs Lewis herself during our visit to Mount Sinai this year.

O. S. Sinai Palimpsest (Cureton wanting) ܒܐܘܪܚܐ ܕܚܢ̈ܦܐ ܠܐ ܬܐܙܠܘܢ

Peshitta ܒܐܘܪܚܐ ܕܥܡ̈ܡܐ ܠܐ ܬܐܙܠܘܢ

Matt. xviii. 6, Didascalia p. ܡܚܝ ܦܩܚ ܠܗ ܘܦܐܐ ܠܗ ܕܪܚܝܐ ܗ̇ܝ ܚܡܪܬܐ
ܬܬܠܐ ܒܨܘܪܗ ܘܢܬܛܒܥ ܒܝܡܐ

Old Syriac, ܦܩܚ ܗܘܐ ܠܗ ܕܬܗܘܐ ܪܚܝܐ (C ܬܠܝܐ) ܪܚܝܐ ܕܚܡܪܐ ܒܨܘܪܗ
ܘܢܬܛܒܥ ܒܥܘܡܩܐ (C ܒܥܘ̈ܡܩܘܗܝ) ܕܝܡܐ

Peshitta, ܦܩܚ ܗܘܐ ܠܗ ܕܬܗܘܐ ܬܠܝܐ ܪܚܝܐ ܕܚܡܪܐ ܒܨܘܪܗ: ܘܢܬܛܒܥ
ܒܥܘ̈ܡܩܘܗܝ ܕܝܡܐ.

Matt. xix. 4, Didascalia p. ܡܟܕ. ܕܗ̇ܘ ܕܒܪܐ ܡܢ ܩܕܝܡ ܕܟܪܐ ܘܢܩܒܬܐ ܐܝܟ
ܕܒܪܐ.

O. S. ܕܡܢ ܕܥܒܕ ܠܕܟܪܐ (C + ܡܢ ܒܪܫܝܬ) ܐܦ ܠܢܩܒܬܐ ܗܘ ܥܒܕ

Peshitta ܕܗܘ ܕܥܒܕ ܡܢ ܒܪܫܝܬ ܕܟܪܐ ܘܢܩܒܬܐ ܥܒܕ ܐܢܘܢ

John xiii. 6, Didascalia p. ܩܠ, note. ܘܐܪܡܝ ܡ̈ܝܐ ܒܠܩܢܐ ܕܡܫܝܓܬܐ

Old Syriac (Cureton wanting) ܘܢܣܒ ܡ̈ܝܐ ܐܪܡܝ ܒܠܩܢܐ ܕܡܫܝܓܬܐ

Peshitta ܘܐܪܡܝ ܡ̈ܝܐ ܒܡܫܝܓܬܐ

Matt. xxvi. 23, Didas. p. ܩܡܗ as O. S. ܗ̇ܘ ܕܨܒܥ ܐܝܕܗ ܥܡܝ ܒܠܓܬܐ

Prof. Edmund Hauler published two years ago at Leipzig fragments of a Latin translation of the *Didascalia* from a palimpsest at Verona, of the fourth century. The upper writing of the MS. belongs to the eighth century, and contains the Sentences of Isidore of Seville. The decipherment of the lower script must have been a laborious work, and it is satisfactory to find such a close agreement between the Latin and the Syriac.

Last year, also, a translation into French has appeared by M. le Professeur F. Nau, of the Catholic College in Paris, published *seriatim* in the *Canoniste Contemporain*, and now republished in a separate form. I have compared M. Nau's translation with my own, and in very few points indeed have I ventured to differ from him. His accuracy and penetration are beyond praise. I desire once more to thank him for his collation of Codex Borgia: and my gratitude is due also to Monseigneur Graffin for the photographs of that MS.; to Dr Eberhard Nestle of Maulbronn, and to my sister, Mrs Lewis, for their assistance in the revision of my proofs; and to the readers and printers of the University Press, for the care with which they have executed their troublesome work.

M. D. G.

NOTES.

Page ܐ, lines 19, 20, cf. Rahmani, *Testamentum D. N. J. C.* p. 2, l. 3 ܟܕ ܥܠܝܗܘܢ ܕܐܪܒܥܝܢ ܬܠܡܝܕܘܗܝ ܕܦܪܘܩܢ.

Page ܒ, note c, ܢܨܒܬܐ ܕܐܠܗܐ ܘܟܪܡܐ ܓܒܝܐ ܕܥܕܬܗ ܩܬܘܠܝܩܐ. This is quoted by St Epiphanius, *adv. hæreses*, κατὰ Σευηριανῶν (ed. Basiliensis, p. 170), "*καὶ οἱ ἀπόστολοί φασιν ἐν τῇ διατάξει τῇ καλουμένῃ, ὅτι φυτεία θεοῦ καὶ ἀμπελὼν ἡ καθολικὴ ἐκκλησία.*"

Page ܓ, l. 9 ܕܡܙ̈ܡܘܪܐ. It is curious that the Bodleian Codex of the Apostolical Constitutions has also Ψαλμῶν instead of Ἀριθμῶν, as Dr Nestle tells me.

Page ܟܐ, ll. 5–13. These discourses of John and Matthew are almost identical with the commencement of the Διδαχή.

Page ܟܗ, l. 1 ff. The *Doctrine of Addai* is also contained under the title *Doctrine of the Apostles* in Cureton, *Syriac Documents*, 1864, pp. 24 ff. with notes on p. 166 ff.

In Lagarde's *Reliquiae juris ecclesiastici antiquissimae graece*, pp. 89—92, will be found a translation into Greek of this portion of the *Didascalia*, as far as to page ܠܐ, l. 17, inclusive.

Lagarde has also translated the first six books into Greek for Bunsen (see *Christianity and Mankind*, vol. vi.). For quotations from the *Didascalia* in the works of St Epiphanius (obiit 403) see this work of Bunsen, pp. 41, 42.

Page ܠܕ, l. 4. The mention of "a Nestorian" in this place would make us doubt the high antiquity of the *Didascalia*, if we had any grounds for supposing the ܡܫܠܡܢܘܬܐ to be an integral portion of it.

Page ܢܕ, l. 18 ܘܡܒܒܘܩܝܐ. For this addition in Ezekiel xxxiv. 4 read an article by Dr Eberhard Nestle in the *Zeitschrift für N. T. Wissenschaft* (ed. Preuschen), for 1900, p. 176.

Page ܢܗ, l. 22 ܘܫܠܡܗ̈ܘܢ. This addition in the Lord's Prayer is also found on the margin of the Pococke MS. (Bodleian 10) and it is the reading of the Acts of Thomas (see *Encyclopaedia Biblica*, 2818, § 4), though not in the ancient form of those contained in the Sinai Palimpsest.

Page ܢܛ, l. 19 ܒܩܘܩܡܐ ܕܢܚܫܐ. This addition to 2 Chron. xxxiii. 11 has hitherto been known only from the *Chronicon* of Bar Hebræus (see ed. Bruns, and

Kirsch, p. 26, or ed. Bedjan, p. 27) and from Anastasius on Psalm vi. (see Wace, *Apocrypha*, vol. ii. p. 363).

The Jewish Targum on 2 Chron. xxxiii. 11 says that Manasseh was confined in a מולות נחשא = a mule of brass. This is supposed by Dr Nestle to be a mistake for מולת = zodiac. He has just published an explanation of this word in the *Zeitschrift f. d. alttest. Wissenschaft.* I understand him to mean that it was a brazen bull, representing the constellation Taurus, in which the unfortunate king was enclosed.

Page ܟܗ, l. 1 ܘܡܠܠ ܡܢܫܐ ܐܠܗܘܗܝ. Here ܡܠܠ, like the Arabic كلم, takes the accusative after it.

Page ܡܒ, l. 3, note c. Mary is called in Cod. S the *daughter* of James, as in the Lewis Palimpsest and in the Palestinian Syriac, Mark xvi. 1.

Page ܣܡ, l. 10 ܐܣܝܪܝܢ, where Cod. S has ܚܒܝܫ. ܣܘ̈ܢܩܗܘܢ strongly suggests ܐܣܝܪܝܢ, which, however, is incorrect in this passage. Dr Nestle thinks that the translator has read δεδεκότας instead of δεδωκότας (as in Codex Alexandrinus), that the scribe of Cod. S has corrected it, and therefore our text is the more original.

Page ܪܐ, l. 8 ܒܢܘܪܐ ܕܠܥܠܡ ܗܘ ܕܛܝܒ ܐܒܝ ܠܣܛܢܐ ܘܠܡܠܐܟܘܗܝ. This is the reading of Codex D, of many Old Latin MSS., of Irenæus, Origen, Cyprian and others; and nearly the same as that of Justin and others.

ERRATA IN LAGARDE'S EDITION.

Page 33, line 4, *for* ܠܡܥܬܪܢܐ *read* ܠܡܥܬܪܢܐ

" 36, " 18 " ܘܐܡܡܘܢ " ܘܐܡܡܘܢ (p. ܟܐ, note i)

" 37, " 4 " ܫܡܫܐ " ܫܡܫܐ (p. ܟܘ, note f)

" 38, " 13 " ܚܒܪ " ܚܒܪ

" 40, " 3 " ܘܢܒܕܘܢ " ܘܥܒܕܘܢ

" 43, " 17 " ܕܢܓܠܘܢ " ܕܡܢܓܠܘܢ

" 64, " 7 " ܒܒܝܬܗ " ܒܒܝܬܗ (p. ܡܛ, note g)

" 70, " 21 " ܬܢܬ " ܐܢܬ (p. ܢܓ, note k)

" " " 26 " ܐܢܬ " ܐܢܬ (p. ܢܓ, note s)

" 77, " 5 " ܒܪܫܡܝܬܐ " ܒܪܫܡܝܬܐ

" 96, ll. 6, 7 the inserted ܝ is not in the MS.

" 119, line 17, *for* ܕܒܬܘܢ *read* ܕܒܬܘܢ

CORRIGENDA.

Page ܗ, l. 11 ܬܒܕܪ] S ܬܒܕ

„ ܝܗ, note a, *for* ܬܬܕܒܩܘܢ *read* ܬ[ܬ]ܕܒܩܘܢ

„ ܠܘ, l. 6 ܕܚ̈ܢܢܐ] S ܕܚܢܢܐ

„ ܩܗ, note b, *for* ܡܕܒܒܪ̈ *read* ܡܕܒܒܪ̈

„ ܩܡ, note l, + C

„ ܪܠܕ, l. 7 ܘܢܒ̈ܙܘܢ] + S ܘܢܒܙܘܢ

In a MS. in the Cambridge University Library, Add. 3283 (paper, Carshuni, A. Gr. 1989 = A.D. 1678) a *Nomocanon* of Abu Isḥāḳ, Hibatu 'llāh ibn Abi 'l Faḍl, commonly called Ibn all 'Assāl, in an account of works consulted by the author, there occurs on f. 7 the following passage:

f. 7 a, col. b, line 11 والكتاب الثالث الموسوم بالدسقالية اى التعاليم تضمن انه اجتمع على وضعة بايرشليم.

الرسل الحواريون الاثنعشر . والرسول السماوى بولس . ويعقوب بن يوسف. المسمى اخا الرب . اوّل اساقفة يروشليم . وهو كتاب مشحون علوما . مملو فرايض الالهية مفعم احكاما روحانية . وبعضها عالمية . واكثر ما تضمنه . استشهادات من الانجيل المقدس . ومن كتب العتيقة . وعدة ابوابه فيه تسعة وثلاثون باباً

f. 7 b والرمز عليه فى هذا الكتاب بثلث احرف . وهى دسّق اى دسقالية واذا اردت المقابلة عليه . بما ينسب اليه . فى هذا الكتاب فلا تجعل عمدتك . فى كله شرح صدور ابواب الفصل . كل اطلبه فى المنسوب اليه فى هذا الكتاب. فانك تجده اما فى وسطه . واما فى اخره . وكذلك افعل فى جميع ما يشكل عليك من هذا الوجه . فى قوانين الملوك وغيرها . وهذا الكتاب عنى باخراجه القبط خاصّة دون غيرهم وليس فيه ما تنفيه البيعة . ولا ما يباين صحف الشريعة . كل جميعه لا يمكن احد من اولاد البيعتين الملكية والنسطورية . ولا من ابايهم القدح فيه . ولا الطعن عليه . لمطابقة ما وقع الاتفاق عليه من القوانين الرسولية . والمجامع المتفق عليها فى البيع الثلاثة . ولما استشهد فيه بكتب الاصول العتيقة والجديدة

CHAPTER XXI.

Page ܩܠܛ, l. 8 ܡܬܠܡܕܢܐ to ܠܟܪܣܛܝܢܐ, five leaves being cut out.

From f. 205 a to f. 211 b l. 3 are canons as published by Lagarde in *Reliquiae Juris Ecclesiastici Antiquissimae* (Leipzig, 1856) pp. ܢ—ܢܛ. This does not come within the scope of the present work.

The rubrics are as follows:

f. 205 a ܡܛܠ ܥܡܘܕܝܐ ܘܡܠܐܟܐ ܕܡܕܒܪ̈ܢܐ ܘܕܒܪ̈ܢܘܬܐ

f. 206 b ܡܛܠ ܡܐܬܝܬܗ ܕܐܟܠܘܢܝ̈ܐ,
ܡܛܠ ܐܬܘ̈ܬܐ ܕܢܣܝܬܗ ܘܕܡܘܬܗ ܕܐܟܠܘܢܝ̈ܐ,
ܡܛܠ ܗܘ ܕܡܩܪܒ ܠܗ ܙܒܢܐ ܕܕܝܢܐ

f. 207 a, on margin ܡܢܐ ܐܬܘ̄ ܕܕܝܢܐ ܘܥܕܟ

f. 207 b ܡܛܠ ܗܘ ܕܫܡܥܘܢ ܟܐܦܐ ܠܟܪܣܛܝܢܐ ܘܐܬܝܗܒܬ ܠܟܗܢ̈ܘܬܐ.
ܬܘܒ ܕܐܡܪܬ ܗܘ ܕܒܬܪ ܫܡܥܘܢ. ܘܐܡܪܬ ܕܐܠܗܐ ܘܐܠܗܐ
ܢܦܫܐ ܕܥܒ̈ܠܬܗ

f. 208 a ܡܛܠ ܡܥܡܕ̄ The canon which follows is similar to that on pp. ܡܘ, ܡܛ.

f. 209 a ܡܛܠ ܗܢܘܢ ܕܡܬܬܘܣܦܝܢ ܐܝܟ ܠܒܥܠܬܐ, ܡܛܠ ܒܬܘܠܘܬܐ

f. 209 b ܡܛܠ ܙܘܓܐ, in marg. ܡܢ ܒܬܪ ܕܬܒܘܥ ܕܡܠܟܘܬܐ

f. 210 a ܡܛܠ ܦ̈ܠܚܐ, ܡܛܠ ܙܢܝܬܐ ܘܐܣܛܪܘܓܐ ܘܪܘܐܐ

f. 210 b ܡܛܠ ܠܡܫܟܐ ܘܡܡܘܢܐ, ܡܛܠ ܕܪܘܡܒܘܬܐ, ܡܛܠ ܡܫܬܡܥܢܐ, ܡܛܠ ܫܪܘܬܐ,
ܡܛܠ ܗܢܘܢ ܕܢܦܩܝܢ ܡܢ ܥܠܡܐ

f. 211 a ܡܛܠ ܒܢ̈ܝܢܐ, on margin ܡܛܠ ܡܣ̈ܟܢܐ

f. 211 b ܫܠܡܐ ܕܬܠܬܐ̈ ܕܫܠܝܚܐ ܕܡܠܟܝܢܘܢ: ܡܫܝܚ ܐܡܝܢ then follows as on p. ܟܐ, l. 1 ending on f. 214 b with the words ܡܢܗܘܢ ܐܝܬ ܡܕܡ̈ܪ, as on p. ܟܗ, l. 17.

CHAPTER XIII.

From p. ܩܢܕ, l. 1, C f. 198 a ܘܠܐ ܬܚܘܡܘܗܝ to l. 19 ܐܬܡ

From p. ܩܢܗ, l. 16, C f. 198 b ܐܢܒܝܐ to p. ܩܢܘ, l. 2 ܠܟܘܢ. In marg. ܡܠܠ ܐܘܪ̈ܚܬܐ

From p. ܩܢܙ, l. 16 ܟ̇ܠܟܘܢ to p. ܩܢܚ, l. 2 ܟ̇ܠܗܘܢ

From p. ܩܢܚ, l. 15 ܡܘܡܬܘܢ to l. 18 ܡܓܒܝܢ. In marg. ܡܠܠ ܒܠܠܟܐ

CHAPTER XIV.

Page ܩܢܛ, on margin near l. 18 ܡܠܠ ܐܪ̈ܡܠܬܐ ܡܠܠ ܗܘܐ ܐܠܘܗܬܐ
ܕܢܘܗܪܬܐ ܢܩܝܢ

From p. ܩܢܛ, l. 18, C f. 199 a ܐܪ̈ܡܠܬܐ to p. ܩܣ, l. 3 ܗܘ̇

CHAPTER XV.

From p. ܩܣܐ, l. 18 ܐܘ̇ to p. ܩܣܒ, l. 11 ܐܢܘܢ. In marg. ܡܠܠ ܠܩ̈ܛܝܬܐ

From p. ܩܣܓ, l. 5, C f. 199 b ܡܬܠܟܝܢܐ to l. 9 ܒܘܡܗ

CHAPTER XVII.

From p. ܩܣܕ, l. 12 ܕܡܣܬܒܪܐ to p. ܩܥ, l. 3 ܡܬܒܝܢ

CHAPTER XVIII.

From p. ܩܥ, l. 4, C f. 200 b ܫܘܒܚܐ to p. ܩܥܕ, l. 15 ܬܠܗܐ

CHAPTER XIX.

From p. ܩܥܗ, l. 8, C f. 203 a, l. 14 ܒܢܫܡܠܝܢܐ to p. ܩܥܘ, l. 4 ܐܣܘܪ̈ܐ

From p. ܩܥܙ, l. 1 ܐܢܫܝܢ to l. 5 ܠܗ

From p. ܩܥܛ, l. 5 ܐܢܫ ܟܠ to l. 12 ܒܡܫܡܫܢܘܬܐ

CHAPTER XX.

From p. ܩܦ, l. 6, C f. 204 a ܡܛܠ to p. ܩܦܐ, l. 1 ܘܠܓܡܗܬܬܐ

From p. ܩܦܒ, l. 11, C f. 204 a ܫܒܝܐ to l. 14 ܠܗ

From p. ܩܦܓ, note b, l. 8 ܡܫܬܡܫܝܢ to l. 2 ܕܐܠܗܐ

From p. ܩܦܓ, l. 7 ܟܠ ܚܕ to note l, l. 3 ܠܫܠܝܚܐ

ܐܢܫܝܢ] ܐܢܫܘܢ || l. 11 ܒܡܘ] ܒܡܢ || l. 12 ܘܐܢܫܘ ܕܡܠܬܢ] ܡܠܬܢ ܘܐܦ ||
l. 14 ܐܟܣܢܝܐ] ܐܟܣܢܝܐ ܘܐܟܣܢܝܐ. ܒܒܢ || l. 16 ܬܠܬܐ ܐܘ] ܘܬܠܬܐ || l. 17
ܓܠܐ] ܬܠܬܐ ܡܠܬܐ || ll. 17–22 om. ܡܠܬܐ......ܡܝܬܢܝܐ

Page ܝ, C agrees with S in notes a, c, e, f, g, h, i, j, k, l, m, n.
l. 3 om. ܠܡܠܟܐ || l. 7, C f. 196 b om. ܡܫܚܠ || l. 10 ܫܠܡ] ܘܫܠܡ || l. 11 ܐܢܬܘܢ]
ܐܢܬ || l. 12 ܒܥܕܢܐ] B ܢܦܫܢ || l. 14 om. ܠܥܠܡܐ || l. 15 ܐܠܗܘܢ]
ܥܠܝܗܘܢ B || l. 20 om. ܫܠܡ

Page ܝܐ, C agrees with S in notes a, b, c
l. 3, C f. 197 a ܘܐܡܪܬܘܢ] ܘܐܡܪܝܢ || l. 10 ܡܢܝܢ] ܡܢܝܢ

From Chapter XI. the variants of C are incorporated in the notes at the foot of each page. It will therefore be necessary to do little more than indicate the passages contained in it.

Page ܝܒ, l. 15 ܕܟܪܘܬܐ] B ܕܟܪܘܬܐ

Page ܝܓ, l. 10 ܡܠܟܘܬܟ] B ܡܠܟܘܬ || l. 19 ܕܫܡܝܐ] B ܕܫܡܝܐ

Page ܝܘ, l. 12 ܐܬܚܫܒܘ] B ܐܬܚܫܒܘ || note j ܕܐܬܬܩܪܝ] B ܕܐܬܬܩܪܝ

CHAPTER XI.

C rubric ܕܠܐ ܡܬܦܠܓ ܩܘܪܒܢܗ ܕܐܘܟܪܝܣܛܝܐ ܐܝܟ ܝܘܠܦܢܗ

Page ܝܙ, l. 1, B om. ܢܗܘܘܢ || l. 14 ܘܐܦܪܘܫܘ] B ܘܐܦܪܘܫܘ

Page ܟܐ, l. 5, B om. ܗܘ || note d, l. 3 ܡܬܬܕܝܢ ܡܬܬܕܝܢܝܢ] B ܡܬܬܕܝܢ ܡܬܬܕܝܢܝܢ

Page ܟܒ, note c, l. 12 ܕܡܬܬܚܡ] B ܕܡܬܬܚܡ

Page ܟܓ, note, l. 15 ܕ[ܕ]ܡܘܕܥܐ] B ܕܕܡܘܕܥܐ

Page ܟܗ, l. 2 ܐܡܒܘ] B ܐܬܒܘ

From p. ܟܗ, l. 13 ܬܘܒ to p. ܟܘ, l. 10 ܐܢܫܝ

From p. ܟܙ, l. 3, C f. 197 b ܡܝܬܢܝܐ to l. 8 ܒܬܘܗܘܢ

CHAPTER XII.

From p. ܟܚ, l. 9 ܘܬܘܒ to l. 12 ܕܡܝܬܐ

From p. ܟܐ, l. 7 ܠܒܪ ܗܘ to l. 17 ܕܫܠܝܚܐ

Page ܟܐ, C agrees with S in notes g, i, j, l, m, o.

l. 7 ܠܒܪ] ܕܡܢ || l. 11 ܒܫܒ̈ܬܐ] ܒܫܒܐܬ

Page ܟܒ, l. 18 ܕܡܬܪܘܢܝܢ] B ܕܫܪܐܘܘܢܝܢ

Page ܟܓ, l. 1 ܘܡܚܪܒܝܢ] B ܘܡܚܪܒܝܢ

From p. ܟܓ, l. 16 ܐܠܐ to p. ܟܘ, l. 12 ܠܐܦܝܣܩܘܦܐ

Page ܟܓ, C agrees with S in notes o, p, q.

l. 16, C f. 194 a ܕܚܢܝܢ] ܕܐܚܢܝܢ

Page ܟܗ, C agrees with S in notes a, b, c, d, e, h, j, k, m.

l. 4 ܠܪܘܚܐ] ܠܕܝܘܚܐ || l. 8 ܡܦܪܩܢܐ] ܡܦ̈ܪܩܢܐ || ll. 11–14, C f. 194 b ܕܐܡܪ ܕܐܘܢܓܠܝܘܢ ܕܐܡܪ] ܕܟܬܒ......ܐܡܪ || ll. 15–18 om. ܡܢܗ...ܗܘ || note h ܠܐܪܘܬܐ] ܠܪܘܬܐ

Page ܟܘ, C agrees with S in notes a, b, d, f, g, h, i, k, l.

l. 2 ܕܐܚܐܢܘܬܐ] ܕܐܚܐܢܘܬܐ *sic* || l. 5 ܘܡܬܪ̈ܥܝܢ] ܘܡܬܪ̈ܥܝܢ || l. 6 ܗܢܘܢ] ܠܒܪ ||

l. 11 ܬܬܒܥܘܢ] ܬܬܒܥܘܢ || l. 13 ܒܬܘܬܒܗ] B ܒܬܘܬܒܗ

From p. ܟܙ, l. 1 ܐܠܐ to p. ܟܚ, l. 8 ܕܠܗ

Page ܟܙ, C agrees with S in notes a, b, d, e, f, g, h, i, k.

l. 1, C f. 195 a ܟܠܗ ܘܡܟܝܠ] ܟܠܗ ܘܡܟܝܠ || l. 4 ܕܬܐܒܝܢ] ܕܬܐܒܝܢ ||

l. 7 ܠܓܒܗ] ܠܓܒܗܘܢ || l. 9 ܦܘܩܕܢ] + ܐܡܝܢ || l. 14 ܕܐܡܪ] ܕܐܡܪ ||

l. 15 ܒܢܒ̈ܝܐ] ܒܢܒܝ || l. 17, C f. 195 b ܡܢܗܘܢ]+ ܡܢܗܘܢ || l. 18 om. ܠܒܪ ||

ll. 19–21 ܐܝܟ ܠܒܪ......ܒܢܝܢܐ

Page ܟܚ, C agrees with S in notes a, b, d.

l. 1 ܕܠܗܘܢ] ܕܠܗܘܢ *sic* || l. 2 om. ܗܢܘܢ || l. 4 ܕܡܫܡܫܝܢ] ܕܡܫܡܫܝܢ || l. 5 om. ܕܐܠܗܘܗܝ || l. 6 om. ܕܡܢ

CHAPTER X.

From p. ܟܚ, l. 14 ܦܩܘܕܐ to p. ܠܐ, l. 11 ܒܠܒܘܬܐ

Page ܟܚ, ll. 14–21, C agrees with S in notes k, m.

l. 22 B om. ܐܝܬ || ܘܡܬܠ] ܕܡܬܠ

Page ܟܛ, C agrees with S in notes a, c, d, f, g, h, j.

l. 1 om. ܡܢ ܐܢܫܐ || l. 2 ܐܝܟ ܐܦ] ܐܦܢ || l. 5 om. ܗܠܝܢ || l. 7, C f. 196 a

CHAPTER VIII.

From p. ܣܗ, l. 11 ܡܛܠ to p. ܣܘ, l. 4 ܒܚܒܘܒܝ̈ܢ

ll. 11–17 ܡܛܠ...ܘܐܬܪܓܠܬܐ] ܘܗܘ ܕܐܡܪܢܐ ܐܩܘܢܘܡܐ ܕܠܘܬ ܘܗܘܝܐ || ܒܩܘܡܬܐ] ܒܩܘܡܬܐ || l. 20 ܕܐܝܟ ܗܘ || l. 19 ܐܡܪܝܢ] ܐܡܪܝܢ ܕܐܬܪܓܠܬܘܢ ||
l. 21 ܐܝܟ] ܐܡܪܝܢ ܗܘ || om. ܟܠܗ̈ܝܢ

Page ܣܘ, C agrees with S in notes a, b, C f. 192 a, c, d, e, g, h, i, j, k.

l. 3 ܘܡܢܗܘܢ] ܡܢܗܘܢ

Page ܣܙ, C agrees with S in notes a, (b above line), c, e, f, g, i, j, k.

l. 5, C f. 192 b ܒܡܫܝܚܐ] ܡܫܝܚܐ || l. 6 ܕܒܪܢܫܘܬܐ] ܕܐܢܫܘܬܐ || l. 11 om. ܗܘܘ ||
l. 13 ܢܦܫܬ] ܢܦܫܬ || l. 15 om. ܡܫܝܚܐ || ܠܡܡܠܘ] ܠܡܡܠܘ *sic* ||
l. 19 ܘܠܐܬܪܓܠܬܐ] ܘܡܬܪܓܠܝܢ (B ܠܡܬܪܓܠܘ) || ll. 19, 20 om.
ܘܡܫܡܠܝܘܬܗ...ܘܡܫܡܠܝܘܬܗ || l. 22, C f. 193 a om. ܗܠܝܢ || om. [1]ܐܢܬܘܢ ||
om. [2]ܐܢܬܘܢ to p. ܣܚ, l. 2 ܕܐܠܗܐ

From p. ܣܚ, l. 7 ܡܬܠܝܐ to l. 20 ܕܫܘ̈ܝܐ

Page ܣܚ, C agrees with S in notes g, h, i, j, k, m, n, o.

l. 17 ܕܐܦܝܣܩܘܦܘܬܐ] ܕܐܦܝܣܩܘܦܘܬܐ *sic* || ܕܬܬܬܪܘܢ] ܕܬܬܪܘܢ ||
l. 18 ܡܢܗ] + ܡܪܢܐ || l. 20, C f. 193 b ܘܚܢܢ] ܘܚܢܢ *sic*

From p. ܣܛ, l. 4 ܘܡܫܠܡ to l. 6 ܐܢܫ

Page ܣܛ, C agrees with S in notes g, h.

l. 4 ܕܡܫܡܫܬܗܘܢ] ܕܡܫܡܫܬܗܘܢ

CHAPTER IX.

Page ܥܐ, ll. 7–18 ܡܛܠ ܐܝܟ ܕܐܡܪ ܘܡܫܝܚܐ ܘܡܣܬܒܪܢܐ] ܫܡܥܬܐ......ܫܡܥܝܢ

From p. ܥܒ, l. 15 ܡܬܠܝܐ to l. 19 ܠܗܘܢ

Page ܥܒ, l. 17 om. ܠܗ ܡܬܐܡܪ ܡܢ ܗܘܘ̈ܢ || ܡܫܝܚܝܘܬܐ] ܡܫܝܚܘܬܐ ||
l. 18 om. ܗܘܝܐ ܡܫܝܚܐ ܠܗܘܢ

Page ܥܓ, l. 9 ܕܐܠܗܐ] B ܐܠܗܐ

Page ܥܕ, l. 4 ܟܠܗ] B ܐܝܟ ܠܗ

Page ܥܗ, l. 11, B om. ܐܢܬܘܢ .... ܘܡܫܝܚܐ

C f. 190 b ܡܢܪܐ] ܐܠܗܐ || l. 15 ܘܐܬܦܣܪܘ] ܘܐܬܦܣܪ || note h om. ܗܢܘܢ

Page ܟܒ, C agrees with S in notes a, b, d, f, g, h, i, j, l, n, o.

l. 4 ܗܘ ܡܫܝܚܐ ܠܡܬܒܥܘܬܐ] ܠܬܒܥܬܐ ܗܘ ܡܫܝܚ || ܕܐܡܪܬ] ܕܐܡܪ ||
l. 9, C f. 191 a ܘܐܦ] ܐܦ || l. 13 ܕܕܠܒܟܐ] ܕܠܒܟܐ || ܥܒܕ] ܥܒܕ ||
l. 16 ܢܝܫܐ] ܢܝܫܗ || l. 21 ܗܘ ܕܐܬܚܙܝ] ܗܘ ܕܐܬܚܙܝܘܗܝ

Page ܟܓ, C agrees with S in notes a, b, c, d, e, f, h.

l. 2 ܘܐܡܪ] + ܠܗ || l. 8, C f. 191 b ܡܢ ܚܕܐ] ܡܢ ܚܕܐ

From p. ܟܓ, l. 15 ܡܠܝܠܐ C f. 186 b, l. 19 to p. ܟܕ, l. 17 ܠܥܡܐ

Page ܟܓ, C f. 187 a, C agrees with S in note n.

l. 16, C f. 187 a om. ܐܡܪ || ll. 16—19 om. ܕܡܢܐ.... ܗܠܝܢ || l. 21 ܠܟܘܢ] ܠܟܘܢ || l. 21 ܒܐܘܪܚܐ] ܒܐܘܪܚܬܐ

Page ܟܕ, C agrees with S in note a.

l. 1 ܠܟܘܢ] ܠܟܘܢ || ll. 2–16 om. ܘܠܐ ܬܦܘܩܐ......ܕܡܢܗܘܢ || l. 16 ܡܢܟܐ] ܡܠܟܐ ܡܠܐܟܐ || ܐܢܬ ܕܡܢܐ ܠܡܢܐ + ܘ [ܐܟܢܐ || ܡܠܐܟܐ ܡܢܟܐ || l. 20 om. ܐܢܐ

From p. ܟܗ, l. 17 ܥܒܕܘ to p. ܟܚ, l. 7 ܠܗ

Page ܟܗ, C agrees with S in note o.

l. 12 ܐܢܫܐ] B ܐܢܫܐ || l. 15 ܘܦܘܩܢ] B + ܗܘܘ || l.18 ܡܢܗܘܢ] + ܐܘ

Page ܟܘ, C agrees with S in notes a, c, e, l, n.

l. 2 ܒܢܦܫܗ] ܒܢܦܫܗ *sic* || ll. 3, 5 om. ܕܐܢ..... ܟܠ || ll. 7—16 om. ܘܬܘܒ...ܕܡܢܗܘܢ

Page ܟܙ, C agrees with S in notes a, b, d, e, f, g, h, j, k, l, n, o, q.

l. 1, B om. ܕܗܠܝܢ || ܐܘ] B + ܗܘܘ || l. 3, C f. 187 b ܘܐܫܬܥܝ] ܘܐܫܬܥܝ ||
l. 8 ܕܡܘܬܒܗ] ܕܡܘܬܒܗ || l. 9 ܕܡܥܡܕܢܘܬܗ] ܕܡܥܡܕܢܘܬܗ || l. 11
ܣܒܪܗܘܢ] ܣܒܪܗܘܢ || l. 13 ܘܢܘܚܐ] + ܠܒܪ || note n ܕܐܡܪܬ] ܕܐܡܪܬ ||
l. 15, C f. 188 a ܫܡܥܘܗܝ] ܫܡܥܘܗܝ || om. ܠܗ ܘܫܡܥܘ || l. 16 om.
ܘܐܫܬܡܥܘܗܝ.... ܡܢܗܘܢ || l. 19 om. ܡܢܗ

Page ܟܚ, C agrees with S in note a, *sine uncis*, j.

l. 3 om. ܕܡܠܟܘܬܐ || l. 5 ܘܡܢܚܡܢܘܬܗ] ܘܡܢܚܡܢܘܬܗ || l. 6 ܕܬܫܒܘܚܬܐ]
ܕܬܫܒܘܚܬܐ

Page ܥܕ, C agrees with S in notes a, b, c, f, h, i, l, m, o, p, q, s, t, u.

ll. 3–4, C f. 186 b om. ܘܡܢ .... ܒܡܕܒܪܐ || l. 6 ܕܐܝܟܢܐ] ܐܝܟܢܐ || l. 14 ܘܚܒܪܐ] ܘܚܒܪܐ || l. 15 om. ܘܠܐܢܫܐ .... ܐܢܬܘܢ

From p. ܥܗ, l. 16 C f. 188, ܘܐܦ l. 14 to p. ܥܘ, l. 8 ܥܡܗܘܢ

Page ܥܗ, C agrees with S in notes o, p, q, r.

l. 19 om. ܕܠܐ to p. ܥܘ, l. 17 ܢܦܩܘ

Page ܥܘ, C agrees with S in notes s, t, v, w.

l. 1 ܐܬܝܗܒܬ݂ܗ] B ܐܬܝܗܒܬ݂ܗ ܠܒܢܝ || l. 3 ܘܬܕܘܢܐ] B ܘܬܕܘܪܐ || l. 20, C f. 188 b ܗܦܟܘ] ܘܗܦܟ || l. 21 ܬܫܡܠܝܘܢ] ܬܫܡܠܘܢ *sic* || l. 23 ܥܡܗܘܢ] ܥܡܗܘܢ

Page ܥܙ, C agrees with S in notes a, b, c, f, g, h, i, k, l, m, o.

ll. 3, 4 ܕܠܐ ܢܦܫܐ ܡܢ ܒܪܬܐ] ܡܢ ܒܪܬܐ ܕܠܐ ܒܢܦܫܐ || note k ܡܠܟܘܬܐ] ܡܠܟܘܬܐ || l. 16, C f. 189 a ܦܘܩܕܢܐ] + ܡܢܗܘܢ || l. 18 ܥܒܕܘ] ܥܒܕܘ || l. 19 om. ܠܡܫܡܠ || l. 20 ܘܡܫܡܫܢܐ] ܐܝܟ ܡܫܡܫܢܐ || C in marg. ܡܠܡ

C in marg. ܡܠܬܐ ܕܫܠܐ ܕܡܬܩܪܝܐ ܐܢܘܬܐ. ܗܘ ܕܠܘܬ ܡܫܢܐ ܡܬܩܪܝܐ ܡܠܬܐ ܕܡܫܡܫܬܐ. ܘܗܘ ܠܗܘ ܕܒܚܕܝܐ ܥܒܝܪ ܠܗ ܡܢ ܕܒܪܝܫ. ܡܢ ܒܢܝ ܐܢܫܐ. ܘܐܢ ܕܝܢ ܕ[ܕ]ܫܠܐ. ܡܢܗ ܕܝܢ ܕܡܬܩܪܝܐ ܡܠܬܐ ܡܬܡܠܠ:

Page ܥܚ, C agrees with S in notes a, b, d.

l. 1 ܘܫܟܝܢ] ܘܫܟܢ || l. 2 om. ܘܥܒܕܐ ... ܐܝܬܝܗ || l. 4 ܘܟܢܐ] ܟܢܐ || ll. 6, 7 om. ܕܐܬܦܢܝܬ ... ܥܠܝܗܘܢ || om. l. 8 ܐܝܟ to p. ܥܛ, l. 17 ܕܒܠܐ || l. 16 ܘܠܥܠܡܝܢ] B ܘܠܥܠܡܝܢ || note g (ܕ)ܡܫܝܚܘܬܗ] B ܕܡܫܝܚܘܬܗ

Page ܥܛ, C agrees with S in notes k, l, m.

l. 18 B om. ܠܡܫܒܥܐ || l. 20, C f. 189 b ܠܗ] ܠܗ

Page ܦ, C agrees with S in notes a, (b in marg.), c, d, f, g, C f. 190 a, j, k, l, m, n.

l. 2 ܘܡܫܒܚܝܢ] + ܗܘܐ || l. 3 ܦܠܚܝܢ] + ܒܬܪܐܝܬ || l. 4 ܨܒܘ] + ܕܝܢܐ || l. 5 ܕܡܫܒܥܐ] ܗܕܐ || l. 8 ܕܐܝܬܝܗ] ܕܐܝܬܝܗ || om. ܬܫܡܫܬܐ || l. 11 ܣܓܕܬܐ ܕܝܘܠܦܢ] ܣܓܕܬܐ ܘܝܘܠܦܢ || l. 12 ܦܬܟܐ] + ܕܝܢ || C f. 190 a

Page ܦܐ, C agrees with S in notes b, c, d, f, g, h, i, j.

l. 1 ܘܡܫܒܚ] B ܘܡܫܒܚܝܢ || l. 2 ܝܗܒܘ] ܝܗܒ || l. 4 ܦܠܚܝܢ ܦܘܠܚܢܐ] ܦܠܚܐܢܝܬ ܕܡܫܥܒܕܝܢ ܡܫܒܥܐ || l. 9 ܘܬܦܢܐ] ܘܐܬܦܢܐ || l. 14

Page ܡܙ, C agrees with S in notes a, b, c, g, i.

l. 6 ܬܫܘܒܚܬ] ܬܫܒܘܚܬܐ B || l. 10 ܕܚܒܝܒ] + ܗܘܐ || l. 11, C f. 184 a om. ܐܝܟ ||
ll. 16–18 om. ܘܐܡܪܘ . . . ܥܒܝܕܢ || l. 19 ܒܡܠܬܐ] ܘܒܡܠܬܐ || l. 22 om.
from ܘܐܡܪܝܢ to p. ܡܚ, l. 19 ܐܢܬܘܢ

Page ܡܚ, C agrees with S in notes l, n, o.

l. 19 ܒܪܢܫܐ] ܒܪ ܐܢܫܐ || l. 20 ܒܒܝܬܝ] ܒܒܝ

Page ܡܛ, C agrees with S in notes a, c, d, e, j, k, l, m, n, o, r, t.

l. 2 ܠܡܫܒܚܘܬܐ] B ܠܡܫܘܚܐ || l. 6, C f. 184 b ܘܢܫܡܫܘܢ] + ܘܢܫܡܫܘܢ ||
ܘܠܬܫܡܫܬܗ] : ܘܢܫܡܫܘܢܬܐ ܕܝܠܗ || ll. 6–8 om. ܒܡܠܬܐ . . . . . ܡܫܒܚܝܢܐ ||
l. 8 ܡܫܒܝܚܐ ܢܫܒܝܚܐ] B ܡܫܝܚܐ ܫܝܚܐ || ll. 9, 10 om. ܕܝܠܗ......ܒܒܝܬܝ ||
l. 10 ܢܫܒܝܚܐ] B ܫܝܚܐ || l. 11 ܕܐܡܝܢ] ܐܡܝܢ || l. 15 ܕܠܐ] + ܡܠܝܠܐܝܬ ||
l. 16 om. ܗܫܐ || l. 17 om. ܠܗ || l. 18 ܬܬܒܥܠ] B ܬܬܒܥܠ

Page ܢ, l. 2, C agrees with S in notes a, b, d, e, *sine uncis*, f. g, i, j, k, l, m,
n, o, p, t, u.

l. 4 ܡܫܡܫܝܢ] B + ܗܘܐ || l. 5 ܕܐܝܟ] ܐܝܟ || l. 6 ܐܝܟܢܐ] ܘܠܐ ||
l. 7, C 185 a om. ܘܩܝܡܝܢ || l. 15 ܐܝܟ] ܘܐܝܟ || l. 16 ܘܥܡ] ܕܥܡ

Page ܢܐ, C agrees with S in notes a, d, g.

l. 3, C f. 185 b ܡܬܐܡܪܝܢ] ܡܬܐܡܪܝܢ the ܐ by a later hand || l. 4 ܐܝܬ ܗܘ]
ܗܘ || l. 5 ܕܝܠܗ] ܒܗ ܐܝܬ *sic* || l. 8 ܡܙܝܢܬܐ] ܘܡܙܝܢܬܐ || l. 14 ܗܘܐ] B ܗܘ ||
l. 20 ܕܬܬܗܘܐ] B ܕܬܬܗܘܐ

CHAPTER VII.

From page ܢܒ, l. 18 ܗܘܝܬ to p. ܢܓ, l. 20 ܕܕܒܪܐ

Page ܢܒ, C agrees with S in notes n, o.

l. 14 ܕܢܦܠܘܢ] B ܕܚܕ ܐܢܫ || l. 19 ܘܥܒܪܐ] ܘܥܒܪܐ || ܕܕܘܒܪܬܟ] ܕܘܒܪܬܟ

Page ܢܓ, C agrees with S in notes a, b, d, k, l, m.

l. 3 ܘܕܘܒܪܝܟ] ܘܕܘܒܪܟ || l. 8, C f. 186 a om. ܢܗ || ll. 9–13 om. ܐܝܟ . . . ܫܠܝܚܐ ||
l. 11, B om. ܐܝܟ || l. 14 ܢܦܠܘܢ] ܚܕ ܐܢܫ || l. 15 ܢܦܠܘܢܐ] ܕܢܣܒܘܢ ܗܘ
B ܗܘ. ܢܣܒܘܢ. ܒܒܝܬܐ || l. 16 ܢܦܘܩ] marg. + ܘܠܡ || ܕܢܦܠܘܢ] ܚܕ ܐܢܫ ||
l. 17 ܠܟܠ] B ܕܟܠ || ll. 18, 19 B om. ܕܝܠܗ . . . ܒܚܕ || l. 20 ܘܐܚܪܢܐ]
+ ܐܢܘܢ

l. 9 ܕܫܐܘܗܝ] ܕܫܘܘܗܝ || l. 10 ܘܒܗ ܬܘܒܕܡܘܢ] ܒܗ ܘܬܘܒܕܡܘܢ || l. 15 ܬܫܒܘܚܬܗ ܕܒܢ̈ܝ] B ܬܫܒܘܚܬܗ ܕܒܢ̈ܝ || l. 17, C f. 180 b om. ܓܢܣܗܘܢ || l. 18 ܘܠܐ] ܐܦܠܐ || l. 19 ܢܚܘܒ] ܢܚܘܫ || l. 20 ܬܬܒܬܪ] + (ܚܪܘܫܬܐ) (B ܬܬܒܬܪܝ)

Page ܟܒ, C agrees with S in notes a, b, c, d, e, f.

l. 3 ܬܬܕܒܪ] B ܬܕܒܪ || l. 5 ܘܒܕܒܘܪܬܗ] ܘܒܕܒܪܬܗ || l. 8 om. ܗܘ || l. 9 ܠܐܦܝܣܩܘܦܐ] ܐܦ̈ܝܣܩܦܐ || l. 10 in marg. ܗܠܝܢ

CHAPTER VI.

From p. ܟܒ, l. 11 ܡܠܐܟܘ to p. ܠܐ, l. 10 ܕܐܫܬܢܝ

Page ܟܒ, C agrees with S in notes k, l, o, p.

ll. 18, 19, C f. 181 a om. ܘܐܠܝܢ......ܐܠܗܐ

Page ܟܓ, C agrees with S in notes b, d, g, h, k, l, m, n, o.

l. 8 ܕܬܘܒܕܡܬܗܘܢ] ܠܬܘܒܕܡܬܗܘܢ || l. 9 ܘܬܘܒ ܢܗܘܘܢ] ܘܢܗܘܘܢ || l. 13 ܕܢܦܫܐ] ܐܢܫܐ ܕܢ || l. 17, C f. 181 b ܡܫܡܫܢܘܬܗ] ܡܫܡܫܢܘܬܐ || l. 18 om. ܬܘܒ

Page ܟܕ, C agrees with S in notes c, h, i, k.

l. 6 ܠܬܠܬܐ] ܠܬܠܬ || ܡܟܠ] ܡܟܠܗ || l. 10 ܬܘܒ ܒܫܡܐ ܕܐܢܫ ܐܚܪܢܐ] ܬܘܒ ܫܡܐ ܕܐܢܫ ܐܚܪܢܐ || l. 11 ܕܢܦܫܐ] ܐܢܫܐ ܕܢ || (C f. 182 a in marg. ܘܐܝܟ ܕܐܢܫ ܢܫܐ ܘܟܠ) || l. 14 ܘܡܕܒܪܢܐ] B ܘܡܕܒܪܢܐ || l. 18 ܫܢܐ] ܫܢܐ (B ܫܢܝܐ || l. 19 ܐܚܪܢ] ܐܚܪܢ || l. 20 ܕܬܘܠܬܗܘܢ] ܕܬܘܠܬܗܘܢ *sic*

Page ܟܗ, C agrees with S in notes a, b, c, d, e, f, g, i, j, k, m, n, o, q, r, s.

Note c ܐܟܒ] ܘܐܟܒ || l. 4 ܠܐ] ܐܠܐ || l. 6 ܒܪܝܫܘܬܐ] ܒܪܝܫܘܬܐ || l. 7, C f. 182 b ܘܡܫܡܫܢܘܬܗ] ܡܫܡܫܢܘܬܐ || note i ܐܢܫܐ ܕܒܢܝ] ܕܒܢܝܢܫܐ || l. 10 ܡܬܒܥܝܢ] B ܡܬܒܥܝܢ || ܠܡܘܗܒܬܐ] ܠܡܘܗܒܬܐ || l. 11 ܠܒܢܝܢܫܐ] ܐܢܫܐ ܠܒܢ || l. 15 ܐܚܪܢ] ܘܐܚܪܢ in marg. ܗܠܝܢ || l. 16 ܒܢܝܢܫܐ] ܐܢܫܐ ܒܪ || l. 17 ܡܫܝܚܐ] ܡܫܝܚܐ || l. 18 ܬܘܒ] ܗܘܐ

Page ܟܘ, C agrees with S in notes a, d, e, f, i, k, l, m.

l. 4, C f. 183 a ܐܝܟ ܡܫܡܫܢܐ ܕܫܒܩ] ܘܡܫܡܫܢܐ ܕܡܫܒܩܢܗ || ܘܠܒܪܛܠܝܐ] ܘܠܒܪܛܠܝܐ || l. 9 ܕܐܢܫ] B ܐܢܫ || l. 13 ܘܡܬܠܒܟܘܬܐ] ܡܬܠܒܟܘܬܐ || l. 18, C f. 183 b ܢܐܒܫ] ܢܐܫ

Page ܠܗ, C agrees with S in notes b, c, d, e, g, h, i, j, k, l.

l. 1 ܕܐܬܒܪܝܬ] ܕܐܬܒܪܝ || l. 6, C f. 176b ܒܕܝܠܐ] ܒܕܝܠܗ || l. 7 ܕܗܘܢܐ ܕܡܬܒܥܐ] ܕܠܡ ܢܗܘܐ || l. 14 ܕܢܠܗ] ܕܠܗܘܢ

Page ܠܘ, l. 2, C f. 177a ܐܢܫ] ܐܢܫܝ || l. 9 om. ܐܝܬ || l. 14 om. ܘܡܣܡܟܝܢ || l. 15 om. ܕܢܬܬܒܪ

Page ܠܙ, C agrees with S in notes b, c, d, e, f, g, h.

l. 5, C f. 177b ܒܪܗ] ܒܪܐ || l. 6 om. ܡܫܒܠ || (note c, l. 6, C f. 178a ܡܫܒܩܘܬ ܕ̈ܚܠܬܐ] ܡܫܒܩܢܐ ܕܕܚܠܬܐ || l. 8 om. ܗܘܐ || ll. 9, 10 om. ܘܠܐ......ܒܐܦ̈ܐ)

Page ܠܚ, C agrees with S in notes a, b, c, d, e, f, g, h, i, j, k, l, m, n.

l. 5 ܒܐܦܝܣܩܘܦܐ] ܒܐܦܝܣܩ̄(ܘܦܘܬܐ) the addition being in a later hand || l. 12, C f. 178b, ܒܫܢܐܝܬ] ܒܫܢܐܝܬ ܢܬܒܐ || l. 13 ܒܪܢܫܐ] ܒܪ ܐܢܫܐ || l. 20 ܕܐܬܝܗܒ] + ܒܪܢܫܐ || l. 21 ܘܬܫܡܫܘܢ] B ܘܬܫܡܫܘܢ || l. 22 ܒܫܘܠܛܢܗܘܢ] ܒܫܘܠܛ̈ܢܝܗܘܢ *sic*

Page ܠܛ, C agrees with S in notes a, b.

l. 1 ܐܬܦܠܓ] ܐܬܦܠܓܗ

CHAPTER V.

From p. ܠܛ, l. 3 ܡܠܟܘܬܐ to p. ܡܒ, l. 10 ܒܥܒܕܐ

Page ܠܛ, C agrees with S in notes c, d, e, f, h, j, k, l, m, o.

l. 9, C f. 179a ܐܘ̃ ܒܪܢܫܐ] ܒܪ ܐܢܫܐ || om. ܘܗ̇ || l. 11 ܦܬܓܡܐ] B ܡܠܬܐ || l. 14 ܬܬܝܗܒܘܢ] ܘܐܬܝܗܒܘܢ || ܢܗܘܐ] ܐܗܘܐ || l. 20 ܘܕܥܒܕܐ] ܘܕܥܒܐ *sic*, obscure || l. 21, C 179b ܐܡܪܬ] ܐܒܪ || l. 22 ܘܒܥܒܕܐ] ܒܥܒܕܐ

Page ܡ, C agrees with S in notes a, c, d, f, h, i, j, k, l, m, n, q, r, u, w.

l. 1 ܡܒܪܐ] ܡܒܪܝ || l. 4 ܕܡܬܥܒܕ] ܕܡܬܥܒܕܝܢ || l. 5 ܡܣܬܒܪܝܢ] ܐܣܬܪܝܢ || ܡܣܬܪܝܢ ܐܣܬܪ || l. 7 ܕܢܬܒܥ] ܕܬܒܥ || l. 9 ܡܫܠܠܗܘܢ] ܡܫܠܠܗܘܢ || ll. 16, 17 ܡܪܢܐ...ܘܐܡܪ] ܠܡܪ || l. 17, C f. 180a ܐܝܟ ܕܡ] ܐܝܟ ܕܡ || l. 19 ܘܡܥܡܪܢܐ] ܡܥܡܪܢܐ || l. 20 ܘܐܬܦܪܫܘ] ܐܬܦܪܫܘ

Page ܡܐ, C agrees with S in notes c, d, e, f, g, i, j, k, l, m, n, o, p, q, r, s, t.

l. 2 ܡܥܡܪ] ܒܡܥܡܪ || l. 7 ܘܠܘܬ ܡܫܝܚܐ] ܘܠܡܫܝܚܐ ܡܢ ܡܫܬܘܕܝܢܐ ||

Page ܟܒ, C agrees with Rel. in notes a, b, d, e, f, j, m, n, o, r, s.

l. 2 ܠܐܝܟܐ] ܐܝܟ ܡܐ ܕܐܬܐ ܠܗܠ || l. 3 ܕܡ] ܕܡܢ || ll. 4, 8 ܐܡܪ] ܐܡܪܬ || C f. 212 b in marg. ܡܛܠ ܕܐܬܐ ܘܡܐܡܪܐ || l. 10 ܒܡܬܢܐ] ܒܡܬܢܝܬܐ || l. 15 ܠܒܢܝܐ] ܐܝܟ ܡܐ ܕܐܬܐ || l. 19 ܕܐ ܡܐ] ܐܝܟ ܕܐ

Page ܟܓ, C agrees with Rel. in notes a, c, d, f, g, h, i, k, l, m.

l. 2 ܕܒܢܝܢܐ] ܕܒܢܐ ܐܝܟ ܐܢܫܐ || l. 3 ܐܡܪ] ܐܡܪܬ || C f. 213 a, note c ܥܬܝܪܬܐ] ܥܬܝܪܬܐ || ܕܡܪܐ] ܕܡܪܐ || l. 6 ܐܡܪ] ܐܡܪܬ || note d, l. 1 om. (ܐܝܟ ܡܐ ܕܐܡܪ m. p.) || ܡܛܠ] ܡܛܠܬ || l. 2 om. (gl. ܐܣܟܡܐ m. p.) || l. 3 ܘܡܫܟܢܐ] ܘܡܫܟܢ || l. 4 ܗܘܝܢ] ܗܘܐ || C in marg. ܡܛܠ ܕܚܠܘܬܐ || l. 11 ܐܡܪ] ܐܡܪܬ || ll. 12, 14 om. ܬܘܒ || l. 14 ܕܬܪܝܢܐ] ܬܪܝܢܐ || l. 15 ܘܐܠܗܐ] ܘܐܠܗ || om. ܟܠܗܘܢ || l. 17 om. ܐܠܐ

Page ܟܕ, C agrees with Rel. in notes b, c, d, e, f, g, h, i, j, k, l, m, n.

l. 1 om. ܐܝܬ || l. 2 ܬܬܪܥܐ] ܬܬܪܥܐ || l. 5, C f. 213 b ܬܐܡܪ ܐܡܪ] ܬܐܡܪ ܐܡܪܬ ||

C in marg. ܗܘܐ ܕܗܘ ܐܝܟ ܕܐܡܪܬܐ ܘܡܫܟܢܐ ܕܐܬܝܠܕ ܘܐܬܬܠܕܬ ||

l. 14 ܐܝܬ ܠܟ] ܐܝܬ ܠܟ || l. 17 ܐܦܝܗ ܕܒܝܬܗ] ܐܦܝܗܘܢ || l. 19, C f. 214 a ܬܬܚܙܘܢ] ܬܬܚܙܘܢ || l. 20 ܐܝܟ ܕܟܠ] ܟܠܗ ܕܐܝܟ || ܠܡܠܟܘܬܐ] ܠܡܠܟܘܬܐ

Page ܟܗ, C agrees with Rel. in notes a, c, d, h, j, m, n.

l. 4 ܕܐܬܚܙܝ] ܕܐܬܚܙܝܢ || ܡܢܗ] ܡܢܗܘܢ || l. 10 om. ܐܡܪ || l. 17, C f. 214 b ܘܐܠܗܐ] ܐܠܗܐ

CHAPTER IV.

From p. ܠܓ, l. 11 ܡܛܠ to p. ܠܕ, l. 2 ..ܡܠܬܐ

Page ܠܓ, C agrees with S in notes g, h, i, j.

ll. 11–13, C f. 175 b ܡܛܠ......ܕܝܘܚܢܢ] ܡܛܠ ܕܐܬܬܐ ܕܐܣܛܘܡܟܐ ||

l. 13 ܐܣܛܘܡܟܐ] ܕܡܢ ܐܣܛܘܡܟܐ || l. 17 ܡܛܟܣܐ] ܡܛܟܣܐ || om. ܬܪܝܢ || l. 21 om. ܫܠܡܘܬܐ......ܕܡܢܐ

Page ܠܕ, C agrees with S in notes b, c, d, e, g, j, k, l, n, o, p, r, s, t, u, v.

l. 1 om. ܕܐܝܟ || l. 5 ܒܥܬܝܕ] + ܬܘܒ ܕܡܢ || l. 7 om. ܗܘ || l. 9, C f. 176 a ܥܠܡܐ ܕܐܠܗܐ] ܥܠܡܐ || l. 13 ܡܫܝܚܐ] ܡܫܝܚܐ || l. 18 ܠܦܘܠܘܣ] ܠܦܘܠܘܣ || l. 19 ܕܐܡܪ] ܕܐܡܪܬ

CHAPTER III.

From p. ܟܒ, l. 3 ܡܠܟܘܬܐ to l. 16 ܬܠܝܬܝܐ

Page ܟܒ, C agrees with S in notes b, c.

ll. 3, 7, C f. 174 a om. ܕܠܒܪܢܫܐ......ܒܪܢܫܐ || l. 7 ܠܒܪܗ̇] ܠܒܥܠܗ̇ || l. 11 ܢܫܠܐ] ܫܠܐ || om. ܘ ܗܢܐ || l. 13 ܘܠܗ] ܕܠܗ

From p. ܟܓ, l. 15 ܐܝܬܝܬܐ to p. ܟܕ, l. 20 ܒܦܘܬܬܐ

Page ܟܓ, C agrees with S in notes r, s, t, u.

l. 17, C f. 174 b ܘܬܬܥܒܕܘܢ] ܘܬܬܥܒܕܝܢ

Page ܟܕ, C agrees with S in notes a, c, d, g, h, j, l.

l. 2 ܐܢܬܘܢ] + ܗܠܝܢ || l. 4 ܕܡܫܘܬܐ] ܕܠܒܠܒܘܬܐ || l. 7 ܐܢܬ] ܐܢܬܘܢ || ܕܠܐܬܚܡܐ] ܕܠܐܬܚܡܐܘܬܐ || l. 8 ܢܬܠܘܢ] ܢܬܠ || ܕܢܬܒܥܐ] B ܕܢܬܒܥܐ || ܢܣܒܬܐ] ܢܣܒܬܗܘܢ || l. 14 ܘܐܘܪܝܬܐ] ܐܘܪܝܬܐ || l. 9 ܕܬܫܝܢ B [ܬܫܝܢ] ܬܫܝܢ || l. 15 om. ܟܠ || l. 16, C f. 175 a ܠܗܘܢ] ܠܗܘܢ || l. 17 ܠܐܬܬܐ ܥܘܒܕܐ] ܠܐܬܬܐ ܥܘܒܕܐ

From p. ܟܗ, l. 7 ܒܥܝܢ to p. ܟܘ, l. 4 ܒܡܫܝܚܘܬܐ

Page ܟܗ, C agrees with S in notes b, c, d.

l. 7, C f. 175 a om. ܠܟ || l. 12 ܘܠܡܥܒܕ] ܠܡܥܒܕ || ll. 15–17 om. ܒܗ......ܡܫܝܚܘܬܐ || ll. 18, 19 om. ܡܫܝܚܘܬܐ...ܢܡܘܣܐ || l. 19 ܠܟܠܐܢܫ] ܠܟܠܗ || l. 19—p. ܟܘ, l. 2 om. ܐܢܫ ܠܘܬ...ܒܟܠܐܢܫ

Page ܟܘ, l. 15 ܘܐܬܠܚܡ] B ܘܠܚܡ

From p. ܟܐ, l. 1 ܐܡܪ ܡܫܝܚܐ to p. ܟܗ, l. 17 ܒܝܘܡܐ

Page ܟܐ, C agrees with Rel. in notes a, b, c, e, f, h, i, j.

l. 1, C f. 211 b, l. 4 + ܒܬܒܐ ܕܬܠܬ ܕܗܠܝܢ ܕܡܠܟܘܬܐ || ܐܡܪ] ܐܡܪ || l. 2 ܐܠܐ] ܕܐܠܐ || l. 3 ܕܐܡܪ] ܕܐܡܪ || l. 5 ܐܡܪ] ܐܡܪ || l. 6 ܬܘܒ] + ܗܠܝܢ || l. 7 ܡܕܡ ܕܬܒܥ] ܡܕܡ ܕܬܒܥ || l. 8 ܘܬܫܬܥܒܕ] ܘܬܫܬܥܒܕܘܢ || l. 9 ܡܕܡܐ] ܬܪܝܢܐ || ll. 9, 10 om. ܬܪܝܢ...ܬܪܝܢܐ || l. 11 ܐܡܪ] ܐܡܪ || l. 12 ܠܐܢܫܐ] ܠܐܢܫܐ || l. 14, C f. 212 a ܐܡܪ] ܐܡܪ || l. 16 ܒܫܠܐ] ܒܫܠܐ || l. 17 ܬܪܬܝܢ] ܬܪܬܝܢ || l. 19 ܬܠܬ] ܬܠܬ || l. 22 ܐܠܐ ܬܘܒ] ܘܐܠܐ

CHAPTER II.

Page ܕ, ܗ C f. 171 b ܡܢ ܕܕܡܫܡܠܝܢܐ ܕܫܠܝܚܐ ܩܠܝܡܝܣ ܩܠܝܡܝܣ ܕܩܠܝܡܝܣ] ܕܩܠܝ.....ܫܬܐ ܕܠܘܬ ܐܒܪܐ

From p. ܗ, l. 2 ܫܡܥܘ to p. ܘ, l. 14 ܕܗܠܝܢ

Page ܗ, C agrees with S in notes b, d, g, h, j, k, l.

l. 4 ܘܗܘܬ ܡܫܝܚܐ ܐܝܟ ܐܠܗܐ] ܐܝܟ ܐܠܗܐ ܡܫܝܚܐ ܘܐܬܓܠܝܬ || l. 9 ܘܐܡܪܬ] ܕܐܡܪܬ ܘܐܡܪܬ || l. 11 ܬܫܟܚܘܢ] ܬܫܟܚܘܢ || ܠܐܢܫܐ] ܠܐܢܫ B ܐܢܫܐ || l. 13 ܕܬܬܚܙܐ] ܕܬܬ(ܬ)ܚܙܐ the third ܬ by a later hand (B ܕܬܬܚܙܐ) || l. 15 om. ܗܘܐ

Page ܘ, C f. 172 b, C agrees with S in notes a, b, c, d, e, f, g, h, i, j, m, o, p.

l. 1 ܡܫܒܚܝܢ] ܡܫܬܒܚܝܢ || Note a ܗܘ] ܕܗܘ || ܠܡܫܝܚܐ] ܠܡܫܝܚܐ || l. 5 ܕܐܝܟܢ] ܐܝܟܢܐ || l. 7 ܐܢܬ] + ܠܗ || l. 11 C f. 172 b ܒܬܪܥܝܢ] ܒܬܪܥܝܢ || ܐܬܐ] ܐܬܝܐ || l. 12 ܒܬܘܕܝܬܐ] ܒܬܘܕܝܬܐ || l. 18 ܘܬܫܒܘܚ] ܘܬܫܒܘܚ || l. 19 om. ܗܠܝܢ || l. 23 om. ܡܢ

Page ܙ, C agrees with S in notes a, b, c, d, e, f.

l. 9, C f. 173 a ܐܝܟ] + ܗܘ || l. 12 om. ܠܗ

From p. ܙ, l. 4 ܒܪܫ to p. ܚ, l. 8 ܡܬܬܚܡܝܢ

Page ܙ, C agrees with S in notes d, f, g, h, i, k.

l. 5 ܕܟܠܗܘܢ] ܟܠܗܘܢ || l. 10 ܟܠܗܘܢ] ܟܠܗܘܢ || l. 11 ܡܢ ܢܒܝܘܬܐ] ܕܢܒܝܘܬܐ ܕܢܒܝܐ ܗܘ ܡܢ ܢܒܝܘܬܐ || l. 17, C f. 173 b ܡܢ] ܡܢ || B om. ܬܘܒ || om. ܠܗܘܢ || l. 22 ܕܬܗ] ܬܗ

Page ܚ, C agrees with S in note b.

l. 2 ܫܡܝܢܐ] ܫܡܝܢܐ || l. 3 ܕܡܢ] ܡܢ || l. 12 ܘܬܫܪܝܬ ܕܬܬܡܝܢ] B ܘܬܫܪܝܬ ܕܬܬܡܝܢ || l. 13 ܘܬܐܡܪ] B ܘܬܐܡܪ || l. 17 ܘܢܦܠܬ] B ܘܢܦܠ

From p. ܚ, l. 12 ܘܩܡܬ to l. 20 ܕܡܬܬܘ

Page ܚ, C agrees with S in notes j, k, l, n, o.

l. 17, C f. 174 a om. ܐܝܟ[1] || l. 18 ܘܡܢܗܘܬܐ] ܡܢ ܡܢܗܘܬܐ ܘܡܢܗܘܬܐ ||
l. 19 ܢܦܫܟ] ܢܦܫܟ

Page ܛ, l. 7 ܕܡܪܝܐ] B ܕܡܪܐ

LIST OF PASSAGES IN CAMBRIDGE CODEX No. 2023 WITH NOTES OF COLLATION WITH COD. HARRIS

and also some variants in Cod. Borgia.

CHAPTER I.

From p. ܒ, note a to p. ܕ, l. 19 ܢܦܘܐ

Page ܒ, C agrees with S in notes a, c. || om. ܟܠܗ .... ܘܡܚܝܢܐ

Note a ܕܝܕܣܩܠܝܐ] ܕܕܝܕܣܩܠܝܐ ܡܢ || ܩܕ̈ܝܫܐ ܘܬܠܡ̈ܝܕܐ ܫܠܝܚܐ] ܫ̈ܠܝܚܐ ܘܬܠܡ̈ܝܕܐ ܩܕ̈ܝܫܐ || note a, l. 8 ܕܐܝܟ] B ܐܝܟ || text ll. 10, 11 om. ܟܠܗ......ܬܟܬܒ

Note c, l. 1 ܡܬܩܠܣܐ] ܡܐܬܩܠܣܝܢ || l. 2 ܕܡܫܡܫܢܘܬܗܘܢ] ܕܡܫܡܫܢܘܬܗܘܢ sic || l. 3 ܕܠܟܠܟ] ܕܠܟܠ || l. 6 ܒܐܦܝ̈ܣܩܘܦܐ] ܐܦܝ̈ܣܩܘܦܐ || ܬܪܬܘܬܐ] ܬܪܘܬܐ || l. 7 ܘܢܟܝܢܗ(ܘ)] ܘܢܟܝܢܗ || ܕܕܝܕܣܩܠܝܐ] ܕܕܝܕܣܩܠܝܐ || l. 8 ܒܡܫܪܝܢ] ܒܡܫܪܝܗܘܢ || l. 9 ܠܬ̇ܘܟܒܗܘܢ] ܠܡܫܪܝܗܘܢ || l. 10 ܕܐܫܬܥܒܕܬܘܢ] ܕܐܫܬܥܒܕܘܢ || l. 11 ܓܒܘܬܐ] ܓܒܘܠܐ sic || C f. 169 b ܘܡܩܒܠܢܐ] ܘܡܩܒܠܝܢܐ

Page ܓ, C ff. 169 b, 170 a, C agrees with S in notes a, b, c, d, g, h, i, j, k, l, m, p, t, u, v, x.

l. 1 ܘܡܬܟܢܫܢܘܬܐ] ܘܡܟܢܫܢܘܬܐ the ܒ being inserted above the word || ܬܐܬܪܝܠܗܘܢ] ܬܬܪܝܠ || l. 2 ܬܐܬܪܝܠ] ܬܬܪܝܠ || l. 4 ܐܟܠܐ] ܐܟܠܐ || l. 6 ܟܠܡܥܒܕܘܬܐ] ܟܠܡܥܒܕܘܬܐ || l. 7 ܟܠ] ܟܠܗܘܢ || ܕܟܬܒܐ] ܕܟܬ̈ܒܐ || l. 10 ܕܠܐ] ܠܐ || l. 15 C f. 170 a ܘܬܩܢܒ] + ܗܘ || l. 16 ܠܐ] ܘܠܐ || ll. 17, 18 ܐܢܬ ܟܬܘܒܬܐ] ܘܟܬ̈ܒܬܐ

Page ܕ, C agrees with S in notes a, b, c, h, i, j.

l. 2 ܐܢܫܐ] ܐܢ̈ܫܐ || ll. 5, 6 om. ܠܐ ܓ̰ܒܐ......ܕܐܢ̈ܫܐ || l. 7 ܕܬܓ̰ܠܝܢܐ] + ܘܬܓ̰ܠܝܬܐ || l. 10 om. ܐܦ || l. 15 ܕܟܢܫܐ] ܕܟܢܫܐ || l. 16 ܐܡܪ] ܐܡܪ

ܥܢܘܝܐ ܐܘ ܕܠܢܟ̈ܣܐ ܢܣܒ ܡܣܟܢܘܬܐ. ܢܬܪܣܘܗܝ ܐܝܟ ܕܒ ܡܛܠ ᵃܫܠܝܡ
ܟܠܗܘܢᵃ ܥܒܕܝܢ ܘܡܬܒܝܢ. ܘܡܢܟܝܢᵇ ܒܥܒܕܐ ܠܡܪܟܐ: ܡܛܠ ܕܡܢ ܡܘܪܒܢܐᶜ ܕܥܢܝܐ
ܘܕܒܪܐ ܝܬܝܡܬܐܝܬ ܒܩܘܕܫ ܢܦܫ ܐܝܟ ܠܝܬܡܘܬܐ ܠܗܘܢ ܐܚܝ̈. ܗܕܐ ܥܒܝܕ
ܡܠܟܝܢ ܠܝܬܡܐ ܘܬܡܢܐ. ܘܒܬܪ ܐܝܟܢ ܕܒ ܐܚܪܢ. ܕܗܢܐ ܐܝܬܘܗܝ ܦܘܩܕܢܐ
ܘܐܡܪ: ܕܠܐ ܐܢܫ ܠܡܠܟ ܕܢܦܘܩܘܢᵈ ܒܝܬ ܡܢܬܐ ܐܝܟܢܐ ܡܛܠ ܡܬܢܝܚ
ܕܝܬܡܘܬܐ ܕܥܒܕܬ ܬܘܒ ܥܠܘܗܝ ܦܪܝܫܐܝܬ ܡܬܢܝܚ ܐܝܟܢܐ ܕܠܗᵉ ܡܬܚܫܒ ܚܫܒܬ.
ܐܠܐ ܠܬܠܡܝܕܘܗܝ ܕܡܪܢ ܐܬܬܚܡܬ ܘܐܬܬܦܝܣܬ. ܡܕܝܢܬܝܢᶠ ܚܢܢ ܕܗܟܢ ܐܝܟ
ܠܝ ܐܡܪܬܘܢ ܕܟܠܗ ܗܘܝܐ. ܕܗܘ ܕܡܬܝܗܒ ܠܗ ܗܘ ܕܝܠܗ ܢܦܪܘܣ ⁘ ܒܐܝܕܐ
ܐܝܟܢܐ ܙܕܩ ܕܢܬܒܥܘܢ ܠܗ ܫܬܝܬܐ. ܡܛܠ ܕܠܫܬܐ ܠܐ ܙܕܩ ܕܢܬܦܢܘܢ ܒܗᵍ ܚܠܝܢ
ܡܩܒܠܝܢ. ܐܠܐ ܒܗ ܡܬܦܢܝܢ ܡܩܒܠܝܢ ܒܡܦܩܢ ܐܝܟ ܐܝܟܢܐ ܕܥܒܕ ܢܦܝܫ
ܕܡܛܠ ܢܟ̈ܣܐ ܢܬܒܣܡ ܬܫܡܫܬܐ. ʰܐܠܐ ܐܦ ܒܠܚܘܕ ܬܫܡܫܬܐʰ ܡܕܡ
ܕܢܣܒܝܢ ܘܡܬܪܣܝܢⁱ ܠܡܠܟ ܕܡܢܝܢ. ܣܝܒܪܘܗܝʲ ܐܝܟ ܕܫܩܠܐᵏ ܐܢܫ ܗܕܐˡ ܐܢܫܝ̈ܢ
ܠܗܘܢ. ܡܛܠ ܕܡܫܬܦܝܢ ܒܡܘܒܠܐ. ܗܢܘ ܕܐܟܘܬ ܒܟܠܐ ܢܦܫܐ. ᵐܡܫܡܫܢܘܬܐ
ܢܦܫܬܐᵐ ܗܘ ܠܗ ܦܐܝܐ ܘܙܕܩ. ܗܘⁿ ܓܝܪ ܕܦܐܝܐ ܠܗ ܡܫܡܫܢܘܬܐᵒ ܒܡܠܟܘܬܐ
ܕܫܡܝܐ ܒܡܬܚܕܐ ܢܦܫܗ ܠܘܬ ܐܠܗܐ ⁘ ܢܬܕܪܟ ܐܝܟ ܕܫܠܝܡ ܐܝܟ. ܡܛܠܬܝ
ܪܚܡᵖ ܕܐܝܬ ܠܝ ܥܡܠܐ ܒܠ ܐܬܪ ܡܢ ܐܢܫܐᵠ ܦܘܩܕܢ. ܐܠܐ ܒܗ ܡܫܡܫܢܐ
ܐܝܬ ܠܝ ܡܢ ܠܘܬ ܡܪܢܐʳ ܕܝܠܝ. ܦܪܘܫܝܢ ܠܗܘܢ ܕܢܬܒܝܢ ܡܘܡܢܐ ܒܗ
ܠܐ ܡܕܡ ܡܢܗܘܢ ܦܪܝܫ ܐܝܬܘܗܝ ܐܘ ܦܪܘܫܝܢˢ ܐܝܬܘܗܝ. ܒܡܕܡ ܕܦܪܝܫ
ܡܬܒܥ ܡܢܗܐ. ܕܠܗ ܡܫܬܒܚܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.

ᵗܥܠܬܐ ܕܬܫܥܝܬܐ ܕܬܡܢܝܐ. ܬܫܥܝܬܐ ܡܕܝܢܐ ܒܐܝܕܝܐ ܒܠܘܚܘܝ ܒܟܬܒܗ
ܕܡܫܝܚܐ ܡܫܒܠܐ ܘܐܬܪܟܒܠܐ ܒܪ ܒܘܪܟܗ ܡܦܫܟܐ ܡܢ ܫܪܒܬܐ ܕܒܝܬ
ܢܦܫ ܡܢ ܣܪܝܬܐ ܕܫܡܝܐ ܕܐܝܬܘܬܐ. ܕܐܝܬܘܗܝ ܥܠ ܒܢܝ ܕܝܪܐ ܕܡܘܪܒܝܐ
ܕܗܘ ܒܘܪܫܐ ܕܫܘܪܫܐ ܡܢ ܡܒܪܟܐ. ܒܢ̈ܝ ܡܪ̈ܕܝܢ ܡܕܝܢܬܐ ܘܕܝܪܐ ܒܡܕܝܢܬܐ
ܥܢܬ ܐܦܝܐ ܡ̄ܦ̄ ܘܡܪ̈ܝܢ ܡ̄ܘ̄ ܪ̄ ܒܬܡܢܝ ܢܝܪܐ ܘܠܡܕܘܡܝܐ ܟܠܝܢ ܬܫܡܫܬܐ
ܠܟܠܒܝܢ.

ᵃ ܟܠܗܘܢ ܫܠܝܡ   ᵇ ܡܢܟܝܢ   ᶜ ܡܘܪܒܢܐ   ᵈ ܕܢܦܘܩܘܢ   ᵉ ܠܗ
ᶠ ܢܚܢܢ ܐܝܬܝܢ   ᵍ ܒܪ   ʰ om.   ⁱ ܘܡܬܪ̈ܣܝܢ   ʲ ܫܠܠܝܗܘܢ   ᵏ ܗܕܐ
ˡ ܗܐ   ᵐ ܡܫܡܫܢܘܬܐ ܢܦܫܬܐ   ⁿ ܗܝ   ᵒ ܡܫܡܫܢܘܬܐ   ᵖ ܠܗ ܐܒܝܢ
ᵠ ܐܢܫ   ʳ om. ܡܪܢܐ   ˢ ܦܪܘܫܝܢ
ᵗ ܥܠܬ ܒܬܪܐ ܕ̄ܟ̄ ܕܡܠܝܢܗܘܢ ܡܠܘܢܬܐ ܕܡ̄ܢ̄ ܫܠܝܚܐ

ܠܗܘܢ ܕܝܢ ܒܟܝܢܗܘܢ. ܠܗܠܝܢ[a] ܕܝܢ [b]ܕܗ ܐܝܟ ܕ̈ܫܢܐ ܒܟܝܠܝܢ[b]. ܠܗܠܝܢ ܕܝܢ
ܕܡܫܬܠܡܐܝܬ ܐܦ[c] ܒܟܝܢܗܘܢ. ܘܡܫܬܪܝܢ[d] ܠܒܪ. ܒܗ ܒܝܫ ܕܗܘܢ ܕܐܬܬܣܝܡܘܢ
ܚܝ̈ܠܐ ܘܡܕܒܪ̈ܢܘܬܐ ܘܡܪ̈ܒܝܢܐ ܠܘܩܒܠ ܡܟܝܠܐ ܡܪܝܡܝ[e] ܡܡܘܬܠܐܝܬ ܕܐܝܟܐ
ܐܝܟ ܐ̈ܪܚܠܬܐ ܢܬܦܩܝܢ ܬܠܬ. ܬܪ̈ܬܝܢ ܓܝܪ ܕܡܠܐܟ̈ܐ ܒܝ̈ܠܬܐ ܡܛܠ
ܒܠܗܘܢ ܗܢܘܢ ܕܐܬܬܣܝܡܘ ܒܝܫܘܬܐ. ܘܠܗܬ ܚܠܒܐ ܘܥܡܘܪ̈ܐ. ܡܛܠ
ܗܘ ܡܢܐ ܕܗܘܝܘ. ܗܢܐ ܕܝܢ ܕܒܬܐܡܪܐ ܠܗܬ ܗܢܝܢ[f] ܕܡܒܘ̈ܪܗܐ ܒܬܘܩܦܗܘܢ.
ܥܒܝ̈ܕܬܐ[g] ܬܥܒܕܬܐ ܬܗܘܐ ܐܬܬܣܝܡ. ܒܝܬܐ ܕܒܗܘܢܐ ܗܠܝܢ ܕ̈ܙܕܩ ܠܡܥܒܕܐ.
ܠܐ ܕܪ̈ܚܡ ܡܬܬܪܝܐ ܓܒ̈ܪܐ. ܠܐ ܕܒܣܪܐ ܡܓܠܐܐ ܡܬܬܚܝܢ. ܐܢܬܐ
ܕܢܬܬܟܝܢ ܕܢܬܬܚܒ̈ܪܢ[h] ܠܗܬ ܬܡܫܡܫܬܐ ܠܬܠܬܐ[i] ܕܗܘܢ ܕܒܪܝܫܝܢ. ܘܐܝܟ
ܐܢܫ ܢܦܫܐ ܕܒܟܪ̈ܐ ܓܒ̈ܪܐ ܐܚܝܢܐ ܢܒܥܘ. ܕܐܦ[j] ܒܪ ܗܠܝܢ ܡܫܒܚܬܐ
ܓܒ̈ܪܬܐ ܡܕܒܚܬܐ ܥܒܝ̈ܕܐ[k] ܐܬܬܣܝܡ. ܐܢܫ̈ܝܗܘܢ[l] ܐܝܟ ܡܫܬܥܝܢܐ ܦܬܠܐ
ܕܒܟܪ̈ܐ ܓܒ̈ܪܐ ܒܠܠܐ ܘܒܐܡܬܐ ܒܟܠ ܕܗܘ ܢܬܒܪܟܘܢ. ܕܒܠܠܐ[m] ܓܝܪ
ܡܩ̈ܒܠܐ ܒܟܝܢܗܘܢ. ܘܠܐ ܦ̈ܐܝܐ ܕܬܬܪ̈ܝܐ ܢܦܩܝܢ ܒܬܘܪܟܝܗܘܢ[n] ܠܗܘ ܕܐܠܗܐ.
ܘܓܝܪ ܒܫ̈ܪܬܐ ܠܐ ܢܬܟܢܫܘܢ ܠܗ. ܢܐܠܨܘܢ ܕܝܢ ܠܗܘܢ ܕܒܥܒܕܝܢ ܕܐܣܟܡܝܢ
ܠܗܘܢ ܡܫܒܚܬܐ ܒܟܪ̈ܐ ܓܒ̈ܪܐ: ܒܗ ܦܩܕܝܢ ܚܙܝܢ ܒܒ̈ܟܠܐ ܕܟܠܗܝܢ. ܕܢܬܬܦܢܘܢ Matt. xxv. 35
ܕܒܝܢ ܐܢܫܐ ܘܠܐ ܬܬܒܣܬܦܢܘܢ. ܐܝܟ ܓܝܪ ܕܡܫܒܪ̈ܐܝܬ ܘܒܠܐ ܒܕܠ ܡܫܒܥܘ[o].
ܕܡܚܬܐ [p]ܦܘܫܬܐ ܩܘܡܘܢ ܠܗܘܢ ܒܓܠܝܢܝ[q] ܕܠܠܝܢܗܘܢ[r] ܐܝܟ ܒܠܒܐ ܠܚܘܒܪܐ[s]
ܒܠܒܐ ܢܬܬܚܡܘ. ܒܗ ܡܒܬܚܪܐ ܠܗܘܢ ܕܠܗܬ ܡܪ̈ܘܒܐ ܓܒ̈ܐܡܪܝܢ ܦܠܛ
ܒܕܘܚܬܗ ܓܒܪ ܠܒܪܢܐ. ܒܗ ܠܐ ܟܝܢܐ ܒܡܠܒܒܘܬܐ ܠܢܦܫܐ ܡܛܠ ܗܠܝܢ
ܕܐܬܬܠܝܣܝܢ[t]. ܦܠܝܚ ܒܗܘ ܡܢܐ ܕܐܬܬܩܪܒ ܒܗ ܓܝܪ ܐܠܗܐ. ܐܝܢܐ ܠܕܘܟܬܐ
ܕܐܝܢܐ ܠܐ ܢܬܟܢܫܘܢ[u]. ܐܝܟܢܐ ܓܝܪ ܗܘܢ ܡܬܐܡܪܐ[1]. ܠܒܪ[v] ܓܝܪ ܗܘ ܡܢܐ
ܕܐܬܬܠܝܒܘ ܠܗܘܢ. ܠܐ ܡܟܝܠ ܐܢܝܢ[w] ܦܩܕܝܢ ܐܝܟܢܐ ܕܗܘܢ[x] ܐܝܟܢܐ ܡܨܝܢ

[a] ܒܗܠܝܢ [b] ܦܐܝܢ ܘܦ̈ܪܫܝܢ [c] om. ܐܦ [d] ܡܫܬܪܝܢ [e] ܡܪܝܡܝܢ
[f] ܗܢܘܢ [g] ܥܒܝܪ [h] ܕܢܬܬܚܒܪ̈ܢ [i] ܠܬܠܬܐ [j] ܐܦ [k] ܕܒܪ̈ܝܐ
[l] ܐܝܟܢܐ ܕܗܘ [m] ܒܗ ܠܐ [n] ܘܡܬܬܘܕܝܢ [o] ܫܒܥܘ [p] ܦܘܫܬܐ
[q] ܦܠܝܚܘ [r] ܒܠܠܝܢܗܘܢ [s] ܠܚܘܒܪܐ [t] ܕܐܬܬܠܝܣܝܢ [u] ܢܬܟܢܫܘܢ
[v] ܒܒܪ sic [w] om. ܐܢܝܢ [x] ܐܝܟܢܐ ܕܗܘ

[1] Cod. ܬܠ̈ܬܐ

ܡܫܬܡܥܢܐ ܗܘܐ ܒܗ ܠܥܡܡܐ ܟܠܗܝܢ. ܘܒܟܠܗ ܥܘܒܕܘܗܝ ܡܬܕܡܪܝܢ. ܟܕ ܕܝܢ ܐܚܝ ܒܗ ܡܬܬܪܬܐ ܡܫܝܚܝܘܬܐ[a] ܢܨܚܐ ܘܡܠܟܘܬܐ ܒܗ ܢܛܪܐ ܡܬܬܪܝܢ ܗܘܘ ܕܡܫܒܚܢܘܬܐ. ܠܗܘ [b]ܕܐܝܟ ܡܫܝܚܐ[b] ܥܡ ܬܫܒܘܚܬܐ ܥܘܢܝܬܐ. ܗܘ ܢܒܝܐ ܗܘ ܐܝܟ ܕܫܡܥܐ ܢܒܘܝܗܝ ܐܢܫܝܢܐ ܕܐܝܟ ܫܡܝܢ ܕܡܬܪܒܐ ܢܗܘܘܢ ܐܝܟ ܠܗܘܢ ܕܢܛܪܬܐ. ܕܠܒܪܐ ܕܒܗ[c] ܒܐܦܝܐ [d]ܕܚܕ ܚܕ[d] ܢܒܝܗܘܢ. ܘܒܗܘܢ[e] ܒܡܫܡܠܝܢܐ ܘܫܘܒܚܐ ܬܪܒܐ ܒܫܬܐ ܘܬܐܘܕܘܣ[f] ܢܘܗܪ[1] ܐܝܟ ܫܠܝܛܘܬܐ. ܘܟܠܗܘܢ ܡܬܒܥܝܢ

p. ܡܗ from line 18. l. 18 ܒܡܬܐܬܝܐ] ܡܬܡܘܬܒ M || om. ܐܪܘܦܐ ܡܛܠܬ M ||
l. 19 ܠܒܝܫܐ] ܠܒܝܫܐ || ܒܬܫܒܘܚܬܐ] ܒܫܒܘܚܬܐ (M ܒܫܒܚܬܐ) ||
l. 21 ܒܐܪܝܐ] ܒܪܝܐ M || ܗܘ] ܗܘܐ (M ܢܗܘܐ) ||
p. ܡܘ l. 1 ܐܘܟܪܝܐ] ܡܢ ܠܡܫܒܚܘܬܐ (M ܠܡܫܒܚܘܬܐ) ܐܘܟܪܝܢ ܡܫܒܚܘܬܐ M ||
ܗܘ (ܗܘ M) ܒܪ ܕܟܠܐ (ܕܢܒܠܐ M) + (ܕܐܘܢܓܠܝܣܛܐ M) [ܕܐܘܢܓܠܝܣܛܐ
ܠܐܪܝܐ ܕܗܘ ܕܠܐ ܡܬܦܬܟܠ M ||

ܡܬܠ ܐܝܟ ܡܫܬܥܝܢܐ ܢܘܗܪܗ ܬܠܬܐ. ܒܬܝܒ ܒܪܐ ܕܝܢ[g] ܒܗܘܢ ܬܪܝܢ ܐܘ ܬܠܬܐ ܬܘܒܡܐ[h] ܟܠ ܡܠܟܐ[i] ܕܒܪܐ. ܢܗܘܘܢ ܒܪܐ[j] ܕܒܝܢ ܒܟܠܗ ܬܫܒܘܚܬܗܘܢ[k] ܕܡܫܬܘܕܝܢ[l] ܡܢ [m]ܢܒܝܐ ܘܝܢ[m] ܒܝܫܐ. ܕܐܬܬܘܗܝ ܕܠܐ[n] ܘܗܘܠܐ. ܘܕܒܗܘܢ[o] ܒܢܝܐ ܢܦܩܐ ܢܗܪܐ ܫܠܝܐ. ܠܐ ܡܬܦܠܓܐ[2]. ܠܐ ܬܪܝܢ ܬܠܝܬܐ. ܠܐ ܡܬܦܠܓܐ. ܘܡܢܐ ܒܪ ܗܘܒܐ ܠܒܪܝܐ ܢܒܝܐ. ܠܐ[p] ܢܗܒܝܢ ܒܐܦܐ ܕܬܪܝܢܐ ܘܐܦܠܐ[q] ܗܘܝܢ ܠܗܒܝܢܐ. ܐܦܠܐ ܒܢܝܢܐ ܗܢܘܢܐ ܡܬܢܦܝܢ. ܕܗܢܘܢ ܒܒܠܝܢ ܘܡܢܝܢ[r] ܒܦܪܝܐ ܒܫܡܐ ܘܬܦܐ[s]. ܒܬܦܐ ܕܦܪܝܢ[t] ܘܐܦܠܝܢ ܠܗܘܢ ܕܐܝܬ ܠܗܘܢ ܡܢ ܐܒܐ. ܕܒܦܠܘܢ ܐܢܬܘܢ ܠܡܬܠ. ܘܐܦ ܗܘܢ ܢܗܘܘܢ ܐܬܐܡܘܢ ܫܡܝܐ ܒܗܡܝܬܐ ܒܡܬܦܬܐ ܕܒܟܠܗ ܐܝܢܐ ܘܡܘܕܐ[u] ܘܕܢܛܬܐ ܡܬܡܢܝܢ ܡܢ ܒܒܐ. ܕܡܢܐܝܬ ܦܪܝܢ ܒܦܪܝܢ[v] ܕܠܐ ܦܠܓܘܬܐ ܒܦܠܓܝܢ. ܒܗ ܠܦܠܓܝܢ ܦܢ ܦܪܬܝܢ[3].

ܡܪܢܐܝܬ[a] ܕܕܐܝܟ ܗܢܐ[b] ܒܗ[c] ܚܕ ܚܕ[d] ܢܘܗܪ[e]
ܘܬܐܘܕܘܣ[f] ܕܟܠ[g] ܡܫܒܚܝܢ ܬܘܒܡܐ[h] ܒܡܠܟܐ[i] ܕܡܢ[j]
ܬܫܒܘܚܬܐ[k] ܕܡܢ +[l] ܒܠܗ[m] ܠܢܒܝܐ[n] ܕܐܒܝܢ[o] ܕܠܐ[p]
ܐܦܠܐ[q] ܘܡܢܝܢ[r] ܘܬܦܐ[s] ܕܦܪܝܢ[t] ܒܡܘܕܐ[u] ܒܦܪܝܢ[v]

[1] Cod. ܢܘܗܪ   [2] Cod. ܡܬܦܠܓܐ   [3] Cod. ܦܪܬܝܢ

ܠܐ ܒܠܘܚܕܐ ܐܘ ܒܡܪܢܝܐ. ܐܘ ܢܗܘܐ ܒܐܦ̈ܐ. ܘܡܛܠ ܕܠܡܠܠ ܕܒܥܝܢ.
ܥܒܝܕܐ ܗܘ ܐܢܫܘ ܕܐܝܬܘܗܝ ܕܠܐ ܐܢܫܘܬܐ. ܘܐܝܬܝܗ ܠܐ. ܕܗܝ ܫܘܐ
ܐܢܫܘܬܐ ܕܒܗܘܢܐ ܒܒܪܝܘܬܐ. ܕܒܗܠܝܢ ܕܢܒܥܐ ܒܫܘܒܚܐ. ܐܠܐ ܕܝܢ ܕܠܐ
ܢܗܘܐ ܡܦܪܫܐ ܢܦܫܐ ܐܢܫܘܬܗ. ܘܡܚܒܪܐ ܢܦܫܐ ܐܠܗܘܬܗ ܢܣܒܐ. ܘܡܫܘܚܬܐ
ܕܠܘܬܗ܇ ܒܠܒܘܫ ܢܦܫܗ. ܕܠܒܐ ܡܠܟ ܒܬܚܘܡܗ ܡܢ ܡܫ̈ܝܚܝܐ ܐܝܟ ܢܦܫܐ
ܐܦܣܩܘܦܐ ܀ ܚܝܘܢ ܐܡܪ. ܐܦܣܩܘܦܐ ܗܘ ܕܢܣܒ ܒܗ ܢܗܘܐ ܫܘܠܛܢܐ
ܘܦܪܘܫܘܬܐ ܐܠܗܝܐ. ܘܫܡܥܘܢ[b] ܕܒܗܘܢ ܢܩܝܦ. ܫܡܥܘܢ ܐܡܠܝ ܕܐܝܟ ܢܒܝܐ ܡܫܝܚܐ
ܬܪ̈ܝܢ. ܒܠܘܬ ܐܡܘܪܐ ܠܡܟܠ[a] ܬܪܐ ܘܐܒܪܘ. ܕܠܐ ܗܘܐ ܬܪ̈ܝܢ ܐܠܐ
ܬܠܬܐ. ܕܒܗܐܢ[c] ܒܢܐ ܘܐܬܒܪܐ ܐܢܫܘܬܗ ܡܫܝܚܐ. ܬܪ̈ܝܢ ܕܝܢ ܡܫܝܚܐ
ܘܬܪ̈ܝܢ ܕܝܢ ܡܫܝܚܐ ܀ ܚܝܘܢ ܐܡܪ ܀ ܥܡܪ ܒܗܪܬܐ ܐܠܗܐ. ܫܡܥܘܢ ܐܦ
ܒܪܐ ܕܝܢ ܡܫܝܚܐ ܒܗ ܐܢܫܝܐ ܕܝܢ ܬܪܝܢܐܝܬ[d] ܡܬܠܐܢܐ[1] [e]ܡܠܟ ܐܠܗܐ
ܕܡܬܪܓܡ[e] ܠܒܪܢܫܐ. ܫܡܥܘܢ[f] ܕܝܢ ܡܫܝܚܐ. ܠܡܬܠܐ ܕܒܠܐܟܐ ܐܢܫܝܢ.
ܕܗܘ ܗܘܐ[g] ܕܢܗܘܘܢ ܡܫܝܚܐ. ܫܡܥܘܢ ܕܝܢ ܒܗܘ ܐܝܬ ܠܗܘܢ ܕܒܢܐ ܕܡܪܢܫܝܢ
ܡܢ ܒܠܘܚܐ. ܕܒܢܐ ܡܕܡ. ܐܢܫܝܢ ܡܢ ܥܒܘܕܘܬܐ. ܕܫܟܐ[h]. ܥܡܢܘ ܒܒܗܘܢܬܐ
ܕܠܘܬ[i] ܐܢܫܘܬܐ[j]. ܕܒܐܦܐ ܕܒܪܢܫܐ ܠܐ ܢܗܘܝܢ. ܒܪ ܐܢܫܐ ܕܐܦܣܩܘܦܐ.
ܘܡܫܬܡܠܝܐ ܕܐܢܫܐ ܕܡܬܒܥܝܢ ܠܒܢܝܐ ܕܡܬܚܫܒܝܢ[2] ܠܘܬ ܐܒܐ ܘܡܫܝܚܝܢ ܠܗ.
ܡܫܝܚܐ ܫܡܥܘܢ ܕܝܢ ܡܫܝܚܐ ܠܐܦܝܢ ܕܫܡܥܘܢ[k] ܕܠܐܝܢ ܠܘܬ ܒܪܢܫܐ.
ܐܡܪܢܐ ܕܢܨܪܝܢ. ܘܢܗܘܘܢ ܬܥܝܢ. ܘܟܠܐܝܢ ܒܗܢ ܕܪܡܐ. ܡܫܝܚܐ ܕܝܢ ܫܡܥܘܢ
ܕܝܢ ܡܫܝܚܐ. ܠܐܦܝܢ ܕܡܬܠܐܐ ܕܒܢܐ. ܐܡܪܢܐ ܕܥܒܕ[l] ܡܡܠܐ ܘܕܠܐ

ܐܡܪܐ ܕܐܝܬ ܒܗܬܐ ܕܝܢܐ ܢܬܒܥܘܢ. ܐܡܪܢܐ ܕܝܢ ܬܘܒ ܒܗ ܬܠܬܐ ܒܪ̈ܢܐ
ܒܢܝܐ ܘܚܘܝܐ ܠܐܬܘܢ ܢܬܦܠܘܢ ܠܗܘ ܕܐܢܫܘܬܗ ܕܥܘܠܐ. ܐܠܐ ܐܢܫ ܐܝܬ
ܕܐܝܬ ܠܗ ܦܠܓܐ ܥܒܝܕܐ ܗܘ ܒܒܪܝܬܐ. ܐܢܫܘ ܕܠܐ ܫܠܡ ܐܢܫܘܬܗ. ܐܠܐ ܠܐ
ܦܠܘܓܬܐ ܐܢܫܘܬܗ: ܐܠܐ ܦܫܛ ܡܫܦܠܢܐ: ܐܠܐ ܢܦܫܐ. ܐܠܐ ܠܐ ܦܘ.
ܠܐ ܙܢܐ

ܠܡܬܠܐܐ. ܡܬܪܓܡ [e]   ܬܪܝܢ [d]   ܒܗܐܢ [c]   ܕܫܡܥܘܢ [b]   ܠܘܬ [a]
ܕܫܠܝܡ [k]   ܐܢܫܘܬܐ [j]   ܠܘܬ [i]   ܕܠܘܬ ܫܟܐ [h]   ܗܘܐ [g]   ܕܝܢ + [f]
ܕܥܒܕ [l]

[1] Cod. ܬܠܐܢܐ   [2] Cod. ܕܡܬܚܫܢܝܐ

p. ܟܒ, l. 1 M om. ܘܐܟܣܢܝܐ || om. ²ܐܢܬ M ||
l. 3 ܡܟܬܒܢܘܬܐ ... ܘܐܬܚܙܝܘ] ܐܝܟ ܕܡܟܬܒܢܘܬܐ. ܡܟܬܒܢܘܬܐ ܕܐܢܫܐ ܬܬܚܙܐ ܘܡܛܠ ܗܕܐ M ||
ܕܬܒܥܢ] ܕܒܥܝܢ ||
ܕܒܠܒܐ ܗܘ (ܕܗܘ ܒܠܒܐ M) ܐܠܗܐ ܘܠܐ ܡܕܡ ܗܘܐ ÷ [l. 4 ܕܗܘ .... l. 5 ܡܕܡ ||
l. 5 ܐܢܫ ܐܢܫܐ ܕܐܬܐܡܪܘ] ܐܢܫ ܐܚܪܢܐ || ܕܡܫܟܚ] + ܠܗ M || l. 6 ܗܘܐ ܕܝܢ] ܗܘܐ ܘܗܘܐ M ||
l. 7 ܐܢܫ] ܐܢܫ M || ܕܐܢܫܐ] ܕܐܢܫܝܢ M || ܐܬܟܢܫܘܢ] ܐܬܟܢܫܘܢ M ||
l. 8 ܐܬܒܛܝܠܘ] ܘܐܬܒܛܠܘ (ܐܬܒܛܠܘ M) || l. 10 ܡܕܡ] ܒܟܠ ܡܕܡ ||
ܠܡܬܝܢܐ ܐܝܟ] ܘܠܡܬܝܢܐ M || l. 11 ܐܬܒܛܝܠܘܗܝ] ܐܬܒܛܠܘ || l. 14 ܕܐܢܫܐ] M ܘܐܢܫܐ ||
l. 15 ܡܬܚܙܝܢܘܬܐ] ܡܬܚܙܝܢܐ || l. 16 ܐܝܟܢܐ] ܐܝܟܢܐ M ||
l. 17 ܗܘ ܕܐܝܬܘܗܝ] ܐܝܬܝܗܘܢ (ܐܢܫ M) ... ܗܢܘܢ || ܐܝܬܝܗܘܢ M ܗܝܕܝܢ ܐܢܫ ܐܢܫ M ||
l. 18 ܕܡܬܚܙܐ] + ܗܘ M || ܕܐܬܚܙܝ] ܐܬܚܙܝ M || l. 20 ܠܐ ܐܝܟ ܗܟܢܐ] ܘܡܠܬܐ M ||
ܠܡܬܠܝܬܐ] M ܠܡܬܠܝܬܐ ||

p. ܟܓ, l. 1 om. ܚܕ M || om. ܡܕܡܐ M || ܡܬܘܬܐ] ܡܬܘܬܐ ||
l. 2 ܕܡܬܚܙܝܢ] M ܡܬܚܙܝܢ || l. 3 ܐܝܟ ܕܐܝܬܘܗܝ] ܐܝܟ || l. 4 om. ܐܢܬ ||
ܠܗܘ] ܐܝܟ ܠܗܘ ܐܢܬ || ܕܘܢ] om. ܐܝܟ || l. 5 ܐܬܚܙܝܢ] M ܐܬܚܙܝܢ ||
ܕܐܬܚܙܝ] ܐܝܟ ܠܡܬܚܙܝܢܘ || l. 6 ܕܡܬܒܥܐ] ܡܬܒܥܐ ܗܘ || om. ܐܢܫ M || ܕܐܝܟ] ܕܐܝܟ ||
ܐܬܚܙܝ] ܐܬܚܙܝܘܗܝ || l. 8 ܐܬܚܙܝܘܗܝ] M ܐܬܚܙܝܬ ||
ܕܡܬܚܙܝܢ] ܕܡܬܚܙܝܢ (M ܗܘ ܐܝܟ) || l. 9 ܡܬܚܙܝܢܘܬܐ] ܡܬܚܙܝܢܘܬܐ M ||
l. 10 om. ܐܝܟ M || l. 11 ܐܢܫ] ܐܢܫ M || om. ܡܕܡ M || ll. 12, 13 ܗܘ ܗܘ] + ܐܝܟ ||
from here defective || l. 14 ܐܝܬܝܗ] ܐܝܬܝܗ || l. 15 om. ܚܕ M ||
ܢܦܫܐ] ܢܦܫܐ || l. 17 ܚܕܕܐ] M ܚܕܕܐ || ܚܝܠܐ] ܚܝܠܐ ||
ܐܝܟ ܐܢܫܐ ܕܐܢܫ ܡܬܚܙܝܢܘܬܐ ܕܡܕܡ ܘܗܘ ܐܢܫ ÷ ...
ܠܗܘܢ. ܐܝܟ ܕܐܝܬ ܠܗ ܕܐܬܚܙܝ. ܢܦܫܐ ܘܠܐ: ܚܕܕܐ ܐܢܫ ܐܝܬܘܗܝ ܐܢܫܐ
ܐܝܟ ܕܗܘܐ ܗܘܐ ܕܐܢܫܐ ܡܬܚܙܝܢ ܐܝܟ ܕܗܘ ܐܬܚܙܝ ܘܠܐ ...

Cod. M. [a] ܗܠܝܢ ܕܐܢܫܐ [b] ܠܗܘܢ [c] ܗܝܟ [d] ܐܝܬܘܗܝ
[e] om. [f] ܕܐܬܚܙܝ [g] ܐܬܚܙܝ
[h] + ܡܛܠ ܕܗܘܐ ܐܝܟ ܕܡܬܚܙܝܢ ܕܗܘܐ ܡܬܚܙܝܢ ܕܡܬܚܙܝܢܘܬܐ ܐܝܬ ܐܝܟ
ܡܬܚܙܝܢܘܬܐ ܡܬܚܙܝܢܘܬܐ. ܕܐܢܫܐ ܡܬܚܙܝܢ. ܐܝܬܝܗܘܢ ܗܠܝܢ ܕܐܬܚܙܝܘ.

l. 6 M om. ܐܠܐ || ܐܢܫܝܐ ܕܡ ܥܘܠܠܐ] M ܐܢܫܐ ܕܡ ܥܘܠܠܐ ||
l. 7 ܐܘܪܝܐ] M + ܕܝܢ || ܡܕܡܪܬ] M ܡܕܡܪܐܬ || l. 9 om. ܡܕܡܪܐ.... ܐܠܐ l. 6 ||
l. 9 ܕܬܪܝܢ] ܕܡ ܕܬܪ̈ܬܝܢ || l. 10 ܠܐܢܫܝܢ] ܫܠܝܢ M || l. 11 ܬܠܬܐ] ܬܠܝܢ ||
ܘܟܠܗܘܢ] ܟܠܗܘܢ M || l. 12 ܐܚܪ̈ܢܐ] M ܠܐܚܪܢܐ || ܗܘ] M ܗܝ || om. ܗܘ ܕܡ ||
l. 14 ܐܡܪܬ] ܐܡܪ || ܐܢ̄ ܐܢܫ ܫܦܝܪܐ] ܬܬܚܫܒ ܘܠܐ ܘܬܘܒ ||
l. 16 ܒܪܐ] ܒܪܬ || l. 17 ܬܐܬܪܥ] M ܬܬܪܥ || l. 18 ܡܫܡܫܬܐ] ܡܫܡܫܬܟ M ||
l. 19 om. ܡܕܡ M || om. ܒܠܒܟ M || l. 20 ܚܣܐ] ܚ̇ܣܐ ||
l. 22 om. ܢܬܬܠܐ ... ܠܐ || ܠܐ ܬܫܘܐ²] ܐܢܬܠܐ (M ܘܐܢܬܠܐ) ||
p. ܪܟ, l. 1 ¹ܐܢܬܠܐ] ܘܐܢܬܠܐ M || ܡܫܡܪܝܐ] ܡܫܡܪܝܘܬܐ ||
ܬܫܒܚ] + ܒܠܒܟ M || l. 2 ܠܐܢܫ ܬܫܒܚܐ] ܠܟܠ ܒܪܢܫܐ M ܬܫܒܠܬܐ *sic* ||
l. 4 ܐܬܪܘܬܗ] ܐܬܪܘܬܗ || l. 5 ܘܠܐ] ܠܐ M || l. 6 ܕܒܪܢܫܐ] ܕܒܢܝܢܫܐ ||
l. 7 ܦܠܓܐ] ܦܠܓܐ *sic* || om. ܐܠܐ ܡܢܫܐ M || l. 8 om. ܠܟ M ||
ܒܠܠܒܗܘܢ] ܒܠܒܗܘܢ M || l. 10 ܢܫܬܘܬܐ] ܢܫܬܘܬܐ M || l. 11 ܗܘ] ܘܗܘ M ||
M ܡܫܝܚܘܬܐ] ܡܫܝܚܘܬܐ || ܠܫܠܝܢ] ܠܫܝ̈ܢ M ||
ll. 12, 13 ܐܬܪܘܬܗ ܕܢܦܫܐ] M ܕܢܦܫܐ ܐܬܪܘܬܗ || l. 15 ܠܫܒܘܬܐ] ܠܫܒܘܬܐ ||
l. 18 ܡܫܝܚܘܬܐ] ܘܡܫܝܚܘܬܐ M || l. 19 ܒܬܫܒܚܬܐ] ܒܬܫܒܚܬܐ (M ܒܬܫܒܚܬܐ) ||
p. ܪܟܐ, l. 2 ܘܒܢܝܢ] ܐܘ ܒܢܝܢ M || om. ܡܢܐ M || ܒܬܪܥܐ l. 6 ... ܒܡܢܫܐ l. 3]
ܡܛܠ ܥܡܝܪܘܬܐ. ܘܐܦܠܐ ܐܦ ܒܒܢܝܐ. ܒܕ ܫܠܡ ܟܬܒ ܫܘܡ
ܟܘܪܐ ∴ ||
l. 6 ܐܡܪ] ܐܡܪ || ܐܠܗܐ l. 10 .... ܡܛܠ l. 7] ܒܡܢܫܐ (ܒܚܘܫܒܐ) ܘܡܛܠ. ܒܪܢܫܐ
ܡܛܠ (M ܕܠܗ ܕܒܠܗ ܒܬܪܥܐ ܒܬܪܥܐ (ܒܚܘܫܒܐ M) ܠܝ ܫܘܐ. ܘܐܦܠܐ ܠܢܦܫܐ.
(ܐܦܠܐ ܠܢܦܫܐ M) ܘܐܦܠܐ (ܐܦܠܐ M) ܕܟܠܗ ܡܠܟܘܬܐ ܒܪܐ ܘܚܝܐ.
ܐܦܠܐ ܡܕܡܢܐ. ܐܦܠܐ ܬܪܥܐ ܠܡܕܡ ܐܝܟ. ܘܐܦܠܐ ܠܡܕܡܕܡ ܐܝܟ
ܒܕ ܫܠܡ ܟܬܒ (ܟܠܗܘܢ + M) ܫܘܡ ܕܒܠܗ ܒܬܪܥܐ ∴ M ||
l. 12 ܐܦܠܐ ܬܗܘܐ] ܘܐܦܠܐ || M om. ܬܗܘܐ || ³ܐܦܠܐ] ܘܐܦܠܐ M ||
l. 13 ܒܪܢܫܐ] ܒܪܢܫܐ || l. 14 ܡܛܠ] + ܕܠܗ M || om. ܬܗܘܐ M ||
ܘܡܫܬܒܠܢܐ] ܡܫܬܒܠܢܐ M || l. 16 ܡܕܒܪܐ] ܘܡܕܒܪܐ M || l. 17 om. ܐܠܐ M ||
ܗܘܝ] + ܐܬܘܬܐ M || ܢܒܪܐ] M ܢܒܪ || ܘܡܒܪܟܬܐ] ܡܒܪܟܬܐ M ||
l. 18 ܟܠܗ] M ܟܠ || ܘܥܠܡܐ ܬܘܒܟܐ] M ܥܠܡܐ ܘܐܬܘܒܟܐ ||
ܘܪܘܚܢܝܐ p. ܪܟ, l. 1 ..... ܕܒܢܝܐ p. ܪܟܐ, l. 18] ܒܥܠܡܐ. ܐܚܝ ܟܠ ܒܕ ܡܠܟܐ ܫܡܥ ||

APPENDIX.

COLLATION OF CODEX HARRIS II. AND OF THE MOSUL CODEX (ed. Arendzen, *Journal of Theological Studies*, October, 1901).

Where only a word or two differs in M. *these are underlined.*

M + ܟܬܒܐ ܕܟ̄ܝ ܕܥܠܝܡܘܗ

page ܝܛ, l. 7 ܕܐܝܠܬܐ] + ܢܚܘܬܘܢ: ܡܫܝܚܐ ܡܥܡܕ ܕܣܓ̈ܝܐ ܚܝܠܗ ܥܠ || ܓ̈ܠܝܢܐ] + : ܩܪ̈ܝܒܐ || l. 8 ܘܚܝ] ܚܝܘ M || om. ܕܒܟܬܐ M ||

l. 9 ܘܬܐܠܬܗ ܘܬܠܬ] ܘܬܐܠܬܗ ܘܬܠܬ M ||

ܘܐܪܕܢܐ ܘܢܝܢܘܐ] ܘܢܝܢܘܐ ܘܐܪܕܢܐ (M ܘܐܪܕܢܐ) ||

l. 10 om. ܡܨܘܥܬ ܒܪ ܐܪܡܝܐ M || ܢܬܟܢܫ] ܢܬܟܢܫ ܘܐܬܟܢܫ (M ܘܐܬܟܢܫ) ||

ܘܬܪܐܟܐ] ܘܬܪܐܟܐ + ܘܟܐܟܐ M || l. 11 ܘܟܐܬܐ] ܡܨܘܥܬ ܒܪ ܐܪܡܝܐ M ||

l. 11 M om. ܒܪܘܡ || l. 12 ܐܡܝܢ] ܕܐܡܝܢ M || ܫܘܠܛܢܐ] M ܫܘܠܛܢܐ ||

ܐܡܝܢܘܬܐ] M ܐܡܝܢܘܬܐ ||

l. 13 ܠܐܦܪ̈ܟܝܐ] ܠܦܪܣܘܬܐ (M ܠܐܦܪ̈ܟܝܐ) || ܕܡܠܟܘܬܐ] ܡܠܟܘܬܐ ||

l. 14 ܐܡܝܢܘܬܐ] ܡܠܟܘܬܐ ||

l. 15 ܡܪ̈ܬܘܬܐ] ܡܪ̈ܬܘܬܐ || ܢܨܝܠܘܬܐ] M ܢܨܝܠܘܬܐ ||

ܠܐ ܢܨܝܠܘܬܐ] ܡܥܕܪܢܘܬܐ ||

l. 16 ܘܡܠܟܘܬܗ] + ܐܝܠܝܢ M || ܡܫܬܡܥܢܘܬܐ] ܡܫܬܡܥܢܘܬܐ ||

l. 17 ܕܢܣܒܘܢ ܕܫܪܝܐ ܚܣܝܢܐ] ܠܘܚܡܐ ܕܥܠܝܗ M ܡܚܝܠܝܢ ܕܩܒܠܬܐ || ܕܢܣܒܘܢ] ܕܢܣܒܘܢ ||

l. 18 ܟܠ ܡܕܡ] ܕܡܬܚܙܐ ܐܝܟ ܠܒܘܫܐ || ܓܝܪ ܗܘ ܡܬܩܪܐ] ܟܝܢܐ ܒܨܝܪܐ ܗܘܐ ||

l. 19 om. ܐܝܟ ܗܘ ܟܝܢܐ ܒܟܝܢܐ || ܥܒܕ ܕܐܠܗܐ ܝܗܒ] ܥܒܕܗ ܠܗ ܝܗܒܗ ||

l. 20 ܘܚܫܒ ܠܗ] ܘܚܫܒܗ ܠܗ (M ܠܡܥܒܕܗ) ܠܡܥܒܕܗ ܬܠܘܬܗ ܒܟܠ ܐܬܪܘܬܐ ܠܡܫܬܡܥܢܘܬܐ (M ܡܫܬܡܥܢܘܬܐ) ܒܟܠܗ ܡܠܟܘܬܐ ܠܡܫܬܡܥܢܘܬܐ ||

l. 21 om. ܠܘܬ M || ܕܐܝܟܢܐ] ܒܕܘܟܬ ܕܠܘܬ ܐܝܟܘܬܐ (M ܕܐܝܟܘܬܐ) ||

l. 22 ܐܝܟ ܕܐܟܚܕܐ] ܦܓܪ ܕܠܚܘܕܝܗܘܢ ܐܝܟ ܕܐܟܚܕܐ ܦܓܪ ܕܐܝܟ || om. ܐܝܟ ||

l. 23 ܐܠܗܐ] ܐܠܗܐ ܕܠܘܬ || ܪܘܚܐ ܕܩܘܕܫܐ] ܫܠܝܐ || M om. ܫܠܝܐ

p. ܟܐ, l. 1 ܒܪ̈ܝܬܐ] ܒܪ sic || l. 2 ܕܐܬܦܫܛ] M ܕܐܬܦܫܛܘ || l. 3 ܠܡܐ] ܠܗܘܢ M ||

ܢܬܒܪܟ] om. ܕܝܢ M || l. 4 ܕܡܥܒܕܢܘܬ ܚܕܐ] ܕܡܥܒܕܢܘܬܐ ܕܝܠܗ || l. 5 ܐܦܪ̈ܘܛܐ] ܫܘܒܚܐ ||

ܐܢܫܘܬܗܘܢ] ܕܐܢܫܘܬܗܘܢ || ܕܡܟܬܒܘܬܐ] ܕܡܟܬܒܘܬܐ ||

ܫܠܡܬ ܕܐܝܣܛܘܪܝܐ ܐܘ ܫܪܒܬ ܕܬܘܠܕܬܐ ܕܥܠܝܡܐ[a] :· [b]ܟܠܗ ܒܠ
ܫܠܝܐ ܕܐܬܦܝ. ܡܣܘܦܝ ܒܪ ܙܟܬܐ ܡܢ ܥܪܒܝܬܐ ܕܒܝܬ ܣܦܪ :· ܐܘ
ܐܚܝ ܦܠܚܝ ܠܐܚܝܢ ܒܗܕܐ ܕܐܝܣܛܘܪܝܐ ܕܢܘܡܣܐ ܕܝܠܗ ܣܪܝܓܠܝ.
ܐܬܝܬܘܗܝ ܗܘܐ ܒܬܝܒܘܬܐ. ܡܢ ܡܛܝܒܘܬܐ ܕܐܠܗܐ ܘܬܫܒܘܚܬܐ f. 76b
ܘܐܝܬܝܗ ܘܫܪܒܐ ܥܕܡܐ :· ܘܐܡܝܢ ܒܡܠܟܐ ܘܫܠܝܐ :· ܫܠܡܬ ܬܘܒ ܟܠܗ
ܗܕܐ ܕܐܝܣܛܘܪܝܐ ܕܥܠܝܡܐ. ܐܬܟܬܒܬ ܒܬܠܡܝܕܘܬܗ ܀ ܘܐܬܟܬܒܬ
ܠܣܦܪܐ. ܒܝܘܡ ܬܪ̈ܝܢ ܕܫܒܬܐ ܕܝܠܗ.. ܫܢܬ

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[a] + ܡܪܢܐ

[b] In a later hand:

ܫܠܡܬܗܘܢ ܒܫܝܢ. ܐܡܝܢ ܀ ܟܠܗ ܡܛܠ ܡܪܢ ܥܠ ܢܦܫܐ ܕܡܫܪܐ ܀
ܕܡܫܟܐ ܡܣܬܠܩܘܗ ܡܢ ܦܘܡܐ ܕܐܡܝܢܐ ܢܚܬܐ ܡܛܠ ܬܘܕܝܬܐ ܕܛܝܒܘܬܐ:
ܬܘܕܝܬܐ ܕܒܢܝ ܩܕܝ ܡܢ ܬܘܕܝܬܐ ܩܕܝܫܬܐ ܒܒܡܫܐ. ܡܡܢܬܐ ܐܝܬ ܠܗ̇
ܡܢ ܒܪܫܝܬܐ ܗܘ ܕܐܬܒܪܝ ܠܥܡܡܐ ܒܠܠܗ ܕܐܠܗܐ ܀ ܘܡܢ ܡܪܕܐ
ܒܪܘܚܬܐ ܀ ܘܡܢ ܣܓܝܐ ܕܪ̈ܫܐ ܀ ܘܡܢ ܩܠܝܐ ܣܠܩܐ ܩܕܡܐ ܀ ܘܡܢ ܟܦܝܪܐ
ܢܦܫܬܐ ܀ ܘܡܢ ܐܪ̈ܡܣܐ ܕܦܪ̈ܫܐ ܡܢܟܬܐ ܀ ܘܡܢ ܙܕܩܐ ܗܘ ܕܡܢ ܒܬܪ
ܡܢܟܬܐ ܢܣܒܝܢ ܬܫܐ ܀ ܘܡܢ ܬܪܥܝܬܐ ܕܡܫܠܡܘܗ ܗܘ ܕܢܟܡܕܝܢ ܫܘ ܐܠܗܐ ܀
ܘܡܢ ܬܪܥܝܬܐ ܕܐܪܡܣܘܗ ܗܘ ܕܡܟܕܡܝܢ ܠܗ ܠܐܠܗܐ ܠܒܪܝܬܐ ܀ ܘܡܢ
ܡܠܝܐ ܡܚܝܠܐ ܗܘ ܕܐܬܒܪܝ ܕܠܐ ܡܢܝܢ ܒܢܦܫܐ ܀ ܘܡܢ ܫܒܪ̈ܐ ܗܘ
ܕܢܦܫܘܢ ܒܟܬܒܐ ܫܠܡܬ ܬܘܕܝܬܐ ܕܛܝܒܘܬܐ:

S in a much later hand:

ܐܦ ܠܟܬܒܐ ܗܢܐ ܕܐܣܛܘܪܝܐ ܐܘܪܚܬ ܦܠܘܣܘܦܘܬܐ ܕܥܠܝܡܐ ܘܩܢܘܢܐ
ܕܐܟܠܝܪ̈ܬܐ ܩܕ̈ܝܫܐ ܡܫܝܚܐ ܬܫܡܫܬܐ ܒܪ ܕܡܪܐ ܫܠܝܚܐ ܡܒܪܟܐ ܐܡܝܢܐ ܠܦܘܬ
ܒܒܪܝܬܐ ܘܐܝܬܝܐ ܡܣܪ̈ܩܬܐ ܡܢ ܡܫܝܚܐ ܕܐܘܪܫ ܒܪ ܦܝܠܝܦܘܣ ܡܟܪ̈ܢ
ܡܕܝܢܬܐ ܒܒܪܟܡ̈ ܬܐܟܐܬ ܘܩܪܝܐ ܒܗ ܦܘ ܘܐܝܣܘܗܝ ܦܝܠܝܦ̅ ܡܐܡܪܐ
ܘܡܐܡܪܐ ܘܩܝܣܡܘܢ ܘܡܫܘܚܢ ܦܠܓܐ ܒܢܬ ܐܪܝܟ̅ ܕܩܢܝܐ. ܘܐܝܢܐ
ܕܦܠܚ ܘܨܪܐ ܚܝܪ ܫܠܡܬܐ ܣܒܝܠܬܐ ܠܟܘܢܐ ܘܠܡܪܝܢܐ. ܘܠܡܪ̈ܝܐ
ܘܠܥܒܐ· ܘܠܟܠ ܕܐܡܪ ܠܗ ܒܗ ܒܝܢܐ ܒܬܒܐ ܫܘܬܦܘܬܐ. ܐܡܝܢ ܐܡܝܢ.

ܣܡܟܘܬܐ. ܘܣܝܡ [a]ܣܘܡ ܩܘܡ ܣܒܝܐ[a] ܕܕܡܘܗܝ. ܐܢܚܢܐ ܠܟܝ
ܕܐܦܝܣܐ ܡܢܐ ܕܠܐ ܐܫܟܚ ܕܢܒܥܐ ܘܢܣܒ ܒܐܝܕܐ[b] ܒܡܫܒܚܬܐ
ܘܒܐܣܩܠܝܣܐ[c]. ܐܬܐ ܠܗ ܠܡܣܒܘܬܐ ܘܠܚܙܝܐ ܕܐܦܝܣܘܬܐ[d]. ܐܚܪܢܝܢ
ܕܝܢ [e]ܠܦܘܠܚܢܐ ܘܠܚܘܫܒܐ[e]. ܕܒܗܘܢ ܗܘ ܒܠܚܘܕ ܡܫܟܚ ܐܦܝܣܐ
ܕܢܬܒܥܘܢ. ܘܢܒܥܐ ܘܢܣܒ ܒܟܠ ܠܐܢܫܐ ܕܡܒܥܐ. ܒܗ ܗܟܝܠ
ܒܡܫܘܬܐ ܐܝܬܘܗܝ ܡܠܬܐ ܠܐܢܫܝܢ ܕܫܡܥܝܢ ܘܫܒܩܝܢ ܠܗ[f] ܘܠܐܢܫܝܢ
ܕܫܡܥܝܢ ܘܠܐ ܫܒܩܝܢ ܠܗ[g] ܐܝܟ ܦܘܠܚܢܐ ܘܢܘܪܐ ܡܬܢܣܒܐ[h]
ܠܗܘܢ. ܠܗܘ ܕܝܢ ܕܡܪܝܐ ܒܫܠܝܐ¹ ܕܢܬܐܬܐ ܐܪܙܐ ܕܠܚܡܬܗܘܢ.
ܕܬܫܡܠܘܢ ܦܬܓܡܗ[i] ܕܡܪܝܐ ܒܝܕ ܐܘܪܝܐ ܘܢܒܝܘܗܝ ܘܡܘܠܕܗ ܕܡܫܝܚ
ܡܫܝܚܐ ܢܘܪܐ. ܗܘ ܕܐܬܓܠܝ ܒܢܦܫܗ ܦܓܪܗ ܦܓܪܗܘܢ. ܘܕܡܝܢ
ܐܝܟ ܕܡܫܪ ܠܐܒܗܝܢ[j] ܘܐܒܗܝܢ ܘܒܢܝܗܝܢ[j]. ܘܠܟܠܗܘܢ ܡܬܒܥܝܢ
ܥܘܠܡܗ[k] ܕܥܠܡܐ. ܘܡܫܝܚܘܬܐ ܕܪܘܚܐ ܠܡܫܝܚܐ.¹ ܕܢܣܒܐ ܘܢܬܠ
[m]ܠܐܢܫܝܢ ܕܡܫܝܚܘܗܝ,[m] ܪܘܚܢܝܐ ܕܡܫܝܚܘܬܐ ܘܐܫܬܠܡ ܠܟܬܒܐ ܒܫܠܝܐ
ܬܫܒܘܚܬܐ[n] ܕܐܠܗܐ ܐܒܘܗܝ, ܘܕܘܒܪܐ ܡܪܢ. ܘܢܬܒ ܡܢ ܡܫܝܚܐ[o]
ܕܐܠܗܐ[p] ܥܠ ܬܪܘܢܘܣ. ܘܐܬܐ[q] ܒܫܠܝܐ ܘܫܘܒ[r] ܠܡܪܢ [s]ܚܝܐ ܘܡܘܬܐ[s].
[t]ܕܠܗ ܬܫܒܘܚܬܐ[t] ܘܝܩܪܐ[u] ܘܠܐܒܘܗܝ, ܘܠܪܘܚܐ ܩܕ[v] [w]ܗܫܐ ܘܒܟܠܙܒܢ[w]

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[a] ܩܘܡ $\frac{b}{E}$ S. f. 89a [b] ܡܫܒܘܚܐ. [c] ܘܒܐܣܩܠܝܣܐ
[d] ܕܐܦܝܣܩܘܦܘܬܐ [e] ܕܦܘܠܚܢܐ ܘܠܚܘܫܒܐ
[f] + ܘܗܘܝܐ ܠܗܘܢ ܐܝܟ ܐܣܩܠܝܣܐ ܘܪܘܚܢܐ ܘܡܠܟܘܬܐ [g] om. ܠܗ
[h] ܡܬܢܣܒܐ Lag. p. 121 (¹ pr. m. ܫܠܝܐ) [i] + ܥܬܝܕܐ
[j] ܘܠܐܒܗܝܢ ܘܠܒܢܝܗܝܢ [k] ܥܘܠܡܗ [l] + ܘܡܢ ܡܢ ܒܗ ܡܫܝܚܘܬܐ:
[m] ܠܗ ܕܡܫܝܚܘܗܝ [n] om. ܬܫܒܘܚܬܐ [o] + ܕܡܢܘܬܗ [p] + ܥܠ ܐܝܕܐ
[q] ܠܗܘ ܕܐܬܐ [r] ܘܫܘܒܚܐ [s] ܚܝܐ ܘܡܘܬܐ
[t] ܠܗ ܐܝܩܪܐ ܘܬܫܒܘܚܬܐ [u] + ܘܡܠܟܘܬܐ
[v] + ܕܐܒܘܗܝ ܗܘܐ ܘܐܒܘܗܝ ܘܗܫܐ.
[w] ܘܗܫܐ ܘܒܟܠ ܙܒܢ ܘܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ ܀

ܡܪܝܐ[a] ܘܬܬܢܝܚܘܢ ܠܥܠܡ ܥܠܡܝܢ.. ܘܡܬܘܣܩܬܐ[b] ܬܘܒ ܐܘܢܓܠܝܬܐ
ܡܫܡܠܝܬܐ ܕܕܝܢܝܢ ܠܥܠܡ. ܐܝܟ ܗܘܐ[c] ܠܟ ܕܢܗܝܪܐܝܬ ܢܘܕܥܘܢ[d]
ܕܝܕܣܩܠܝܐ. ܐܠܐ ܕܠܐ ܢܫܟܚ ܐܢܫ ܥܠܬܐ. ܘܡܢ[e] ܕܝܢ ܡܫܡܠܝܢ[f]
ܠܗ ܠܟܠܬܐ ܕܕܠܚܡܐ ܟܕ ܠܒܪܘܬܗ ܕܫܪܪܐ. ܠܚܕܢܐ ܘܚܘܪܐ
ܟܠܗܘܢ. ܢܗܘܐ ܠܗܘܢ ܡܘܠܦܢܐ ܕܡܠܬܗܘܢ. ܡܛܠܗܢܐ ܠܐ ܬܬܟܒܫܘܢ
ܥܠ ܐܢܫܝܢ ܕܐܬܟܡܪܘ. ܐܦ ܗܘ ܓܝܪ ܡܪܢ ܘܦܪܘܩܢ ܓܠܝܐܝܬ
ܡܛܠ ܠܐܢܫܝܢ ܕܥܒܕܝܢ ܕܡܢ[g] ܠܫܘܝܕܐ ܘܐܡܪ. ܫܩܘܠܘ ܐܪܡܘ[h] ܐܢܘܢ cf. Matt. xxii. 13
ܒܚܫܘܟܐ ܒܪܝܐ[i] ܒܢܘܪܐ[j] ܕܠܥܠܡ ܗܝ ܕܛܝܒܐ ܐܝܟ ܠܣܛܢܐ xxv. 41
ܘܠܡܠܐܟܘܗܝ.[k] ܐܦ ܐܪܡܝܐ[l] ܐܡܪ ܗܐ ܦܬܓܡܝ ܐܝܟ ܢܘܪܐ Jer. xxiii. 29
ܢܩܕܐ. ܘܐܝܟ ܦܛܝܫܐ ܕܡܬܒܪ ܟܐܦܐ.[m] ܟܕ ܡܟܝܠ[n] ܠܗܘܢ ܡܪܢ
ܘܡܠܟܢ. ܠܐ ܓܝܪ ܨܒܐ ܕܢܬܬܚܝܒܘܢ ܠܗ. ܥܠ ܕܫܡܥܘܗ ܕܡܫܝܚܐ f. 76 a
ܗܝ ܐܝܟ ܦܛܝܫܐ. ܡܛܠ ܕܠܐ ܐܬܬܟܝܠܘ ܠܡܕܡ ܕܐܡܪ[o] ܠܗܘܢ.[p]
ܡܛܠܗܢܐ ܐܡܪ ܗܘܐ ܠܗܘܢ. ܡܢܐ ܩܪܝܢ ܐܢܬܘܢ ܠܝ ܡܪܝ Luke vi. 46
ܡܪܝ. ܘܡܕܡ ܕܐܡܪ ܐܢܐ[q] ܠܐ ܥܒܕܝܢ ܐܢܬܘܢ.. ܒܗ ܗܟܝܠ
ܒܗܕܐ ܕܡܘܬܐ ܐܦ ܗܢܐ ܒܠܚܘܕ ܡܬܚܙܝܐ ܠܐܢܫܝܢ ܕܡܫܝܚܐܝܬ
ܘܓܠܝܐܝܬ ܡܡܠܠ ܡܛܠ ܫܪܪܗ.. ܐܠܐ ܓܝܪ ܒܬܪܟܢ ܡܫܥܒܕܐܝܬ.
ܐܝܟ ܕܠܡܦܪܢܣܘܬܐ ܕܒܢܝܢܫܐ. ܡܫܡܠܝܬܐ ܡܬܦܪܫܢ ܗܘܘ[r] ܡܢ

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a + ܐܠܗܐ.   b ܐܦ ܒܬܘܣܩܬܐ   c ܗܘ   d ܢܘܕܥܘܢ   e ܡܢ

f + ܘܡܟܝܠܝܢ   S. f. 88 b   g om. ܕܡܢ   h ܘܐܪܡܘ

i + ܬܡܢ ܢܗܘܐ ܒܟܝܐ ܘܚܘܪܩ ܫܢܐ. ܘܐܙܠܘ ܠܗܘܢ ܡܢܝ ܠܝܛܐ

j ܠܢܘܪܐ   k + ܕܒܢܘܪܐ ܘܒܡܫܚܐ ܐܬܕܡܝܬ ܗܝ ܡܠܬܐ.   l ܒܐܪܡܝܐ

m + ܡܫܟܐ ܕܝܢ ܘܢܘܪܐ ܘܐܝܣܟܐ. ܠܐ ܗܘܐ ܠܐܢܫܝܢ ܕܡܬܟܝܠܝܢ ܠܥܕܬܐ.
ܡܠܬܐ ܕܝܢ ܗܝ ܕܠܐ ܫܡܥܘ ܒܟܠܐ ܒܫܡܝܐܝܬ.

n + ܗܘܐ   o ܕܐܡܪ ܗܘܐ

p + ܫܡܥܬ ܓܝܪ ܘܓܠܝܐܝܬ ܡܬܚܙܝܐ ܗܘܐ ܠܗܘܢ ܕܡܟܠܠ ܗܘܐ.

q B + ܠܗܘܢ   r + ܘܕܡܝܢ

ܐܬܪ̈ܘܬܐ. ܐܠܐ ܐܦ ܠܥܘܒܕܢܐ[a] ܕܟܠܗܘܢ ܣܠܝ̈ܩܘܗܝ ܐܬܪ̈ܘܬܐ[b]. ܘܟܕ ܢܩܘܡ ܕܝܢ[c] ܐܝܠܝܢ ܕܕܒܝܪܐ[d] ܐܢܘܢ. ܐܬܚܫܒܘ[e] ܕܐܝܟ ܕܐܡܐ ܬܗܘܐ ܢܦܫܗܘܢ[f] ܠܗܘܢ. ܡܛܠ ܕܕܚܠܬܗ ܐܝܬܘܗܝ ܕܡܕܒܪܢܘܬܗܘܢ ܐܢܘܢ. [g]ܐܝܟ ܢܦܫ̈ܬܗܘܢ[g] ܗܘܬܗܘܢ[h] ܡܬܐܡܪܢ ܐܢܘܢ[i, j] ܡܛܠܗܢܐ

f. 75b ܐܝܬܘܬܐ ܟܕ ܗܘܬ ܢܨܝܚܐ ܒܐܘܪܚܐ ܕܢܟ̈ܐ. ܘܠܒܪܐ ܟܕ ܢܦܩܬ ܡܢܗ ܕܗܕܐ. ܘܠܒܪܐ ܘܐܝܬܘܬܗ ܟܕ ܢܬܘܬܒܘܢ ܒܡܘܡ̈ܝܗܘܢ[k] ܚܕ[l] ܠܘܬ ܚܕ ܕܠܐ ܚܠܦܐ. ܟܕ ܠܐ ܦܫܚ ܢܬܟܬܒܘܢ ܡܛܠ ܕܕܡܝܢ ܐܢܘܢ.. [m]ܐܝܟ ܐܢܫ[m] ܕܚܠ ܘܡܠܟܐ[n] ܐܝܬܘܬܐ ܢܘܟܪܝܬܐ ܡܢ ܩܕܡ ܡܬܟܬܒܢܘܬܐ ܐܘ ܢܬܬܚܠܦ. ܟܕ ܙܢܝܬܐ ܘܟܕ ܢܦܘܩ ܡܢ ܠܘܬܗ ܢܦܫܐ ܒܟܠܗܘܢ ܡܩܛܠܐ ܘܬܘܩܒܠܐ. ܘܡܬܚܙܐ[o] ܠܐ ܡܬܚܫܚ [p]ܢܬܥܕܐ ܡܢ ܣܘܟܠܗ[p].. ܚܘܝܘܗܝ ܦܬܚܠ ܡܬܪܚܡܝܢ ܐܢ̈ܐ ܣܓܝ̈ܐܐ[q] ܡܢ ܟܠܗܘܢ[r] ܠܬܘܒ̈ܢܐ ܣܓ̈ܝܐܐ. ܐܝܠܝܢ ܕܡܬܠܐ ܐܬܝܗܒܘ ܘܠܐ ܬܘܒܗܘܢ ܡܬܦܪܥܝܢ ܠܗܘܢ. ܘܗܘܬܗܘܢ ܡܬܒܣܡܝܢ ܐܝܬܘܗܝ ܕܬܘܒܗܘܢ ܒܪܘܟܬܐ [s]ܕܢܫܐ ܐܝܬܘܬܐ ܕܫܘܬܦܘܬܐ ܘܕܒܪܬܐ[s] ܘܬܬܠܪܘܢ[t] ܒܥܡ̈ܠܝܗܘܢ ܕܠܐ[u] ܒܡܘܬܢܐ ܘܕܠܐ ܠܡܠܟܐ. ܕܬܫܒܘܗܝ ܐܠܗܐ ܘܬܗܘܘܢ[v] ܥܡܬܦܐ ܕܡܠܟܘܬܗ ܕܐܠܗܐ ܘܬܡܠܟܘܢ ܥܡܗ ܕܡܠܟ

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a + ܐܬܪ̈ܘܬܐ b om. ܐܬܪ̈ܘܬܐ c B ܕܝܢ d ܕܕܒܝܪܐܝܬ e ܐܬܚܫܒܘ

f ܢܦܫܗܘܢ g om. ܐܝܟ ܢܦܫ̈ܬܗܘܢ h ܘܗܘܬܗܘܢ i ܠܗܢ ܐܝܟ ܢܡܘܣܐ

j + ܐܝܟ ܕܟܬܝܒ ܒܡܠܐܟܝ ܢܒܝܐ. ܡܠܐܟܐ ܕܐܬܩܪܝ. ܡܠܐܟܐ ܕܐܡܪܗ.

Malachi ii. 14 ܕܐܣܗܕ ܒܝܬ ܠܟ ܘܠܐܢܬܬ ܛܠܝܘܬܟ. ܗܝ ܕܐܫܬܘܬܦܬ ܫܘܬܦܘܬܟ. ܘܗܝ

15 ܐܢܬܬ ܩܝܡܟ. ܘܠܐ ܗܘܐ ܚܕ ܥܒܕܗ. ܘܫܪܟܐ ܕܪܘܚܐ ܕܝܠܗ ܐܢܘܢ.

ܘܐܡܪܬܘܢ ܕܡܢܐ ܐܚܪܝܢ ܒܥܐ ܐܠܗܐ. ܐܠܐ ܐܢ ܙܪܥܐ ܕܒܢܝܐ.

ܐܙܕܗܪܘ S. f. 88a ܒܪܘܚܟܘܢ. ܘܐܢܬܬ ܛܠܝܘܬܟ ܠܐ ܬܫܒܘܩ.

k ܘܡܘܡ̈ܝܗܘܢ l + ܥܡ m ܕܝܢ ܐܢܫ ܐܝܟ n ܘܡܠܟܐ

o + ܒܟܠܗܘܢ ܡܬܚܙܝܢܐ. p ܕܬܬܕܟܐ q ܣܓܝ̈ܐܐ r ܟܠܗܘܢ Lag. p. 120

s ܕܫܘܬܦܘܬܐ. ܕܢܫܐ ܐܝܬܘܬܐ. t ܘܬܬܠܪܘܢ u (B ܕܕܠܐ) v ܕܬܗܘܘܢ

ܢܛܪܘܢ.[a] ܐܢܬܘܢ ܕܝܢ ܐܝܟ ܕܒܐܘܢܓܠܝܘܢ ܘܐܝܟ ܚܝܠܐ ܕܪܘܚܐ ܡܕܝܢܬܐ[b] ܩܘܡܘܢ܀[c] ܦܪܡ ܒܒܬܘܠܬܐ ܡܕܝܫܐ. ܘܕܠܐ ܢܛܦܪܐ[d] ܩܘܡܘܢ܀ ܡܫܬܠܡܝܢ[e] ܬܫܒܘܚܬܐ܀[f]. ܘܩܘܡܘܢ ܡܫܬܪܝܢ[g] ܐܘܪܫܠܡ ܡܫܬܠܡܬܐ[g] [h]ܕܕܝܬܩܐ ܕܦܪܢܣܐ ܕܡܪܢܐ ܦܪܘܩܢ.[h][i] ܘܐܠܝܢ[j] ܠܐ ܐܬܝܗܘܢ، ܐܠܗܐ[j] ܕܡܝܬܐ ܐܠܐ ܕܚܝܐ.[k] ܐܝܟ ܕܐܡܪ[l] ܡܠܟܢ ܕܐܦ. ܗܘ ܕܘܝܕ ܗܘܐ ܕܡܢܗ ܒܗ ܡܪܢܝܬ ܠܡܪܢܐ [m]ܕܢܬܠܬܘܗܝ ܕܡܢ[m] ܠܐ

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[a] + ܢܥܒܕܘܢ ܟܠܝܢ ܬܗܘܘܢ ܘܠܐ ܗܘ. (B ܕܦܠܓܘܬܐ) ܕܦܠܓܘܬܐ ܘܫܒܝܢ ܠܗܠܝܢ. ܡܬܠܬܗܘܢ. ܘܠܐ ܬܗܘܘܢ ܒܬܪ ܪ̈ܫܥܐ. ܐܘ ܬܟܬܒܘܢܬܐ ܐܘ ܕܘܟܝܐ ܕܗܠܝܢ. ܒܬܪ ܢܬܪܟܘܢ ܠܟܪ. ܐܢ ܐܢܫ ܢܬܪܘܡ ܠܒܝܬܐ ܐܘ ܠܦܓܪܐ ܒܒܒ ܀

[b] + ܡܬܬܒܥܝܢ ܩܘܡܘܢ ܒܕܝ̈ܬܩܐ ܒܬܪ ܐܦ   [c] ܘܩܘܡܘܢ   [d] ܢܛܦܪܐ

[e] ܡܫܬܠܡܝܢ   [f] + ܘܒܬܫܒܘܚܬܗܘܢ ܕܠܘܬ ܐܠܗܐ   [g] (B ܐܘܪܫܠܡ)

[h] ܕܡܢܘܬܐ ܕܦܪܢܣܐ ܡܠܟܘܬܐ ܕܡܫܝܚܐ

[i] + ܘܒܩܝܡܬܗܘܢ ܘܒܒܝܬ Lag. p. 119 ܕܒܬܫܒܘܚܬܗܘܢ ܘܒܬܫܒܘܚܬܗܘܢ ܕܐܝܠܝܢ ܕܕܟܝܢ. ܠܚܝ̈ܐ ܕܠܥܠܡ ܕܡܬܬܐ ܒܓܘ ܡܠܟܘܬܐ. ܘܒܬܫܒܘܚܬܐ ܒܗ ܩܝܡܬܐ. ܘܕܠܐ ܥܠܡܬܐ. ܘܩܘܡܘܢ (B ܩܘܡܘܢ) ܡܬܚܝܝܢ ܘܡܫܬܪܝܢ ܐܝܟ ܐܝܠܝܢ ܕܕܟܝܢ. ܐܝܟ ܕܐܡܪ S. f. 87 b ܕܐܫܬܡܥ ܒܐܘܢܓܠܝܘܢ. ܐܝܟ ܕܒܐܘܢܓܠܝܘܢ. ܐܦ ܢܕܥܘܢ ܠܐ ܐܬܝܗܘܢ ܡܝ̈ܬܐ. ܐܝܟ ܕܐܡܪ ܡܪܢ ܠܨܕܘܩܝ̈ܐ ܥܠ ܩܝܡܬܐ ܕܡܝ̈ܬܐ. (Matt. xxii. 32; Mark xii. 26) ܕܠܐ ܩܪܝܬܘܢ ܡܢ ܕܟܬܝܒ. ܕܐܢܐ ܐܢܐ ܐܠܗܗ ܕܐܒܪܗܡ. ܘܐܠܗܗ ܕܐܝܣܚܩ. ܘܐܠܗܗ ܕܝܥܩܘܒ.

[j] ܘܠܐ ܐܬܝܗܘܢ ܐܠܗܐ

[k] + ܐܦ ܐܠܝܫܥ ܢܒܝܐ ܗܘܐ ܡܢ ܕܐܚܝܢ ܗܘܐ ܒܪܐ ܕܐܢܬܬܐ ܫܘܢܡܝܬܐ. ܐܚܝܢ ܡܝܬܐ. ܓܚܢ ܗܘ ܥܠ ܦܓܪܗ ܠܦܓܪܐ ܕܡܝܬܐ ܘܐܚܝܗ ܘܐܩܝܡܗ. (2 Kings iv. 34) ܘܠܐ ܡܥܡܕܐ ܗܘܬ ܗܕܐ ܠܡܘܬܐ. ܐܠܐ ܐܦ ܕܗ ܕܡܝܬ ܡܢ ܗܘܐ ܦܓܪܗ. ܘܡܛܠ ܗܘܐ ܪܘܚܐ ܡܢܗܐ. ܡܛܠܗܢܐ ܗܟܝܠ. ܕܠܐ ܒܠܚܘܕ ܩܘܡܘܢ ܡܬܬܦܪܝܢ ܠܐܝܠܝܢ ܕܡܬܬܚܝܝܢ. ܘܠܐ ܬܗܘܘܢ ܡܬܦܠܓܝܢ. ܐܝܟ ܗܢܘܢ ܕܕܝܢܐ ܐܝܬ. ܠܐ ܬܗܘܘܢ ܡܦܪܫܝܢ.

[l] om. ܐܝܟ ܕܐܡܪ   [m] ܕܦܪܘܩܢ (B ܕܡܬܠܬܠܘܗܝ) ܕܡܬܠܬܠܘܗܝ

ܡܬܦܪܢܣܝܢ ܡܢ ܢܦܘܪ̈ܘܬܐ[a] ܐܝܠܝܢ ܕܡܘܚܐ ܐܬܚܡܝܢ. ܫܪܝܐ ܗܢ
ܢܫܓܝܬܘܢ. [b]ܠܐ ܕܝܢ ܬܬܦܫܪܘܢ[b] ܢܫܡܥܘܢ[c] ܘܠܐ ܬܦܩܘܢ

ܬܬܪܐܝܬ ܘܡܫܟܚܐ ܠܡܓܒܝܗ. ܡܛܠ ܕܒܪܢܫܐ ܢܦܫܢܝܬܐ ܐܝܬܘܗܝ. ܘܐܝܟ ܢܦܫܢܝܬܐ ܬܬܪܝܢܝܢ ܀ ܗܠܝܢ ܕܝܢ ܥܠ (ܡܢ B) ܥܠܬ ܐܬܪܥܝܬܗ. ܥܠ ܐܝܠܝܢ ܕܢܬܪܝܢ ܙܘ̈ܓܐ ܘܫܘܬܦܘܬܐ ܕܙܘܘܓܐ. ܗܠܝܢ ܗܟܝܠ ܕܠܗܘܢ ܢܦܪ̈ܬܐ ܡܫܠܛܬܐ ܐܝܬܝܗܘܢ ܠܡܫܡܫܘܬܐ. ܐܝܟܢܐ ܕܒ ܙܘܘܓ ܐܝܟ ܐܦ ܢܐܬܐ ܡܢܗ ܕܡܟܐ ܠܡܓܒ. ܐܦ ܬܫܡܫܬܗ ܡܬܚܒܠ. ܘܗܘܐ ܠܗ ܗܢܐ ܒܟܠܐ· Lag. p. 118 ܘܫܘܪܐ· ܕܠܐ ܥܠܬܐ. ܢܘܚܐ ܚܒܪ ܘܡܢܝܢ ܕܐܦܝ̈ܗܝ ܘܬܫܡܫܬܗ. ܘܐܡܪ ܐܢܫܝܢ ܠܐ ܡܓܒ ܠܡܓܒ. ܐܢܫ ܡܢ ܕܘܟܐ ܘܡܢ ܫܘܬܦܘܬܐ ܚܒܪ ܐܝܬ. ܐܝܟ ܕܡܬܚܙܝܢ ܒܡܘܬܐ. ܚܕ ܐܝܬ ܕܐܦ ܒܗ ܥܠ ܟܘܡܪ̈ܐ ܬܕܘܫ ܬܡܓܒ. ܘܠܐ ܡܬܚܙܝܢ ܬܬܕܒܪܐ. ܡܛܠ ܕܐܝܟ ܫܐܘܠܐ ܕܬܓܠܝܢ ܡܢ ܡܫܟܢܐ ܕܚܝ̈ܘܬܐ ܘܡܢ ܟ̈ܠܒܐ ܕܕܒ̈ܚܐ ܦܫܛܐ ܐܝܬ. ܘܡܬܐܪ̈ܒܐ ܬܘܒ ܡܢ ܓܙܪ̈ܐ ܕܐܝܠܝܢ ܕܕܟ̈ܝܢ ܠܗܘܢ ܠܡܒܥ ܐܝܬ. ܘܟܢ ܥܠ ܚܙܪܐ ܬܕܘܫ ܐܘ ܠܚܒܬ ܡܘܬܪܐ ܬܡܓܒ. ܫܒܚ ܐܝܬ ܠܡܓܒܝܗ. ܘܠܐ ܡܬܚܙܝܢ ܬܬܕܒܪܐ. ܘܡܬܚܫܒܢܘܬܐ ܕܐܠܗܐ ܬܬܪܐ. ܘܡܬܪܒܬ ܐܝܬ ܫܘܪܒܬܢ. ܘܡܫܬܚܠܦܬ ܒܢܦ̈ܫܢ ܡܕܝܢܬܐ. ܘܠܕܝܢ ܢܚܘܫܐ ܡܫܪܪ ܐܝܬ. ܘܠܕܒܝܬ ܒܬܒܪܐ ܕܓܒܠܐ ܡܦܚܠ ܐܝܬ ܚܠܝܢ. ܐܝܟܢ ܬܝܢ ܢܚܘܫܐ ܡܦܚܠ ܐܝܬ ܚܠܝܢ. ܐܦ ܕܟܠܝܬ ܒܬܒܪܐ ܢܦܠ. ܡܛܠܬܗ ܗܢܐ ܕܕܟܠܝܬ ܒܬܒܪܐ. ܐܬܬܚܡܘ ܬܝܢ ܢܚܘܫܐ. ܘܢܦ̈ܫܐ ܡܕܝܢܬܐ ܕܐܪ̈ܝܐ (ܘܐܪ̈ܝܐ B). S. f. 87 a ܐܝܟ ܕܒܠܥܐ ܐܪܒܥܐ. ܘܐܝܟ ܕܗܘܝܬܐ ܕܓܠܝܬܐ ܢܒܥ ܐܝܬ ܘܚܝܘܬܐ ܚܠܝܢ. ܐܦ ܗܘܐ ܥܠ ܢܦܫܝ ܚܝܘܬܐ ܐܝܬ. ܒܗ ܗܢܐ ܡܟܪܪ ܐܝܬ ܬܝܢ ܢܚܘܫܐ. ܒܠܛܝܬܐ ܕܥܠ ܒܙܘܢ ܡܬܚܠܦܐ ܐܝܬ· ܘܡܟܢܫ ܐܝܬ ܥܠ ܚܠܦܐ ܡܚܝܐ. ܗܘ ܕܡܬܩܠܦ ܒܡܪܚܬܐ ܠܐܝܠܝܢ ܕܥܩܝܢ.
cf. Numbers xxiv. 9 ܡܛܠܗܢܐ ܘܠܡܛܠܬܐ ܬܬܒܪܬ. ܥܠ ܗܢܐ ܕܢܦܠ ܠܒܪܢܫܐ ܠܝܛ ܗܘ. ܘܟܠ ܕܡܒܪܟ ܒܪܝܟ [ܗܘ] (B s. v.). ܠܐܝܠܝܢ ܗܟܝܠ ܠܦܛܠܬܐ ܘܠܐܝܢܐ ܕܐܝܟ. ܐܘ ܠܐܝܢܐ ܚܡܝܬܐ ܡܬܠܒܢ ܐܝܠܝܢ ܕܡܫܪܪܝܢ ܠܦܛܠܬܐ ܕܥܠ ܒܙܘܢ ܘܡܢ ܘܐܠܗܢ ܀

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[a] ܢܦܘܪ̈ܬܐ [b] ܕܠܐ ܬܗܘܘܢ ܬܦܫܪܘܢ
[c] + ܘܡܢܟܘܢ ܕܐܟܠ ܒܒܢܝ̈ܟܘܢ ܒܢܝ̈ܢ ܘܒܢܬܢ. ܠܐ ܬܗܘܘܢ ܬܬܦܫܪܘܢ ܐܢܬܘܢ ܢܫܡܥܘܢ.

ܘܠܐ ܦܪ̈ܝܩ ܡܢ ܚܛܗܐ ܕ̈ܘܝܐ ܠܢܦܫܬܐ. ܐܦܠܐ ܡܠܟ.[a] ܘܐܦܠܐ[b] ܐܢ ܢܬܦܢܘܢ ܕܚܛܝܢ ܚܛ̈ܗܐ ܠܢܦ̈ܫܐ. ܘܐܦܠܐ[c] ܐܝܬ ܫܘܠܛܢܐ ܕܬܫܥܝܢ[d] ܒܐܒ̈ܗܬܗܘܢ، ܕ̈ܘܝܐ ܠܢܦܫܬܐ. ܐܠܐ [e]ܟܕ ܡܫܡܫܢܝܬܐ ܘܕ̈ܘܝܐ ܡܢ̄..[e] [f]ܬܘܒ ܕܝܢ ܐܡܪ ܠܝ ܐܢ̄ܐ ܐܝܬܘܬܐ[f] ܕܡܫܡܫܢܘܬܐ ܕܡܬܪܕܝܬܗܝܢ[g] ܠܡܐܬܬܐ ܫܥܒܕܐ ܐܢܬ، ܢܫܥܒܕ ܐܝܟ ܕܬܠܝܢ ܢܦܫܬܐ. [h]ܠܐ. ܐܠܐ ܐܡܪܝ، ܕܡܢ ܟܕ ܐܬܬ ܡܫܝܚܐ. ܦܪܩ ܘܟܠ ܠܬܠܝܢ ܢܦܫܬܐ ܘܠܦܠܓܘܢ ܐܣܝܪ̈ܐ ܕܟܗ[h]. ܡܛܠܘܬܐ ܣܒܝܟܝܢ[i] ܡܘܬܘܢ[j]

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[a] + ܫܡܫܐ ܡܫܡܫܢܘܢ ܒܪ   [b] ܐܦܠܐ   S. f. 86 a   [c] ܐܦܠܐ ܟܢ
[d] ܐܝܟܢܐ. ܕܬܫܥܝܬܐ

[e] ܟܢ ܟܕ ܪܘܚܐ ܕܐܠܗܐ: ܕܚܝܘܬܐ ܘܡܕܝܬܐ. ܡܚܝܐ ܡܚܠ ܡܢ ܐ̄ ܕܠܐ ܐܣܒܝܗ ܠܗ ܐܬܪܐ ܕܬܓܘܠ ܒܥܘܠܐ. ܫܦܝܪܐ ܘܢܗܝܪܐ ܠܘܬ ܗܘ ܕܢܒܥܬ ܡܢܗ. ܡܛܠ ܕܐܝܢܐ ܕܒܠܒܐ ܗܘ ܪܘܚܐ ܩܕܝܫܐ ܠܐ ܡܦܩܕ ܠܗ ܀

[f] ܐܝܬ (ܐܝܬܝ B) ܕܝܢ ܐܦ ܐܝܬܘܬܐ: ܐܝܟ ܕܐܡܪܝܢܢ ܐܝܬܝ ܡܫܡܫܢܝ ܗܘ. ܪ̈ܘܚܐ ܠܢܦܫܬܐ ܕܬܬܓܠܐ. ܟܕ ܟܢ ܬܫܡܫܝܢ ܠܗܬܝ ܪܘܚܐ +[g] ܠܢܦܫܬܐ ܘܬܣܒܥ ܠܗ ܐܬܪܐ. ܬܦܘܠ ܘܬܟܒܪ ܟܕ ܒܥܠܝܡ. ܘܗܕܝܢ ܫܘܒܐ ܡܠܠܬܐ ܕܪܘܚܐ ܢܦܫܬܐ. ܘܡܫܡܫܢܘܬܐ ܕܪܘܚܐ ܩܕܝܫܐ. ܘܡܪܟܐ ܐܟܚܕܐ. ܡܛܠ ܗܢܐ ܡܠܬܐ: ܗܠܝܢ ܓܒ̈ܝܐ ܫܡܝܢ ܠܗܝܢ ܡܛܠ ܪ̈ܚܡܝܗܝܢ. ܘܡܛܠ ܢܛܪ̈ܬܐ (ܢܛܘܪ̈ܬܐ B) ܕܢܛܪ̈ܝܢ ܐܝܬܝܢ. ܘܡܛܠ ܡܫܡܫ ܒܪ̈ܚܡܝܗܝܢ ܡܢ ܪܘܚܐ ܩܕܝܫܐ ܒܫܘܬܦܘܬ ܐܝܬܝܢ. ܘܡܬܝܕܥܝܢ ܐܝܬܝܢ ܪ̈ܘܚܐ ܢܦܫ̈ܬܐ. ܘܡܫܡ̈ܫܝܢ ܐܝܬܝܢ ܡܢ ܫܟܝܢܐ ܠܡܫܡܫܢܐ ܕܝܘܬܐ ܕܠܥܠܡ ܀ ܬܘܒ ܕܝܢ ܐܡܪ ܠܝ ܐܢ̄ܐ ܐܝܬܘܬܐ. ܟܡܫܡܫܢܐ ܘܡܫ̈ܡܫܢ ܕܡܬܪܕܝܬܗܝܢ.

[h] ܡܢ ܟܠܗ ܫܡܫܐ ܘܡ̈ܫܢ ܡܚܠ ܐܡܚܢܐ ܟܠܬܡܚܢܐ ܐܝܬܝ ܕܠܐ ܡܫܡܫܢܘܬܐ. ܘܐܢ ܬܬܕܒܪܝܢ. ܟܕ ܡܟܫ ܕܫܦܝܪܐ ܐܝܬܝ. ܬܦܪܩ ܡܫܡܫܢܘܬܐ ܡܠܟܘܬܐ ܕܐܠܗܐ. ܗܢ ܕܡܫܬܒܚܐ ܠܗ ܢܛܘܪܝܢ ܒܪ̈ܘܚܐ. ܘܬܫܬܒܚܝܢ ܒܫܘܒ̈ܚܐ ܕܢܛܘܪܝܢ ܩܕ̈ܝܫܐ. ܘܬܫܬܒܠܝܢ (ܘܬܫܬܒܚܝܢ B) ܠܗܘܪܐ ܕܠܥܠܡ. ܘܐܢ ܠܐ ܬܬܕܒܪܝܢ ܐܝܟ ܡܫܡܫ ܒܪ̈ܚܡܝܗ ܕܠܗ ܠܡܠܟܘܬܐ S. f. 86 b ܡܫܡܫܐ ܐܝܬܝ. ܘܠܐ ܡܟܫ ܒܪ̈ܘܚ ܢܛܪܐ ܡܫܡܫ ܕܡܫܡ̈ܫܢܐ ܘܡ̈ܫܢ. ܐܠܐ

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[i] ܣܒܝܟܝܢ   [j] + ܘ ܚܪ̈ܝܡ

ܐܢܫ ܠܝܬ ܒܗ ܪܘܚܐ ܩܕ̄ ܠܡܬܠܐ[a] ܦܠܘܣܐ ܐܝܬܝ[1] ܕܕܝܘܬܐ.
ܪܘܚܐ[b] ܡܕܝܢܐ ܠܘܬ ܐܢܫ ܕܡܝܬ ܠܗ ܡܚܫܒܬ ܒܚܠܡܐ. ܘܡܢ
ܐܢܫܐ ܕܦܬܚ ܡܢܗ. ܢܦܩܐ ܠܗ ܪܘܚܐ ܛܢܦܬܐ.. ܪܘܚܐ[b]
Matt. xii. 43 ܛܢܦܬܐ ܡܢܐ ܕܢܦܩܬ ܡܢ[c] ܒܪܢܫܐ. ܐܝܠܐ ܘܡܬܦܪܥܐ ܒܐܬܪܘܬܐ
ܕܡܢܐ ܕܠܝܬ[d] ܒܗܘܢ. ܗܢܘ ܕܝܢ. ܒܒܢܝܢܫܐ ܕܠܐ [e]ܡܩܠܘ ܡܚܡܕܝܢܘܬܐ[e].
f. 75 a 44 ܡܢܐ[f] ܕܠܐ ܐܫܟܚܬ ܠܗ ܢܝܚܐ. ܐܡܪܐ [g]ܐܗܦܘܟ ܐܙܠ ܠܝ[g] ܠܒܝܬܝ[h]
ܡܢ ܐܝܟܐ ܕܢܦܩܬ. ܐܝܟ ܗܕܐ ܬܬܐܬܐ ܬܫܟܚܝܘܗܝ[i] ܕܣܪܝܩ ܘܡܟܒܫ
45 ܘܡܨܒܬ. ܗܝܕܝܢ ܐܙܠܐ ܘܡܝܬܝܐ[j] ܥܡܗ ܫܒܥ ܪ̈ܘܚܐ ܐܚܪ̈ܢܝܢ[k]
ܕܒܝܫܢ ܡܢܗ.[l] ܘܥܐܠܢ ܒܗܘ ܒܪܢܫܐ. ܘܗܘܝܢ ܐܚܪܝܬܗ ܕܒܝܫ
ܡܢ ܩܕܡܝܬܗ[m].. [n]ܠܒܪ[o] ܕܝܢ ܡܢ ܡܛܠ[p] ܗܢܐ ܡܚܐ ܡܢܐ ܕܢܦܩܬ ܠܗ[q] ܪܘܚܐ
ܛܢܦܬܐ ܠܐ ܡܫܟܚܐ ܠܗ ܢܝܚܐ ܒܕܘܟܐ[r]. ܡܛܠ ܕܟܠ ܒܪܢܫ
ܕܐܝܬ ܒܠܒܗ ܗܘ[s]. ܐܝܬ ܕܪܘܚܐ ܡܕܝܢܐ. ܘܐܝܬ ܕܪܘܚܐ ܛܢܦܬܐ.
ܡܗܝܡܢܐ ܒܠܒܗ ܪܘܚܐ ܩܕ̄. ܘܐܢܫܐ ܕܠܐ ܡܗܝܡܢ ܪܘܚܐ ܛܢܦܬܐ[t].

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[a] ܐܡܬܠܐ S. f. 85 b [b] + ܒܪ [c] ܡܢܐ *sic* [d] ܠܝܬ [e] ܢܣܒܝܢ ܠܡܬܠܐ
[f] ܘܡܢܐ [g] ܐܗܦܘܟ [h] ܠܒܝܬܝ ܡܕܡܢܐ (B ܠܒܝܬܝ) [i] ܘܬܫܟܚܝܘܗܝ
[j] ܘܡܝܬܝܐ [k] ܐܚܪܢܝܬܐ [l] + ܘܐܬܝܢ [m] ܩܕܡܝܬܗ
[n] + (ܡܛܠ ܢܦܫܐ ܕܝܠܗܝܢ ܡܟܕܢܘܬܐ ܘܫܒܥ ܢܦܫܬܐ ܛܢܦܬܐ ܫܒܥܐ ܘܐܚܪ̈ܢܝܢ)
[o] ܠܒܪ [p] ܕܡܛܠ [q] om. ܠܗ [r] ܒܕܘܟܬܐ [s] + ܗܘܝܐ
[t] + ܘܠܐ ܡܫܟܚܐ ܒܗ ܗܘܝܐ ܢܝܚܘܬܐ. ܐܝܟܐ ܗܟܝܠ ܕܐܬܦܪܫ ܘܐܬܬܪܝܡ
ܘܡܢ ܡܢ ܗܘܝܐ ܛܢܦܬܐ ܒܗ ܡܚܡܕܝܢܘܬܐ. ܡܬܬܠܝܐ ܗܘܝܐ Lag. p. 117
ܡܕܝܢܐ. ܘܐܝܟܢ ܕܒܓܒ ܚܛܝܐ ܛܢܦܐ ܡܚܬܪ ܠܘܬܗ ܗܘܝܐ ܡܕܝܢܐ.
ܘܡܟܘܢܐ ܒܗ ܫܠܝܐ. ܘܗܘܝܐ ܛܢܦܬܐ ܠܐ ܡܫܟܚܐ ܠܗ ܐܬܪܐ ܠܘܬܗ.
ܐܝܟܐ ܒܪ ܕܫܠܝܐ ܗܘ ܗܘܝܐ ܡܕܝܢܐ. ܠܐ ܡܫܟܚ ܠܗ. ܡܛܠ ܕܟܠܗܘܢ
ܒܢܝܢܫܐ ܡܟܝܠ ܐܝܟܢ ܗܘܝܐ ܕܠܗܘܢ.

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[1] Cod. ܐܝܬ

ܦܬܘܪܐ[a] ܐܢܘܢ ܐܦ ܐܢܬܘܢ. ܕܡܬܩܪܒܢܐ ܘܡܩܒܠܝܢ ܕܡܬܪܢܝܬܘܢ ܘܡܩܝܡ[b] ܐܢܬܘܢ ܗܘܘ[c] ܡܢ ܪܘܚܐ ܩܕܝܫܐ[d]. ܘܡܩܝܡܐܝܬ ܘܕܠܐ ܡܪܢܐ ܬܬܐܪܝܢ. ܐܝܟ ܕܐܝܬ ܒܗ ܪܘܚܐ ܩܕܝܫܐ. ܒܟܠܗܝܢ ܡܢ ܫܠܡܘܬܐ. ܘܡܢ ܚܬܝܬܘܬܐ. ܘܡܢ ܐܘܪܬܘܕܘܟܣܝܐ. [e]ܠܐ ܢܛܪܐ[e] ܐܢܬܘܢ ܢܦܫܟܘܢ. ܐܬܩܪܒܘ ܠܗܢ ܘܗܢ. ܕܐܝܟ ܫܠܡܘܬܐ ܒܗ ܪܘܚܐ ܩܕܝܫܐ [f]ܡܫܬܡܫܢܐ.. 5 ܘܐܘܪܬܘܕܘܟܣܝܐ ܒܗ ܪܘܚܐ ܩܕ̄ܫ[f] ܡܫܬܡܠܝܐ. ܘܡܫܬܡܫܢܐ ܘܡܬܚܫܒܐ ܡܫܬܡܫܢܐ ܐܝܟ ܕܪܘܚܐ ܩܕ̄ܫ.[g] ܐܝܟܢܐ ܐܝܬܝܟܘܢ. ܒܗ ܪܘܚܐ ܩܕܝܫܐ. ܠܚܕܐ ܢܛܪܐ ܐܢܬܘܢ ܢܦܫܟܘܢ ܕܠܐ ܬܬܛܘܫܘܢ ܠܚܛܗ̈ܝܗܘܢ

Matt. xxiii. 18 ܕܪܘܚܐ ܩܕܝܫܐ. ܐܝܟ[h] ܐܢܝܢ ܕܐܡܪܝܢ ܕܟܠ ܕܝܡܐ[i] ܒܡܕܒܚܐ

19 ܠܐ ܚܝܒ. ܟܠ[j] ܕܝܡܐ ܒܩܘܪܒܢܐ ܕܥܠܘܗܝ ܚܝܒ.[k] ܣܟܠܐ ܘܥܘܝܪܐ ܐܝܢܐ ܪܒ [l]ܡܕܒܚܐ ܐܘ ܩܘܪܒܢܐ[l]. ܡܕܒܚܐ[m] ܡܩܕܫ[n] ܠܩܘܪܒܢܐ.[o]

ܗܘ ܡܕܡ ܕܦܬܘܪ ܕܐܝܬ ܠܗ ܠܬܝܒܘܬܐ ܡܢܗ. ܠܐܝܠܝܢ ܗܟܝܠ ܕܐܝܬ ܠܗܘܢ. ܐܝܟ ܠܬܬܘܬܐ ܠܗܘܢ. S. f. 85a ܘܡܢ ܐܝܠܝܢ ܕܝܢ ܕܦܬܘܪ ܕܠܐ ܐܝܬ ܠܗܘܢ. ܐܦ ܗܘ ܕܦܬܘܪܝܢ ܕܐܝܬ ܠܗܘܢ ܡܛܠ ܡܢܗܘܢ. (ܡܛܠ ܗܠܝܢ ܕܢܛܪܝܢ ܘܡܬܚܫܒܐ ܕܡܬܪܢܝܬܐ)

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a ܦܬܘܪ b ܡܩܝܡܐ c om. ܗܘܘ d + ܐܝܟ ܬܬܚܘܬܝܢ ܒܟܘܠܗܘܢ ܘܡܬܚܫܒܐ Lag. p. 116 e ܕܠܐ ܟܠܝܐ ܢܛܪ f (B om. ܩܕ̄ܫ .... ܡܫܬܡܫܢܐ) g + ܘܡܕܡܝܢ ܐܢܘܢ. h [ܐܝܟ] i + ܒܗ j + ܕܝܢ k + ܐܝܟ ܕܐܡܪ ܡܪܢ. l ܩܘܪܒܢܐ ܐܘ ܡܕܒܚܐ m om. ܡܕܒܚܐ n ܕܡܩܕܫ ܠܗ

Matt. xxiii. 20 o + ܟܠ ܕܝܡܐ ܗܟܝܠ ܒܡܕܒܚܐ ܝܡܐ ܒܗ. ܘܒܟܠ ܕܐܝܬ ܥܠܘܗܝ. ܘܟܠ

21, 22 ܕܝܡܐ ܒܗܝܟܠܐ. ܝܡܐ ܒܗ ܘܒܡܢ ܕܥܡܪ ܒܗ. ܘܟܠ ܕܝܡܐ ܒܫܡܝܐ. ܝܡܐ ܒܟܘܪܣܝܐ ܕܐܠܗܐ. ܘܒܡܢ ܕܝܬܒ ܥܠܘܗܝ. ܐܦ ܗܟܝܠ ܦܬܘܪܐ ܐܢܬܘܢ ܪܘܚܐ ܡܕܒܚܐ. ܘܡܢ ܦܐܪ̈ܘܗܝ ܢܛܪܐ ܐܢܬܘܢ ܢܦܫܟܘܢ. ܕܠܐ ܬܬܬܟܝܠܘܢ ܠܗܘܢ. ܐܦ ܐܢܬܘܢ ܬܫܬܡܠܝܘܢ ܡܢ ܟܪ̈ܝܐ ܢܦܫܐ ܡܫܡܫܢܐ. ܡܫܬܠܛܐ ܘܡܫܡܠܝܐ: ܡܕܒܚܐ ܪܒ ܠܩܘܪܒܢܐ ܐܘ ܪܘܚܐ. ܗܘ ܕܩܢܐ ܐܢܬܘܢ: ܡܫܬܠܛܐ: ܢܛܪܬܐ ܡܫܬܡܫܬܐ ܢܛܪܐ ܐܢܬܘܢ:

ܟܠܗܘܢ ᵃܐ̈ܣܘܪܐ ܕܠܘܬ ܢܡܘܣܐ. ܡܢ ܡܫܡܠܝܘܬܐ. ܘܡܢ ܐܝܠܝܢ ܕܟܠܝܢ ܠܡܪܕܘܬܗ. ܘܡܢ ܐܝܠܝܢ ܕܒܝܫܘܬܐ ܕܦܓܪܐᵃ ܠܐ ܡܫܬܡܥܝܢ ܘܐܝܟ ᵇ ܕܠܐ ܬܘܒ ܢܬܟܠܘܢ ܘܢܚܛܘܢ. ܐܠܐ ܫܐܕܐ ܢܟܦܝܢ ܠܓܒܗܘܢ. ܘܪ̈ܘܚܐ ᶜ ܫܢܝܬܐ. ܗܠܝܢ ܕܡܬܚܫܒܢ ᵈ ܠܟܠܗ. ᵉܘܡܬܘܪܐ ܕܠܐ ܕܟܝܐ ܢܬܕܟܘܢ ᶠ. ܒܪ̈ܘܚܐ ܩܕܝܫܐ ᶠ ܕܠܐ ܬܐܟܠܘܢ ܒܟܡܐ .. ᵍ ܐܝܟܢܐ

ܐܫܬܪܝ ܠܗ. ܢܡܘܣܐ ܕܝܢ ܫܪܝܪ ܗܘ. ܐܝܠܝܢ ܕܝܢ ܕܢܟܦܝܢ ܕܢܛܪܘܢ ܕܠܐ
Ex. xx. 13 ܢܡܘܣܐ. ܟܕ ܠܐ ܢܟܦܝܢ ܬܒܥܬ ܢܡܘܣܐ ܗܘܝܢ. ܐܡܪ ܓܝܪ ܒܢܡܘܣܐ. ܠܐ ܬܩܛܘܠ. ܘܐܦ ܐܢܫ ܕܝܢ ܢܩܛܘܠ. ܡܢ ܢܡܘܣܐ ܕܪ̈ܘܚܢܐ ܡܬܒܥܐ ܠܗ. ܘܬܒܥܬ ܢܡܘܣܐ ܗܘܐ. ܐܝܟܢ ܠܥܒܪܐ ܕܒܪܬܐ. ܘܠܫܠܝܐ S. f. 84b ܕܐܘܪܚܬܗܘܢ ܬܩܢܘܢ ܘܬܫܠܡܘܢ. ܡܟܝܠܘܢ ܒܟܠܗ ܠܐ ܢܦܠ.

ᵃ ܐ̈ܣܘܪܐ. ܗܢܘܢ ܕܠܐ ܢܟܦܝܢ ܠܢܡܘܣܐ ܘܠܢܦܫܐ. ܘܠܐܠܗܐ ܐܝܬ ܟܠ ܠܐ ܡܫܬܒܩܝܢ. ܐܠܐ ܐܝܬܝܗܘܢ ܒܠܒܟܘܬܗܘܢ܆ ܘܡܢ ܡܐܟܘܠܬܐ ܡܬܪ̈ܝܣܝܢ. ܘܟܠܝܢ ܠܡܪܕܘܬܗ (ܠܡܪܕܘܬܗ B). ܘܒܝܫܘܬܐ ܕܦܓܪܐ (B om.)
ᵇ ܐܠܐ   ᶜ ܪ̈ܘܚܐ   ᵈ ܕܢܬܚܫܒܘܢ   ᵉ ܘܢܬܕܟܘܢ ܒܪ̈ܘܚܐ ܕܠܐ ܕܟܝܐ
ᶠ + ܘܐܬܪ̈ܝܣܘ ܒܟܠܗܘܢ.
ᵍ + ܐܝܟܢ ܐܝܬ ܐܢܫܝܢ ܕܡܕܡܝܢ. ܘܢܟܦܝܢ ܠܟܠܗ ܐܝܟ ܕܬܒܥܝܢ ܢܡܘܣܐ܆ ܒܪ̈ܐ ܕܒܝܬܐ ܘܡ̈ܠܐ ܘܡܫܬܡܥܢܘܬܐ. ܠܡܣܒ ܢܦܫܗܘܢ ܢܟܦܝܢ ܐܝܟ ܕܩܕܡܝܢ ܐܡܪܝܢ܆ ܕܡܢ ܬܒܥ ܢܡܘܣܐ. ܠܩܛܠܐ ܕܟܠ ܩܪܘܒ ܡܥܪ̈ܝܢ. ܘܡܢܗܘܢ ܢܦܫܗܘܢ ܡܫܡܠܝܢ܆ ܬܘܒ ܕܝܢ ܢܐܡܪܘܢ ܠܝ. ܕܒܐܝܠܝܢ ܡܬܬܚܕܐ ܐܘ ܒܐܝܠܝܢ ܫܒܩܐ. ܢܦܠܘܢ ܠܒܪ̈ܢܝܐ ܘܠܡܣܒ ܐܘܪܥܘܬܐ (ܐܘܪܥܘܬܐ B). ܐܘ ܠܡܩܪܒ ܒܫܠܡܐ. ܢܐܡܪܘܢ ܠܝ ܟܠ ܡܫܝܚܐ ܐܝܟܢ ܡܢ ܪ̈ܚܡܐ ܡܫܝܚܐ. ܡܛܠ ܕܒܗ ܡܬܒܪܡܝܬܐ ܡܫܬܠܝܢ ܪ̈ܚܡܐ ܡܫܝܚܐ. ܗܘ ܕܒܥܢ ܐܝܠܝܢ ܕܟܦܢܝܢ ܕܢܦܫܬܐ ܐܢܫܘܬܐ ܒܠܒܗܝܢ. ܘܠܐ ܦܪܘܩ ܡܫܝܚܘܢ. ܡܛܠ ܕ̈ܘܟܐ ܕܚܢܢ ܘܡܫܬܡܥܢܘܬܐ ܕܢܦܫܐ. ܐܠܐ ܒܠܒܗܝܢ ܐܝܟܢ ܠܗܘܬ ܐܝܠܝܢ ܕܡܢܝܢ ܠܗ ܘܡܢܛܪ
Prov. vi. 22 ܠܗܘܢ. ܐܝܟ ܕܐܡܪ ܡܪܝܐ ܒܬܘܠܬܐ. ܕܟܕ ܕܟܝܢ ܐܢܬ ܗܘ ܡܢܛܪ ܠܟ.
Matt. xxv. 29 ܘܗܟܢܐ ܕܐܬܬܚܝܕܬ ܢܟܠ ܡܢܟ. ܘܒܐܘܪܚܬܗܘܢ ܗܘܐ ܐܡܪ. ܡܪܢ܆ ܕܟܠ
ܕܐܝܬ ܠܗ ܢܬܝܗܒ ܠܗ. ܘܢܬܬܘܣܦ ܠܗ. ܘܠܐܝܢܐ ܕܠܐ ܐܝܬ ܠܗ. ܐܦ

[a]ܒܡܫܝܚܗ ܒܠܚܘܕ[a] ܚܙܝ ܦܠܚܢ. ܐܠܐ[b] ܟܕ ܪ̈ܘܡܝܐ ܚܒܪ. ܘܠܥܓܠܐ
ܣܓܕ. [c]ܘܫܪܝ ܠܡܥܒܕܢܘܬܐ[c]. ܘܠܕܒ̈ܚܐ ܒܛܠ. ܘܠܟܠܗܘܢ ܕܦ̈ܩܕܢܐ[d]
ܘܐܣܘܪ̈ܐ ܕܐܝܬ ܒܗܠܝܢ ܢܡܘܣܐ ܬܢܝܢܐ. ܐܦ ܪ̈ܘܡܝܐ ܥܠ ܢܡܘܣܐ
ܐܣܝܪܝܢ. ܘܡܢ ܗܠܝܢ ܢܡܘܣܐ ܡܫܬܐܠܝܢ. ܡܫܠܛܢܐ ܒܥܒܝܕ
ܐܦܝܣܩܘܦܘܢ.. ° ܐܢܬܘܢ ܠܡܥܒܕܐ ܛܒܐ. ܬܐܪܬ ܒܦܪ̈ܬܘܬܐ. ܠܝܬ
ܓܝܪ ܬܠܡܝܕܐ ܕܡܝܬܪ ܡܢ ܪܒܗ. [f]ܘܠܐ ܥܒܕܐ ܡܢ ܡܪܗ[f]. ܟܕ ܕܝܢ Matt. x. 24
ܬܫܠܡ ܠܗ ܟܕ ܐܘܟܠܘܣܝܢ ܠܢܡܘܣܐ ܓܠܝܐ ܐܝܬ. ܘܡܢ ܬܢܝܢ f. 74 b
ܢܡܘܣܐ ܠܡܒܪܝܐܬ ܡܪܝܡܗ[g] ܐܝܬ. ܐܝܟ ܕܐܦ ܗܘ ܡܪܝܐ ܗܘ
ܕܝܗܒ [h]ܠܒܢܝܢܫܐ ܡܠܟܘܬܐ[h]. ܐܘܪܒܐ. ܕܒܐܪܝܬ[i] ܡܬܒܥܝܐ
ܕܢܬܢܛܪܘܢ[1] ܦܘܩ̈ܕܢܘܗܝ.. [j]ܦܘܬܘܢ ܦܘܠܝ ܡܬܦܪܫܝܢ ܡܢ

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[a] ܒܠܚܘܕ ܒܡܫܝܚܗ [b] + ܐܦ [c] ܘܠܡܥܒܕܢܘܬܐ ܓܠܝ [d] ܒܦܘܩܕܢܐ

[e] ܐܝܬ ܗܟܝܠ [ܕ]ܐܢܫܐ (B s.u.) ܐܝܬ ܡܬܝܢ ܠܡܫܡܥܐ ܬܢܝܢܘܬ ܗܢܝܢ ܢܡܘܣܐ. +
ܟܕ ܡܬܚܠܦܝܢ S. f. 84 a ܪ̈ܘܡܝܐ. ܠܐ ܡܫܟܚ ܐܝܬ ܠܡܥܒܕ ܡܕܡ ܕܬܢܝܢ
ܬܢܝܢ ܢܡܘܣܐ. ܠܐ ܓܝܪ ܠܟܗܢܐ ܡܫܟܚ ܐܝܬ ܠܡܩܪܒ. ܘܠܐ ܠܡܫܡܠܝ ܠܕܒ̈ܚܐ
ܒܬܪ̈ܟܐ. ܘܠܐ ܕܬܬܥܒܕ ܬܫܡܫܬܐ ܕܕܒܚܐ. ܘܠܐ ܢܘܩܕܐ ܘܪ̈ܫܡܐ ܕܥܠܬܐ cf. Lev. ix. 2—4
ܠܡܥܒܕ. ܐܝܟܢܐ ܡܕܡ ܐܚܪܝܢ. ܡܢ ܐܝܠܝܢ ܕܬܢܝܢ ܢܡܘܣܐ ܡܫܟܚ ܐܝܬ
ܕܬܬܓܠܐ. ܐܝܟܢܐ ܡܫܟܚ ܐܝܬ ܕܬܬܛܪ ܐܢܘܢ. ܬܢܝܢ ܓܝܪ ܕܠܝܛ ܗܘ ܟܠ Deut. xxvii. 26
ܕܠܐ ܢܛܪ ܬܢܝܢܘܬܐ ܗܠܝܢ ܠܡܥܒܕ ܐܢܘܢ. ܘܠܐ ܡܫܟܚ ܗܕܐ ܠܡܥܒܕܗ.
ܕܟܕ ܡܟܪܟܝܢ ܒܗ ܒܬܢܝܢܐ ܠܡܫܠܡܘ ܬܢܝܢ ܢܡܘܣܐ. ܡܛܠ ܗܢܐ ܒܠܚܝܢ
ܕܬܬܦܢܝܢ ܠܗ. ܬܢܝܢ ܠܡܛܠܬܗ ܢܚܠ. ܘܐܢܫ ܢܦܩܗ ܘܢܦܬ ܦܐܐ. ܘܡܬܦܪ
ܠܡܛܠܬܐ ܕܟܠ ܦܘܩܕ. ܘܐܝܟ ܒܠܥܒܕܐ ܕܐܠܗܐ ܡܬܝܢ.

[f] om. ܘܠܐ ܥܒܕܐ ܡܢ ܡܪܗ [g] ܡܬܪܝܡ [h] ܡܠܟܘܬܐ ܠܒܢܝܢܫܐ
[i] ܘܕܒܐܝܬܝܬ

[j] + ܡܛܠ ܕܟܠ ܕܒܢܐ ܕܐܝܬ. ܐܝܬ ܕܗܘܐ ܗܘܐ ܡܢ ܢܡܘܣܐ· ܟܕ ܐܝܬ ܠܟܘܢ
ܕܝܢ ܐܘܟܠܘܣܝܢ· ܠܢܡܘܣܐ ܓܠܝܐ ܐܝܬ. ܘܬܢܝܢܘܬܗ ܕܢܡܘܣܐ ܘܡܫܬܠܛܢܐ. ܬܢܝܢ
Lag. p. 115 ܡܢ ܢܡܘܣܐ ܘܢܦܫܐ. ܠܐ ܬܬܟܬܒܘܢ ܡܕܡ ܐܚܪܢ. ܬܢܝܢ ܢܡܘܣܐ ܓܝܪ

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[1] Cod. ܕܢܐܬܪܘܢ

ܠܕܡܘܬܐ ܗܘ ܐܬܦܩܕ[a]. ܕܕܡܘܬܐ ܗ̇ܝ[b] ܫܒܬܐ ܕܢܝܚܬܐ ܕܡܘܪܕܝܐ
ܥܠ ܐܝܠܦܐ ܫܒܝܚܝܐ. ܡܛܠ ܕܐܝܟ ܦܪܘܣ ܒܗ ܐܬܪܐ ܫܩܠܝܢ
°ܕܡܘܬܐ. ܘܦܠܐܬܐ° ܦܩܕ. ܘܐܝܠܝܢ ܕܡܐܢܫܝܢ ܚܘܒ. ܘܠܐܝܠܝܢ[d] ܕܠܐ
ܡܚܝ̈ܒܝܢ ܒܚܠܠ. ܘܐܝܠܝܢ ܕܠܐ ܡܐܢܫܝܢ° ܫܪܐ. ܘܠܐ ܗܘܐ[f] ܕܝܢ

ܕܡܪܝܐ ܐܝܟ ܢܦܫ ܥܒܕ. ܡܛܠ ܕܐܬܬܚܠ ܕܒܩܪ. ܘܐܝܟ ܡܫܪܝܬܐ
ܕܠܠܗܐ. ܥܠ ܕܗܝܟ ܕܝܢ ܐܡܪ. ܕܐܬܬܘܗܝ ܟܠܗ ܐܦܝܣܩܐ [ܕ]ܫܡܘܥܐ (B *s. u.*).
ܠܐܝܠܝܢ ܕܡܬܝܚܕܝܢ. ܗܢܘܢ ܡܛܠ ܟܠܗ ܕܫܒܬܐ. ܕܗܘܐ ܩܕܡ ܟܕ ܗܘ
Epistle of Barnabas, ch. vi., ed. Hilgenfeld, p. 16, l. 9 ܫܒܬܐ ܒܥܒܕܘܗ. ܘܬܘܒ ܕܝܢ ܐܡܪ ܡܫܝܚܐ. ܟܕ ܢܣܒ ܠܗ ܠܫܒܬܐ.
ܐܡܪ ܠܗ. ܕܗܐ ܥܒܕ ܐܢܐ ܡܕܡ̈ܝܬܐ ܐܝܟ ܐܚܪ̈ܝܬܐ. ܘܐܚܪ̈ܝܬܐ
Matt. xx. 16 ܐܝܟ ܡܕܡ̈ܝܬܐ. ܘܗܢܘܢ ܐܚܪ̈ܝܐ ܡܕܡ̈ܝܐ. ܘܡܕܡ̈ܝܐ ܐܚܪ̈ܝܐ. ܘܠܐ
Is. xliii. 18, 19 ܬܬܕܟܪܘܢ ܬܘܒ ܠܩܕܡܝܬܐ. ܘܠܐ ܬܚܫܒܘܢ ܥܠ ܥܬܝܩܬܐ. ܗܐ ܥܒܕ ܐܢܐ
Jer. iii. 16 ܚܕܬܬܐ. ܗܠܝܢ ܕܫܡܥܐ ܢܬܟ̈ܠܝܢ. ܘܒܝܘܡ̈ܬܐ ܗܢܘܢ ܘܒܙܒܢܐ ܗܘ. ܠܐ ܬܘܒ
ܢܐܡܪܘܢ ܩܝܡܬܐ ܕܡܪܝܐ (ܕܬܘܗܝܬܐ B). ܘܠܐ ܬܣܩ ܥܠ ܠܒܐ
ܘܠܐ ܬܬܕܟܪ. ܘܠܐ ܬܘܒ ܬܬܥܒܕ. ܐܠܐ ܗܝ ܫܒܬܐ ܥܠ ܫܒܬܐ
ܒܬܘܠܝܬܐ. S. f. 83 b ܘܗܘܐ ܬܘܒ ܬܚܠܝܦܬܐ ܡܛܠ ܗܢܐ ܗܘܐ ܠܩܕܡܝܬܐ ܡܢ
ܫܒܬܐ ܕܫܒܝܥܝܐ. ܕܫܠܡܬܐ ܐܚܝ. ܥܠ ܗܘܐ ܕܡܪܝܐ ܗܘ. ܐܡܪ ܠܗ
Ps. xxiv. 1 ܒܬܠܬܐ. ܕܡܪܝܐ ܗܘ ܐܝܟܢܐ ܒܟܠܐܢܬܗ (ܒܟܠܐܢܬܗ B). ܬܡܢ ܕܬܢܝܚ ܫܒܬܐ
ܘܟܠܗܘܢ ܒܡܕܝܢܬܗ. ܐܝܟ ܡܢ ܢܦܫܐ ܐܠܗܐ ܕܝܢܐ ܠܬܠܬܐ ܗܢܘܢ ܝܘܡܐ
ܒܫܠܝܘ. ܡܕܝܢܬ ܬܪܬ ܐܝܟܢܐ ܘܕܝܢܐ. ܘܟܠܗܘܢ ܕܝܢ ܡܢ ܒܥܡܐ ܗܘܝܢ
ܗܘܘ ܟܠܠܝܢ. ܘܗܘ ܬܘܒ ܐܠܗܐ ܥܡ ܟܠܗܘܢ ܒܪ̈ܬܗ. ܗܟܢܐ ܕܝܢ ܒܠܗ
Lag. p. 114 ܡܢܩܪܘܬܗ ܕܟܠܡܐ. ܒܟܠܝܢ ܘܐܡܝܢܐܝܬ ܡܬܪܢܝܐ ܘܠܐ
ܩ̈ܠܝܢ ܡܘܬ̈ܠܬܐ ܐܟܠܐ ܫܒܬܐ ܡܢ ܡܪܕܘܬܗܝܢ ܘܡܫܡܫܢܘܬܐ ܕܐܠܗܐ. ܐܡܪ
cf. Ex. xx. 10 ܐܡܪ ܗܘܐ ܕܬܬܒܛܠ ܐܢܬ ܘܒܪܟ ܘܒܪܬܟ ܘܐܡܬܟ ܘܥܒܕܟ. ܐܡܪܢܐ ܗܘ
ܦܠܚ. ܕܟܠܗ ܘܢܦܫ ܬܘܪܐ. ܘܡܪܟܒܐ ܘܡܬܦܫܐ ܠܝ ܠܒܪ̈ܬܗ. ܒܗܢܐ
ܕܫܒܬܐ ܢܦܫ ܘܡܪܒܐ ܘܦܠܚ. ܐܠܐ ܗܢܐ ܕܡܘܬܐ ܗܘ ܐܬܚܫܒܬ
ܠܢ̈ܦܫܐ. ܐܝܟ ܕܐܦ ܐܚܪ̈ܝܬܐ.

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[a] ܐܬܦ̈ܩܕܘ [b] + ܗܟܝܠ [c] ܕܡ̈ܘܬܐ ܘܦ̈ܠܐܬܐ [d] ܘܐܝܠܝܢ
[e] B ܫܒܝ̈ܩ om. ܗܘܐ

ܒܫܒܬܐ. ܡܛܠ ܕܐܡܪ ܒܐܘܪܝܬܐ. ܕܒܫ̈ܬܐ ܝܘ̈ܡܝܢ ܥܒܕ ܐܠܗܐ Ex. xx. 11
ܟܠܡܕܡ. ܘܫܘܡܠܝܐ ܥܒܝܕܐ ܥܠܝܗ̇[a] ܒܒܪ̈ܝܬܗ[b]. ܬܘܒ[c] ܡܫܬܐܠܝܢ
ܠܗܘܢ ܫܐܠܐ[d]. [e]ܕܐܝܢܐ ܗܝ[e] ܡܕܡ ܐܝܟ ܐܘ ܬܘ. ܐܡܪܝܢܢ ܠܗܢ
ܕܪܒ ܦܘܠܘܣ ܝܫܘܥ ܕܒܥܠܡܐ. ܐܝܟܢܐ ܕܐܦ ܒܐܘܪܝܬܐ[f] ܐܡܪ
ܡܪܝܐ ܦܘܡ. ܒܪܫܝܬ[g] ܒܪܐ ܐܠܗܐ. ܫܡܝܐ ܘܐܪܥܐ. ܐܪܥܐ Gen. i. 1
ܕܝܢ ܠܐ[1] ܝܕܝܥܐ ܗܘܬ ܘܠܐ ܡܬܛܝܒܐ. ܬܘܒ[h] ܕܝܢ ܐܡܪ ܘܚܫܘܟܐ ܘܡܝܐ
ܣܪ. ܘܡܛܠ ܠܐ ܐܬܝܕܥ ܗܘܐ[i] ܘܡܝܐ ܥܒܝܕܐ. ܡܛܠ ܐܝܬܘܗܝ[j]
ܐܡܪܝܢ ܐܝܬܘܗܝ ܐܢܫܐ ܪܒ. ܗܘ ܕܗܘܐ ܘܦܐܝܢ. ܐܘ ܗܘ[k] ܐܢܫܐ
ܕܒܕܝܠ ܠܐ ܐܬܝܕܥ. ܘܠܐ ܡܬܦܪܫ ܗܘܐ ܕܗܘܐ.[1] ܫܦܝܪܐܝܬ

ܟܠܗܘܢ. ܒܠܚܘܕ ܕܡܬܢܛܪ ܠܡܫܘܐ ܬܘܒ ܢܚܫܘܒ. ܫܒܬܐ ܗܘܐ ܗܘܐ ܕܫܘܠܡܐ
ܕܫܠܡܐ. ܬܘܒ ܢܚܫܘܒ ܗܟܢ. ܠܐ ܗܘܐ ܠܒܪ ܡܢ ܕܫܠܡܬ ܒܫܒ̈ܬܐ ܐܬܬܢܝܚ.
ܐܝܟܢܐ ܠܒܪ ܡܛܠ ܕܫܠܡܬ ܒܫܒ̈ܬܐ ܐܫܬܪܝܘ. ܐܠܐ ܡܛܠ ܕܫܠܡ ܫܪܝܢ.
ܐܝܟܢܐ ܐܬܬܣܝܡܘܢ ܘܕܢܬܠ ܒܫܒܬܐ. ܡܛܠܗܢܐ ܒܠܚܘܕ ܕܐܡܪ ܢܚܘܡ. ܫܒܬܐ
ܕܝܠܗ ܗܘܐ. ܘܡܬܩܪܝܐ ܠܗ ܕܐܦ ܒܫܒ̈ܬܐ ܢܘܚܐ. ܐܝܟܢܐ ܡܛܠ
ܕܫܒܥܐ ܗܘ. ܐܦ ܠܫܒܬܐ ܕܟܠ ܫܒܘܥ ܡܛܪ. ܐܝܟܢܐ ܬܘܒ ܕܫܒܥܐ
ܡܫܒܚ ܐܝܬ. ܐܦ ܠܫܒܬܐ ܕܟܠ ܫܒܘܥ ܡܛܪ ܐܝܬ. ܘܡܬܬܚܝܒ ܐܝܬ
ܒܐܝܩܪܐ. ܘܗܘܐ ܐܝܬ ܫܒܬܐ ܗܕܐ: ܒܡܠܟܘܬܐ ܕܒܪܝܐ ܐܠܗܐ.

S. f. 83 a [a] + ܟܠܗܘܢ [b] + ܘܦܢܝܬܗ [c] om. ܬܘܒ [d] B om. ܫܐܠ
[e] ܕܒܢܝܐ [f] ܒܝܕ ܡܘܫܐ [g] B ܒܪܫܝܬ [h] ܘܬܘܒ [i] om. ܗܘܐ
[j] ܕܝܢ [k] om. ܗܘ
[1] + ܬܘܒ ܕܝܢ ܡܫܬܐܠܝܢ ܠܗܘܢ. ܕܒܢܝܗܘܢ ܐܚܪܢܐ ܡܬܩܪܝܢ. ܐܘ ܒܘܟܪܐ.
ܐܝܟ ܕܐܦ ܒܐܘܪܝܬܐ ܐܡܪ. ܕܒܢܝ ܒܘܟܪܐ ܡܬܩܪܝ. ܘܒܪܝ ܒܘܟܪܝ Ex. iv. 22
ܐܝܣܪܐܝܠ. ܘܟܠ ܕܟܪܐ ܦܬܚ ܡܪܒܥܐ ܕܐܡܗ ܩܕܝܫ ܗܘ ܠܡܪܝܐ. Luke ii. 23 cf. Ex. xiii. 12
ܕܡܨܪ̈ܝܐ ܕܝܢ (B om.) ܒܡܫܝܚܘܬܐ ܥܒܝܕܐ. ܡܘܬܐ ܕܒܘܟܪܐ ܘܐܢܫܐ ܢܦܩ
ܐܢܘܢ. ܠܟܘ ܕܝܢ ܐܡܪܝܢܐ ܡܫܒܚ ܐܢܘܢ ܕܚܕ̈ܬܐ. ܕܡܠܟܘܬܗ ܡܢܗ Ps. xc. 4

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[1] Cod. om. ܠܐ

ܕܡܣܝܒܝܢ ܡܢ ܥܡܐ. ܡܢ[a] ܐܣܘܪܐ ܕܐܝܬܝܟܘܢ[b] ܐܢܬܘܢ
ܕܐܬܬܐܣܪܬܘܢ. ܘܐܫܬܪܝܬܘܢ ܐܢܬܘܢ ܕܥܒܕܬܐ ܡܕܡܝܢܐ[c] ܗܝ ܠܫܐܕ

ܕܒܚܝܢ ܠܒܥܠܐ ܗܘܝܢ. ܒܬܪܟܢ ܕܝܢ ܠܐ ܐܬܬܦܝܣܘ܀ ܠܘܩܒܠ ܚܕ
ܡܚܫܒ ܘܡܘܕܒ ܠܗ. ܕܐܚܪܢܐ ܐܝܬܘܗܝ ܢܡܘܣܐ ܕܝܠܗ. ܘܐܚܪܢܐ ܢܡܘܣܐ
Ezek. xx. 10 ܕܬܪܝܢ ܕܡܘܬܐ. ܐܡܪ ܓܝܪ ܡܪܝܐ. ܕܐܦܩܬ ܐܢܘܢ ܡܢ ܐܪܥܐ ܕܡܨܪܝܢ.
ܘܐܝܬܝܬ ܐܢܘܢ ܠܡܕܒܪܐ. ܘܝܗܒܬ ܠܗܘܢ ܦܘܩܕܢܝ ܘܕܝܢܝ ܐܘܕܥܬ ܐܢܘܢ.
ܕܐܢ ܢܥܒܕ ܠܗܘܢ ܒܪܢܫܐ ܢܚܐ Lag. p. 112 ܒܗܘܢ. ܘܡܢ ܒܬܪܟܢ ܒܗ
ܪܓܙܐ (ܪ̈ܓܙܐ B) ܠܗܘܢ ܥܠ ܕܥܒܕܘ. ܘܥܠ ܕܠܐ ܢܛܪܘ ܢܡܘܣܐ ܕܝܠܝ. ܬܘܒ
Ezek. xx. 25 ܠܗܘܢ ܘܐܡܪ ܡܪܝܐ. ܕܝܗܒܬ ܠܗܘܢ ܦܘܩܕܢܐ ܕܠܐ ܫܦܝܪܝܢ. ܘܕܝܢܐ ܕܠܐ
ܢܚܘܢ ܒܗܘܢ. ܕܝܢܐ ܕܝܢ ܕܠܐ ܢܚܐܘܢ (ܢܚܘܢ B) ܐܝܬܝܗܘܢ ܕܐܣܘܪ̈ܐ.
ܡܛܠܗܢܐ ܐܦ ܡܠܬܐ ܕܦܘܪܩܢܐ ܘܐܘܠܦܢܐ ܕܬܪܝܢ ܢܡܘܣܐ. ܠܒܪܝܬܗ ܗܘ
Deut. xxi. 23 ܕܥܡܐ ܗܡܢܐ. ܗܘ ܕܐܡܪ ܗܘ ܒܠܝܫ ܕܢܬܬܠܐ ܥܠ ܩܝܣܐ. ܗܡܢܐ ܓܝܪ ܩܒܠܘ
ܥܠ ܗܘ ܕܡܢܗ ܘܡܬܚܠܠ ܒܡܪܟܒܬܐ ܠܐܝܠܝܢ ܕܥܒܝܕ. ܕܒܠܘܛܬܐ ܐܝܬܘܗܝ.
ܡܛܠܗܢܐ ܠܐ ܢܚܘܗܝ. ܐܝܠܐ ܡܢ ܒܬܪ ܐܬܐܘܬܐ ܕܗܘܝ ܡܢܗ ܒܒܠܥܐ.
ܒܗ ܒܝܘ. ܒܐܢܫܝܬ ܠܒܪܝܬ ܒܚܒܝܫܘܬܐ ܠܒܪܝܬܗ ܕܥܡܐ ܐܬܬܥܝܒܬ ܗܝ
ܡܠܬܐ. ܘܡܢܛܠ ܕܠܐ ܢܫܬܒܩܘܢ ܘܢܐܬܘܢ. ܡܛܠܗܢܐ ܐܦ ܒܐܫܥܝܐ
Is. xiii. 19 ܐܡܪ ܗܡܢܐ. ܕܒܒܠ S. f. 82 b ܒܗܦܟܐ. ܐܝܟܐ ܕܝ ܒܒܬܐ. ܘܐܬܟܒܪܘ
20 ܒܒܬܗܘܢ ܕܐܠܗܐ. ܘܐܦܩܬ ܒܥܡܐ ܒܗܦܟܐ. ܕܒܥܝܢܐ ܐܝܬ ܠܗܘܢ ܘܠܐ
ܫܪܝ ܘܐܬܩܪܒܘܢ ܬܘܒ ܢܦܫܗ. ܡܢ ܗܕܐ ܓܝܪ ܡܠܬܐ ܡܛܠ ܒܒܬܗܘܢ
ܐܬܒܪܝ ܒܝܬܗܘܢ ܘܢܦܫ ܐܪܥܗܘܢ ܐܝܟ ܕܦܪܚܘܢ. ܡܛܠܗܢܐ ܒܟܠ ܗܕܐ
ܡܠܬܐ. ܐܦ ܬܘܒ ܢܡܘܣܐ ܐܬܬܥܝܪ ܗܘ ܕܥܡܗ ܒܡܫܟܐ. ܘܬܘܒ ܢܡܘܣܐ.
ܗܘ ܕܐܡܪܐ ܐܝܬ ܕܢܝܐ ܕܠܐ ܫܦܝܪܝܢ. ܘܠܐ ܡܚܝܢ ܠܢܦܫܐ. ܐܝܟܢ ܗܟܝܠ
ܕܡܬܬܐ ܒܠܒܗܘܢ. ܗܟܢ ܕܡܛܠ ܕܚܛܝܬ ܒܥܓܠܐ ܐܬܬܣܝܡܬ. ܒܙܐ ܢܐܪܬܘܢ:
Is. v. 18 ܘܝ ܠܗܘܢ ܠܗܢ ܓܝܪ ܠܐܝܠܝܢ ܕܡܘܪܟܝܢ ܚܛܗܝܗܘܢ ܐܝܟ ܒܚܒܠܐ ܐܪܝܟܐ.
ܘܐܝܟ ܒܥܘܒܐ ܕܥܓܠܬܐ ܚܛܗܝܗܘܢ. ܚܙܝ ܓܝܪ ܕܐܣܘܪ̈ܐ ܚܙܝ
ܗܘ ܕܒܥܓܠܬܐ. ܐܣܘܪܐ ܕܢܡܘܣܐ ܥܠ ܒܥܠܐ ܕܐܣܪ ܒܠܒܗܘܢ ܐܝܟ
ܒܚܒܠܐ ܐܪܝܟܐ. ܡܛܠ ܚܛܗܐ ܕܐܚܪܢܐ ܕܗܘ ܒܡܟ ܕܒܥܐ ܘܬܪܝܢ ܚܛܝܬܝܢ

Lag. p. 113 [a] ܘܡܢ [b] ܕܐܝܟܢ [c] ܡܕܡܝܐ

ܢܦܪܘܩ ܐܢܘܢ. ܠܐܠܗܐ ܠܐ ܡܫܬܡܥܝܢ.[a] ܟܠ ܗܢ[b] ܕܠܐ ܐܫܬܡܥܘ،
ܬܫܒܘܚܬ ܢܡܘܣܐ ܕܗܠܐ ܗܘ. ܡܬܠܦܢܘܬܐ ܡܫܡܫ: ܒܠ ܢܡܘܣܐ
Ps. i. 2 ܗܓܝܐ. ܕܒܢܡܘܣܗ ܕܡܪܝܐ ܢܗܘܐ ܨܒܝܢܗ. ܐܦ[c] ܢܬܗܓܐ
4 ܐܝܡܡܐ ܘܠܠܝܐ. ܠܐ ܗܟܢܐ ܪ̈ܫܝܥܐ. ܫܐܠ ܗܟܢܐ ܣܚܝܒܐ[d].
f. 74 a ܕܐܦܢܝܐ ܡܡܠܠܝܢ °ܠܘܩܒܠ ܕܙ̈ܕܝܩܐ° ܡܛܠ ܕܙܕܝܩܘܬܗ ܘܢܛܪܘܬܗ[f]
ܕܢܡܘܣܐ..[g] ܡܬܠܦܢܘܬܐ ܥܠܝܗ ܠܗܘܢ ܐܢܫܐ ܘܣܚܝܒܐ[h] ܐܝܟܢ

ª + ܐܡܪܝܢ ܘܒܗܘܢ. ܘܠܬܘܪܬܐ ܘܠܫܘܠܛܢܐ ܠܥܒܪܐ ܕܒܝܬܗܘܢ ܐܢܘܢ ܦܪܐ ܠܗܘ
ܒܬܘܒܠܐ ܡܫܬܚܠܦ ܕܬܘܒ ܢܡܘܣܐ ܕܠܐ ܡܬܕ̈ܟܪܢ. ܗܘ ܓܝܪ [ܡܬܪ̈ܢ] (B s. n.)
ܘܦܪܘܩ ܗܘ ܕܢܗܒ ܢܡܘܣܐ ܘܬܘܒ ܢܡܘܣܐ. ܒܠ ܢܡܘܣܐ ܕܡܫܡܫ. ܕܫܛܐ
ܗܘ ܠܐܝܠܝܢ ܕܢܛܪܝܢ ܠܗ. ܒܠ ܬܘܒ ܢܡܘܣܐ ܕܫܘܐ ܕܐܝܣܘܪܐ (ܕܐܝܣܘܪ̈ܐ B)
ܗܘ ܘܡܫܪܪܘܬܐ. ܒܟܠܗܘܢ ܓܝܪ. ܡܦܪܫ ܘܡܫܡܫ ܒܠ ܢܡܘܣܐ ܘܡܚܡܣ
ܘܡܚܡܣ ܠܝ. ܕܢܡܘܣܐ ܬܫܒܘܚܬ ܢܡܘܣܐ.

ᶠ ܘܢܛܪܗ ᵉ ܠܘܩܒܠ ܙܕܝܩܐ ᵈ ܣܚܝܒܝܢ ᶜ ܘܒܢܡܘܣܗ ᵇ + ܓܝܪ

ܪ̈ܫܝܥܐ ܕܝܢ ܠܐ ܗܕܝܐ. ܠܐ ܓܝܪ ܡܬܦܠܓܝܢ ܠܐ ܒܕܘܩܐ ܐܟܠܐ + ᵍ
ܒܢܡܘܣܐ. ܘܠܐ ܡܬܗܦܟܝܢ ܒܗ. ܡܛܠ ܗܢܐ ܪ̈ܫܝܥܐ ܦܪܫ ܠܐܝܠܝܢ ܕܠܐ
ܡܬܕ̈ܟܪܝܢ ܒܢܡܘܣܐ. ܐܝܟ ܒܐܘܢܓܠܝܘܢ ܓܝܪ ܠܢܡܘܣܐ ܡܥܪܪ. ܘܡܢ
ܢܡܘܣܐ ܦܪܐ ܘܡܚܡܣ ܠܝ. ܘܐܚܪܢܐ ܗܘ ܕܝܢ ܢܡܘܣܐ. ܘܐܚܪܢܐ ܬܘܒ
Ps. ii. 8 ܢܡܘܣܐ. ܐܝܟ ܕܐܡܪ ܡܦܪܫ ܘܚܢܢܐ ܗܟܢܐ ܘܐܡܪ. ܕܢܦܩܘܢ ܚܛܗܝܗܘܢ
ܘܢܦܪܐ ܡܢ ܚܛܗܘܢ. ܚܘܒܘܢ: ܕܐܬܚܙܝܐ ܡܚܠܠ ܪܘܚܐ ܩܕܝܫܐ. ܐܝܟ ܕܡܢ
ܦܘܡܗ ܕܡܠܟܐ ܘܡܠܟܐ ܬܪܥܝܬܗ ܘܐܡܪ. ܕܐܬܬܘܗܝ ܚܢܢܐ ܢܡܘܣܐ.
ܚܢ̈ܢܐ ܕܝܢ ܬܘܒ ܢܡܘܣܐ. ܚܢܢܐ ܗܘ ܓܝܪ S. f. 82 a ܢܡܘܣܐ. ܡܛܠ ܕܐܝܟ
ܚܢܢܐ (ܚܢܢܐ in marg. ܚܢܢܐ B) ܕܦܝܫܐ ܕܬܘܕ̈ܝܬܐ. ܡܛܠ ܒܠ ܒܝܬܐ ܡܕܡܝܐ. ܘܒܠ
ܒܬܪܐ ܕܐܠܗܐ ܕܗܘܝܐ. ܐܝܟܢܐ ܕܐܬܬܘܗܝ ܐܝܟ ܒܒܪܬܐ ܗܘܝܐ. ܒܠܝܢ
ܒܠ ܐܝܠܝܢ ܕܦܪܝܢ ܡܢ ܒܝܬܐ. ܘܒܠܝܢ ܘܒܠ ܐܝܠܝܢ ܕܡܢ ܒܝܬ ܒܢ̈ܝܢܐ.
ܕܗܘܘ ܒܠܒܘܢ ܪ̈ܒܝܐ. ܠܬܪ̈ܝܢ ܒܗ ܒܝܬܐ ܫܠܡܘܬܐ ܦܪܫ ܘܐܝܟܢ· ܐܝܣܘܪ̈ܐ
ܕܡܢ ܫܡܥ ܦܪܐ ܬܘܒ ܢܡܘܣܐ. ܒܗ ܓܝܪ ܟܠܝܢ ܒܝܬܐ ܠܬܘܕܝܬܐ. ܐܬܬܘܗܝ
ܠܗܘܢ ܡܘܫܐ ܕܬܘܒ ܢܡܘܣܐ. ܐܝܣܘܪ̈ܐ ܓܝܪ ܒܐܝܠܝܢܬ ܡܬܬܘܣܦܝܢ. ܐܝܟ

ʰ ܣܚܝܒܐ.

ܦܣܕܬܟܘܢ ܒܗ ܐܣܝܘܬܟܘܢ ܡܢ ܡܕܝܢ[a] ܠܐ ܒܠ ܡܫܕܪܐ ܘܠܐ
ܒܠ ܕܒܫܝܐ. ܘܐܦ ܫܪܝܪܐܝܬ ܒܬܝܒܘܬܐ ܠܐ ܦܩܕ. ܐܠܐ
ܒܐܣܘܬܐ ܕܬܐܒܝܢ ܬܝܒܘܬܐ ܡܢ ܚܛܗ ܕܥܠܝܗ ܠܩܛܠܐ.[b] ܚܛܝܐ[c]
ܚܢܢ ܐܣܝܢ ܡܫܘܐ ܗܘܐ. ܐܠܐ ܐܦ ܫܘܝܗ ܕܬܐܒܝܢ ܬܝܒܘܬܐ.
Matt. xi. 28 ܐܝܟ ܕܐܦ [d]ܠܟܘܢ ܩܪܐ. ܘܡܩܪܒܟܘܢ[d] ܡܢ ܐܣܘܬܐ ܘܐܡܪ. ܕܬܘ[e]
ܠܘܬܝ. ܟܠܟܘܢ ܠܐܝܐ ܫܩܝܠܝ[f] ܡܘܒܠܐ ܡܝܬܪܬܐ ܘܐܢܝܚܟܘܢ[g].
ܢܕܝܒܝܢ[h] ܕܦܪܘܩܢ ܠܐ ܗܘܐ ܠܡܩܛܠܐ ܐܡܪ. ܐܠܐ ܠܝ ܠܬܠܡܝܕܘ[i]
ܕܐܢܫ[j] ܡܢ ܡܫܩܠܐ ܘܡܢ ܛܥܢܐ ܝܩܝܪܐ. ܘܐܢܝܢ ܫܩܝܠ ܕܠܐ
ܡܬܬܚܒܢ ܠܗ ܕܢܐܬܠ[k] ܡܢܗܘܢ. ܘܡܢ ܐܣܘܬܐ ܕܒܬܠܝܢ[l] ܬܝܒܘܬܐ

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[a] ܐܪܒܐ ܕܡܕܝܢ

Is. i. 11 [b] + ܘܬܘܒ ܕܐܦ ܐܝܟ ܗܘ ܐܫܥܝܐ ܐܡܪ. ܠܡܢܐ ܗܘ ܠܝ ܣܘܓܐܐ
ܕܕܒܚܝܟܘܢ ܐܡܪ ܡܪܝܐ. ܣܒܥܬ ܥܠܘܬܐ ܕܕܟܪܐ ܘܬܪܒܐ ܕܐܡܪܐ. ܘܕܡܐ
12 ܕܬܘܪܐ ܠܐ ܨܒܝܬ ܐܢܐ. ܘܟܕ ܬܐܬܘܢ ܠܡܚܙܐ ܐܦܝ ܡܢܘ ܒܥܐ ܗܠܝܢ ܡܢ
13 ܐܝܕܝܟܘܢ. ܠܡܕܫ ܕܪܬܝ ܠܐ ܬܘܣܦܘܢ. ܐܢ ܬܝܬܘܢ ܠܝ ܩܘܪܒܢܐ ܣܪܝܩܐ
14 ܗܘ ܒܣܡܐ. ܘܡܣܦܠ ܗܘ ܠܝ ܪܫ ܝܪܚܝܟܘܢ. ܘܫܒܬܝܟܘܢ ܘܥܐܕܐ ܪܒܐ. ܠܐ
ܡܣܝܒܪ ܐܢܐ ܨܘܡܝܟܘܢ ܘܒܛܠܢܝܟܘܢ. ܘܒܥܐܕܝܟܘܢ ܣܢܝܐ ܢܦܫܝ. ܘܟܠܗܘܢ
ܬܘܒ ܒܬܟܬܐ ܡܢܝܢܐ ܐܡܪ. ܘܡܫܬܠܛ ܒܗ ܕܬܝܒܐ ܠܬܘܝ ܢܦܫܐ. ܕܚܝܐ
ܚܢܢ ܐܝܟ ܕܡܕܡ ܐܡܪܢ ܒܬܘܝ ܢܦܫܐ ܗܘ ܒܬܘܟܝܢ. ܠܐ ܡܫܟܠ ܐܦ
ܡܢ ܡܕܡ ܕܐܬܬܗܘܢ ܕܡܕܡ ܗܘܐ. ܘܟܠܐ ܒܠ ܕܐܬܬܗܘܢ. ܘܒܠ ܒܟܠܐ
ܕܠܐ ܕܬܬܠܒܫܘܢ. ܘܒܠ ܥܒܘܕ ܕܬܘܝ ܢܦܫܐ ܐܡܪ ܗܘܐ ܦܩܕ ܬܘܬܪ
ܬܘܪܐܝܬ ܒܗ (ܘܒܗ B) ܐܦܠܐ ܕܟܠܐܝܬ ܘܚܕܢܝܐܝܬ ܥܒܝܕܝ ܠܬܘܝ ܢܦܫܐ.
ܠܐ ܒܢ ܕܢܩܘܫܐ. ܘܠܐ ܒܡܟܬܒܢܘܬܐ ܘܠܐ ܒܟܬܒܐ ܐܘܪܝܬܐ ܐܢܫܬܐ.
ܘܠܐ ܕܚܝܐ ܘܠܐ ܡܕܒܚܐ ܚܪܒ. ܘܠܐ ܒܠ ܕܬܬܝܒ ܒܬܘܝ ܢܦܫܐ ܠܡܦܪܥܗ.

[c] ܘܡܒܠܐ [d] om. ܘܡܩܪܒܟܘܢ .ܩܪܐ. ܠܟܘܢ [e] ܬܘ [f] ܘܫܩܝܠܝ
[g] ܘܐܢܐ ܐܢܝܚܟܘܢ [h] + ܕܝܢ S. f. 81 b [i] + ܕܡܢ ܒܬܪ ܡܩܕܫ ܐܡܪ ܗܘܐ.
[j] ܘܐܢܫ Lag. p. 111 [k] ܕܢܦܠ [l] ܕܬܠܝܢ

Is. lvii. 12 ܗܘܕܐ. ܐܝܟ ܕܐܡܪ ܐܫܥܝܐ ܕܗܘܐ ܡܚܘܐ ܐܢܐ ܙܕܩܘܬܟܘ.[a] ܒܕܝܢܐ
ܠܒܪ ܕܒܐܝܕܘܬܐ ܕܝ ܐܝܘܢ ܡܪܢܐ.[b] ܬܢܢ ܢܚܦܣܐ ܡܢ[c] ܚܟܡܗ
ܠܒܪ[d] ܕܒܓܠܐ ܘܕܝܠܗ ܒܬܒܪܐ ܐܬܬܦܩܕ. ܐܝܘܢ ܕܝܢ ܒܝܕ
ܡܚܡܦܕܝܬܐ ܡܢ ܕܝܠܗ ܒܬܒܪܐ ܐܬܦܪܫܘܢ. ܘܡܢ ܬܢܢ ܢܚܦܣܐ
[e]ܡܛܠ ܕܝܠܗ ܒܬܒܪܐ[e] ܐܬܟܪܬܘܢ. ܒܐܘܟܠܘܢ ܠܒܪ ܠܢܚܦܣܐ.[f]
Jer. vii. 22 ܣܕܝܬ ܘܡܠܝ ܘܫܪܪ. ܘܠܬܢܢ ܢܚܦܣܐ ܝܪܐ ܘܡܛܠ.[g] ܡܛܠ ܕܠܐ

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[a] + ܒܕܡܪܝܢ ܡܕܡ ܘܠܐ ܘܡܫܬܟܚܝܢ S. f. 80 b
[b] + ܕܦܪܚܘܢ ܐܝܟ ܠܚܡܘܢ ܘܡܢܥ ܒܫܘܬܗܘܢ. ܡܛܠ ܗܟܢܐ. ܠܗܘܢ ܘܒܒܕ
Is. vi. 9 ܐܝܟ ܕܐܡܪ ܠܗܘܢ ܡܪܝܐ ܒܝܕ ܐܫܥܝܐ. ܕܒܫܡܥܝܢ ܬܫܡܥܘܢ ܘܠܐ
10 ܬܣܬܟܠܘܢ· ܘܚܙܝܢ ܬܚܙܘܢ ܘܠܐ ܬܕܥܘܢ. ܐܬܥܒܝ ܠܗ ܠܒܪ ܠܒܗ ܕܥܡܐ
ܗܢܐ. ܘܒܐܕܢܝܗܘܢ ܝܩܝܪܐܝܬ ܘܐܕܢܝܗܘܢ ܫܡܥܘ ܕܠܐ ܢܚܙܘܢ. ܕܠܡܐ ܡܢ
ܡܬܦܢܝܢ ܚܙܘܢ ܒܥܝܢܝܗܘܢ ܘܢܫܡܥܘܢ ܒܐܕܢܝܗܘܢ. ܘܒܐܘܟܠܘܢ ܬܘܒ
Matt. xiii. 15 ܐܡܪ. ܐܬܥܒܝ ܠܗ ܠܒܗ ܕܥܡܐ ܗܢܐ. ܘܒܐܕܢܝܗܘܢ ܝܩܝܪܐܝܬ. ܘܐܕܢܝܗܘܢ
16 ܫܡܥܘ. ܕܠܐ ܡܬܦܢܝܢ ܢܚܙܘܢ. ܕܠܡܐ ܕܝܢ ܛܘܒܝܗܘܢ ܠܥܝܢܝܟܘܢ ܕܚܙܝ.
ܘܐܕܢܝܟܘܢ ܕܫܡܥܢ. ܐܫܬܘܕܥܘܢ ܠܒܪ ܡܢ ܐܦܣܪܐ. ܘܐܬܬܚܝܒܘܢ ܡܢ
ܬܢܢ ܢܚܦܣܐ. ܘܐܬܦܪܫܘܢ ܡܢ ܒܝܕܘܬܐ ܡܪܝܪܬܐ. ܘܠܚܬܐ ܘܐܬܬܬܪܒܝܬ
ܘܐܬܬܪܒܝܬ ܡܚܒܘܢ.

[c] ܡܛܠ ܠܒܪ [d] om. ܠܒܪ [e] ܒܬܒܪܐ ܕܡܛܠ Lag. p. 110 [f] + ܘܗܘ

[g] + ܢܟܠ ܢܚܦܣܐ. ܘܬܢܢ ܢܚܦܣܐ ܕܦܪܩ ܐܬܠܐ ܠܒܪ ܗܘ ܕܡܛܠܐ ܐܦ
ܘܡܬܠܐ ܕܐܪܬܐ ܕܒܝܫܐ ܢܟܠܐ. ܘܡܘܟܠܬܐ ܕܦܝܫܬܐ (B om.) ܫܘܐ.
ܐܦ ܡܢ ܒܕܡ ܕܐܬܬܗ ܠܒܪ. ܒܝܕ ܢܒܝܐ ܦܪܡ ܘܐܡܪ ܥܠ ܕܐܬܬܗ.
ܘܒܚܝܗ ܕܟܐܬܬܗ ܦܘܕܝ ܗܘܐ. ܐܦ ܥܠ ܒܥܠܐ ܕܠܐ ܡܬܬܦܝܣ. ܘܥܠ
ܦܪܝܣ ܬܘܒ ܕܬܢܢ ܢܚܦܣܐ ܦܟܕܪ ܗܘܐ. ܐܝܟ ܕܐܡܪ ܒܝܕ ܐܪܡܝܐ.
Jer. vi. 20 ܠܡܢܐ ܦܬܬܘܢ (ܦܬܬܝܢ ܐܝܬܘܢ B) ܠܝ ܠܒܘܢܬܐ ܡܢ ܫܒܐ. ܘܩܢܝܐ ܡܢ
ܐܪܥܐ ܪܚܝܩܬܐ· ܩܘܪܒܢܝܟܘܢ ܠܐ S. f. 81 a ܡܩܒܠܝܢ ܥܠܝ. ܘܕܒܚܝܟܘܢ ܠܐ
Jer. vii. 21 ܒܣܡܝܢ ܠܝ. ܘܬܘܒ ܐܡܪ. ܩܘܪܒܢܝܟܘܢ ܦܢܫܘ ܥܡ ܕܒܚܝܟܘܢ ܘܐܟܠܘ
ܒܣܪܐ.

cf. Ex. xxxii. 23 ܒܚܘܪܒ ܟܦܪܘ ܘܐܡܪܘ ܕܠܝܬ ܠܢ ܐܠܗܐ ܕܢܐܙܠ ܩܕܡܝܢ. ܘܥܒܕܘ
ܠܗܘܢ ܥܓܠܐ ܢܣܓܕܘܢ ܘܣܓܕܘ ܠܗ. ܘܙܕܩܝܢ [a]ܗܘܘ ܠܚܘܒܠܐ[a].
ܡܛܠܗܕܐ ܕܝܢ ܡܪܝܐ ܘܒܢܝܚܘܬܐ ܕܐܘܪܚܗ ܥܡ ܪܘܒܐ ܕܛܝܒܘܬܗ
ܐܦܢܝ ܐܢܘܢ ܒܬܢܝܢ ܢܡܘܣܐ. ܘܐܣܪ ܥܠܝܗܘܢ ܡܘܒ̈ܠܐ ܡܣܝܒܪ̈ܬܐ.
ܘܢܝܪܐ ܩܫܝܐ ܥܠ ܨܘܪ̈ܝܗܘܢ[b]. [c]ܘܡܢ ܡܐܬ̈ܠܬܐ ܐܦܩܘ ܐܢܘܢ.
ܟܕ ܦܘܪܫܢܐ[d] ܕܡܐܟܘܠܬܐ. ܡܢ ܗܕܝܢ ܓܝܪ ܐܬܦܩ̈ܕܬ[e] ܫ̈ܘܬܐ ܘܥܒܝܪܐ
ܕܕܒܚܐ [f]ܡܢ ܗܘ ܕܠܐ[f] ܕܟܐ.[g] ܘܟܣܕ ܡܕܡ̈ܝܢ ܠܐ ܗܘܝ. ܐܠܐ ܬܘܒ
ܐܣܪܗܘ ܠܡܪܝܐ. ܡܛܠܬܗܘܢ[h] ܐܘܣܦ ܠܗܘܢ ܬܘܒ[i] ܒܬܢܝܢ ܢܡܘܣܐ
Deut. xvii. 6 ܒܡܪܕܘܬܐ ܕܫܘܠܐ ܠܚܛ̈ܗܝܗܘܢ ܘܐܡܪ ܫܒܝܐ. ܕܐܢ ܢܫܬܟܚ
f. 73 b ܒܐܢܫ [j]ܚܛܗܐ ܕܕܝܢܐ[j]. ܕܡܘܬܐ ܢܡܘܬ[k]. ܘܬܬܠܘܢܝܗܝ ܥܠ ܩܝܣܐ.
Deut. xxi. 23 ܘܠܐ[l] ܬܒܘܬ ܦܓܪܗ ܥܠ ܩܝܣܐ. ܐܠܐ ܡܩܒܪ ܬܩܒܪܝܘܗܝ[m]
Gal. iii. 13 ܒܗ ܒܝܘܡܐ. ܡܛܠ ܕܠܝܛ ܗܘ[n] ܟܠ [o]ܕܡܬܬܠܐ ܥܠ ܩܝܣܐ[o]. [p]ܘܟܕ
ܐܬܐ[p] ܡܫܝܚܐ ܠܐ ܐܫܟܚܘ[q] ܕܢܩܒܪܘܢܝܗܝ[r]. ܐܠܐ ܢܦܪܩܘܢ
ܥܠܘܗܝ ܕܡܫܝܚ ܗܘ ܠܠܘܛܬܐ. ܠܡܫܪܝܘܬܗܘܢ ܗܢܝܢ ܕܐܬܐܣܪ̈ܬ

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[a] ܠܚܒܠܐ   S. f. 80 a.   Lag. p. 109   [b] ܨܘܪܗܘܢ

[c] + ܘܠܐ ܡܚܝܠ ܐܢܬ. ܐܝܟܢܐ ܕܬܩܢܐ ܐܝܟ ܕܡܢ ܩܕܝܡ. ܐܠܐ ܐܡܪ ܕܢܩܢܐ ܡܕܒܚܐ. ܘܦܘܠܬ ܕܟܝܢ ܐܢܫܝܢ. ܐܝܟ ܗܘ ܕܟܠ ܚܕ ܚܛܝܬ. ܢܩܪ̈ܒ ܩܘܪܒܢܐ ܐܢ̈ܫܐ. ܘܐܝܠܐ ܚܝ ܥܠܝܗܘܢ.

[d] ܦܘܪ̈ܫܢܐ   [e] ܐܬܦܩܕ   [f] ܘܕܠܐ

[g] + ܡܢ ܗܕܝܢ ܦܘܪܫܢܐ ܕܡܐܟܠܐ ܘܡܫܚܠܦܘܬܐ ܘܪ̈ܣܡܐ. ܡܢ ܗܕܝܢ ܕܒ̈ܚܐ ܘܩܘܪ̈ܒܢܐ ܘܡܬܢܪ̈ܐ. ܡܢ ܗܕܝܢ ܢܟ̈ܣܐ ܘܩܘܪ̈ܒܢܐ. ܘܠܘܬ ܐܓܪ̈ܐ. ܘܡܫܡܫܐ ܕܕܒ̈ܚܐ. ܘܡܫܡܠܝܐ ܘܩܘܪ̈ܒܢܐ. ܘܥܒ̈ܕܐ ܕܟܠ ܐܝܟ ܢܛܘܪܐ ܘܢܕܪ̈ܐ. ܘܡܫܡܠܝܬܐ ܐܝܟܢܝܬܐ ܕܢܬܟܫܦܬܐ (ܘܡܫܡܠܝܘܬܐ B). ܕܡܛܠ ܡܫܡܠܐܝܬ ܢܛܘܪܐ ܐܬܬܩܝܡܘ ܥܠܝܗܘܢ ܚܝ̈ܠܐ ܕܠܐ ܡܬܟܠܠܝܢ.

[h] + ܬܘܒ   [i] om. ܬܘܒ   [j] ܚܛܗܐ ܕܕܝܢܐ   [k] ܘܢܡܘܬ   [l] ܠܐ

[m] ܬܩܒܪܘܗܝ   [n] om. ܗܘ   [o] ܕܬܠܝܐ ܒܩܝܣܐ   [p] ܡܛܠ ܕܟܕ ܢܐܬܐ

[q] ܢܫܟܚܘܢ   [r] ܢܩܒܪܘܢܝܗܝ

ܘܕܡܩܕ̈ܫܐ..[a] ܠܐ ܗܘܐ ܓܝܪ ܥܠ ܕܒ̈ܚܐ ܚܒܝܒ ܗܘܐ ܐܠܗܐ. ܐܝܟ ܕܐܡܠܟ ܡܢ ܩܕܝܡ ܠܦܐܝܣ ܘܠܡܚܒܠ. ܠܐ ܗܘܐ ܡܬܐܡܪܢ ܐܬܐܡܪ̈ ܠܗܘܢ ܐܠܐ ܗܘܝܘܢ ܡܢ ܝܨܦܬ ܢܦܫܗܘܢ ܡܪܒܘ ܩܘܪ̈ܒܢܐ. ܘܩܘܪ̈ܒܢܐ[b] ܕܢܩܠܝܢ ܡܛܠܠܐ ܕܐܣܝܘܬܐ ܥܒܝܕ. ܬܘܒ[c] ܕܝܢ ܐܦ ܢܦܫ ܡܢܟ. ܘܐܬܦܪܫ. ܡܛܠܢܘܬܐ ܚܕܐ ܬܘܕܝܬܐ[d] ܕܒܗ̇[e] ܥܒܕ ܥܡܐ ܠܐܠܗܐ. ܟܡܐ ܕܒܗ ܡܫܬܥܐ ܦܪ ܗܘܐ ܠܗܘܢ ܒܐܘܠܨܢܗܘܢ. [f]ܟܡܐ ܕܐܬܩ̈ܬܐ[f] ܒܐܝܕܗ ܘܒܫܘܠܛܢܗ ܥܒܕ ܗܘܐ. ܟܡܐ ܕܒܫܪ ܡܢܗܘܢ ܡܚܝܐ ܠܡܪ̈ܥܐ. ܘܕܦܠܓ[g] ܡܝܐ ܕܝܡܐ ܠܬܪܝܢ.[h] ܟܡܐ ܕܟܡܝܟܐ ܣܠܩ ܠܫܡܝܐ[i] ܡܪ̈ܟܒܬܐ ܕܢܘܪܐ. ܘܐܘܪܕ[j] ܠܗܘܢ ܡܢ ܫܡܝܐ ܡ̈ܢܐ ܡܫܟܢܐ ܕܢܦܫܗܘܢ[k]. [l]ܟܡܐ ܕܟܠ ܫܢܝ̈ܐ ܢܚܬ ܗܘܐ ܠܗܘܢ.[l]

ܒܗܢܐ ܗܟܝܠ ܢܟܣܬܐ. ܥܠ ܡܕܒܚܢܘܬܐ ܕܒܗܬܐ. ܘܥܠ ܠܐ ܒܪܘܬܐ +[a]

Ex. XX. 24 ܕܟܡܪܐ ܕܒܗܘܐ ܥܠܝܗܝ. ܐܡܪ ܓܝܪ ܥܠ ܕܒ̈ܚܐ ܗܟܢܐ. ܐܢ ܬܥܒܕ ܠܝ

25 ܡܕܒܚܐ. ܡܢ ܐܕܡܬܐ ܬܥܒܕܝܘܗܝ. ܐܢܕܝܢ ܡܢ ܟܐܦ̈ܐ ܦܣ̈ܝܠܬܐ ܘܠܐ ܦܣ̈ܝܠܢ ܬܥܒܕܝܘܗܝ: S. f. 79 b ܘܠܐ ܗܘܐ ܡܢ ܟܐܦ̈ܐ ܦܣ̈ܝܠܬܐ. ܡܛܠ ܕܦܪܙܠܐ ܐܪܡܝܬ ܥܠܘܗܝ ܘܛܢܦܬܗܝ. ܠܐ ܗܘܐ ܥܠ ܦܪܙܠܐ ܕܟܠܦܐ. ܕܐܬܬܘܗܝ ܡܠܘܗܝ ܕܐܠܗܐ: ܕܗܘ ܓܙܪ ܒܡܠܬܗ. ܠܐ ܗܟܝܠ ܐܡܪ ܕܬܥܒܕ ܠܝ. ܐܠܐ ܐܝܟܘ ܕܬܥܒܕ ܡܕܒܚܐ. ܠܐ ܗܘܐ ܐܝܟܢܐ ܚܫܒ. ܐܠܐ ܡܛܠ ܕܥܘܕܐ ܢܝܚ.

[b] ܘܩܘܪ̈ܒܢܝܗܘܢ   [c] ܘܬܘܒ

[d] + ܕܟܝ ܐܬܚܝܠ ܐܢܬ ܠܡܥܒܕ ܒܗ ܠܐ ܫܒܩ ܐܝܟܐ ܕܟܕ ܐܢܬ ܠܝ ⁘ +
ܗܟܢܐ ܗܟܝܠ ܦܣܩܐ ܘܥܠܠܬܐ. ܕܐܠܐ ܢܪܚܩ ܥܠܝܐ ܐܬܘܗܝ ܢܟܣܬܐ.

[e] ܐܠܐ ܒܗ   [f] sic ܟܡܐ [ܕ]ܐܬܩ̈ܬܐ   [g] ܟܡܐ ܕܦܠܓ

[h] + ܟܡܐ ܕܥܒܪ ܐܢܘܢ ܒܗ ܝܒܫܐ ܒܝܡܐ ܐܝܟ ܕܒܡܕܒܪܐ. ܟܡܐ +
ܕܠܡܪ̈ܟܒܬܗܘܢ ܘܠܡܨܪ̈ܝܗܘܢ ܛܒܥ.

[i] ܡܪܟܒܬܐ ܕܢܘܪܐ   [j] ܟܡܐ ܕܐܘܪܕ   [k] ܕܢܦܫܗܘܢ

[l] ܟܡܐ ܕܡܫܡܫܢܘܬܐ ܕܟܗܢܐ. ܘܡܫܡܫܢܘܬܐ ܕܢܘܪܐ ܕܐܝܟ ܗܕܐ ܗܘܐ ܥܠܝܗܘܢ ܘܡܥܒܪ ܗܘܐ ܠܗܘܢ. ܟܡܐ ܕܐܝܟ ܗܘܐ ܠܗܘܢ ܡܢ ܫܡܝܐ: ܘܡܛܪܐ ܡܢ ܥܢܢܐ ܢܚܬ ܠܗܘܢ. ܟܡܐ ܕܥܡܗ ܠܗܘܢ ܢܟܣܬܐ ܒܦܘܪܐ.

ܠܦܠܚܘܗܝ ܒܝܕ ܕܡܠܐܟܐ ܕܢܒܝܐ ܒܐܘܪܚܬܐ ܡܠܠ ܡܪܝܐ. ܒܝܕ
Mal. iv. 4 *sic* ܡܠܐܟܝ[a]. ܘܐܡܪ ܗܟܢܐ. ܐܬܕܟܪ ܢܡܘܣܐ ܕܡܘܫܐ ܥܒܕܗ
ܕܦܩܕ ܐܠܗܐ[b]. ܐܝܟ ܕܦܩܕܬܗ ܒܦܘܩܕܢܐ ܘܕܝܢܐ[c]. ܘܬܘܒ[d]
ܦܪܘܩܢ ܒܪ ܕܒܝ. ܠܗܘ[e] ܒܪܐ ܠܘܬ ܢܡܘܣܐ ܫܕܪܗ ܘܐܡܪ ܠܗ.
Matt. viii. 4 *sic* ܐܙܠ ܚܘܐ ܢܦܫܟ ܠܟܗܢܐ[f]. ܘܩܪܒ ܩܘܪܒܢܐ ܕܐܬܦܩܕܬ. ܐܝܟ
ܕܦܩܕ ܡܘܫܐ ܠܣܗܕܘܬܗܘܢ. ܕܚܙܘܐ ܕܠܐ ܫܪܐ ܢܡܘܣܐ[g].
Matt. v. 17 ܘܟܕ ܗܢܝܢ ܢܡܘܣܐ. ܐܡܪ ܒܪ ܗܟܢܐ ܕܠܐ ܐܬܝܬ ܕܐܫܪܐ
ܢܡܘܣܐ ܘܠܐ ܢܒܝܐ. ܐܠܐ ܕܐܫܠܡܐ[h]. ܢܡܘܣܐ ܗܟܝܠ ܠܐ
ܡܫܬܪܐ. ܗܢܝܢ ܢܡܘܣܐ[i] ܕܥܒܕܐ ܗܘ ܘܡܫܬܪܐ. ܢܡܘܣܐ ܗܟܝܠ
ܐܫܬܘܗܝ ܫܪܝܐ ܦܬܓܡܝܢ ܘܕܝܢܐ[j] ܗܘ ܕܐܫܡܥ ܒܠܘܗܝ ܥܡܗ.
Matt. v. 18 ܘܐܡܪ ܗܟܢܐ. ܕܥܕ ܐܬܝܬܐ ܚܙܐ ܠܐ ܬܥܒܪ ܡܢ ܢܡܘܣܐ.
[k]ܥܕ ܕܝܢ ܗܘ ܕܠܐ ܚܒܪܐ ܡܢ ܢܡܘܣܐ.[k] ܗܘ ܕܡܬܚܫܒܐ ܡܢܗ
ܡܢ ܢܡܘܣܐ ܒܝܕ ܒܫܪܐ ܦܬܓܡܝܢ. ܕܐܬܝܬܘ ܥܡܗ ܡܫܡܥ[l].
ܐܬܬܐ ܕܝܢ ܡܬܝܗ [m]ܗܘ ܕܟܠ ܡܫܘܐ[m] ܕܝܠܕܬܐ. ܘܐܦ[n] ܒܠܘܪܐ
f. 73 a ܬܘܒ ܡܦܩܐ ܘܐܠܝܐ ܐܬܚܙܝܘ ܥܡ ܡܪܢ. ܗܢܘ ܕܝܢ ܢܡܘܣܐ
ܘܢܒܝܐ. ܢܡܘܣܐ ܗܟܝܠ ܐܫܬܘܗܝ ܫܪܝܐ ܦܬܓܡܝܢ ܘܕܝܢܐ
ܗܠܝܢ ܕܡܠܠ ܐܠܗܐ [o]ܥܡ ܡܘܫܐ[o] ܡܢܝ ܕܥܒܕ ܥܡܗ ܒܠܒܐ[p].
ܐܦ ܢܡܘܣܐ ܒܪ ܕܡܬܩܪܐ ܒܥܘܪܐ ܡܢ[q] ܕܝܢܐ[r]. ܘܠܐ ܦܘܩܕܢܐ[s]
ܕܝܢ[t] ܕܡܬܟܠܬܐ ܘܠܐ ܕܒܦܩܕܢܐ[u] ܘܠܐ ܡܘܩܪܐ[v] ܕܕܝܢܐ

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[a] + ܡܠܐܟܐ S. f. 79 a [b] om. ܐܠܗܐ [c] ܕܕܝܢܐ [d] + ܐܦ B
[e] ܗܘ [f] ܠܟܗܢ ܒܟܗܢܐ [g] + ܐܠܐ ܫܠܡ ܗܢܝܢ ܢܡܘܣܐ. [h] + ܐܢܘܢ
[i] + ܕܝܢ [j] ܘܕܝܢܐ [k] B om. ܥܕ ... ܢܡܘܣܐ [l] ܕܫܡܥ
[m] ܕܟܠܡܫܘܐ [ܡܫܘܐ ...] (B ...) [n] ܐܦ [o] ܥܡ
Lag. p. 108 [p] + ܘܢܦܩܘܢ ܠܡܬܒܪܐ [q] ܡܢܠ
[r] + ܗܘ ܢܡܘܣܐ ܥܘܠܐ ... [s] ܦܘܩܕܢܐ
[t] om. ܕܝܢ [u] ܒܦܩܕܢܐ [v] ܡܘܩܪܐ

Chap. XXVII ܡܬܠܐܘܢ ܕܚܣܪܝܢ [a]ܘܡܬܢܝܐ. ܡܛܠ ܕܟܠܗ ܢܡܘܣܐ ܘܟܠܗ ܬܠܝܢ
ܢܡܘܣܐ. ܘܦܘܩܕܐ ܠܘܬ ܟܠܗܘܢ ܒܢ̈ܝܢܫܐ. ܕܢܛܪܘܢ ܓܝܪ
ܐܣܘܪ̈ܐ ܕܬܢܝܢ ܢܡܘܣܐ. ܘܠܐ ܢܕܒܚܘܢ ܠܥܓܠܐ ܐܝܟܢ ܗܘܘ
ܕܢܓܒܐ ܠܥܓܠܐ ܐܝܟܢ ܡܫܥܒܕܐ ܬܘܒ ܠܦܠܚܬܐ ܗܢܐ ܕܒܢܡܘܣܐ
ܣܝܡ ܗܘܐ ܠܗ. ܟܕ ܡܣܪܪ ܐܦ ܠܦܠܚܬܐ ܗܢܐ. ܕܟܠ ܦܘܩܕܝܢ
ܘܫܬܡܥܗ ܕܝܠܗ ܕܕܝܕܣܩܠܝܐ. ܘܡܟܝܠ ܒܬܢܝܢܐ ܕܡܫܠܡܢܘܬܗ¹ ⁘ ܐܢܬܘܢ
ܕܝܢ ܐܝܠܝܢ ܕܐܬܦܢܝܘ ܡܢ ܥܡܐ ܠܡܗܝܡܢܘ ܒܐܠܗܐ ܦܪܘܩܢ
ܝܫܘܥ ܡܫܝܚܐ.. ܠܐ ܡܟܝܠ ܬܬܐܣܪܘܢ [b]ܒܐܣܘܪ̈ܝܗܘܢ ܡܕܒ̈ܚܐ
ܐܚܪܝܢ. ܕܬܦܣܘܢ ܢܝܪܝܢ-ܐܣܘܪ̈ܐ ܩܫܝ̈ܐ. ܕܩ̈ܛܝܢܐ ܘܐܪ̈ܡܫܐ[1][c]
cf. Rev. xxi. 4 ܘܡܬܩܕܫܘܬܐ ܘܦܘܪ̈ܫܐ[d] ܕܒܐܟ̈ܠܬܐ. ܡܛܠ ܕܐܡܪ ܠܗܘܢ ܡܪܝܐ
5 ܕܠܐ ܬܬܕܟܪܘܢ ܩܕ̈ܡܝܬܐ. ܗܐ[e] ܟܠ ܡܕܡ ܚܕܬ ܐܢܐ ܥܒܕ ܚܕܬܐܝܬ[f].
f. 72 b cf. Is. xl. 8 ܗܠܝܢ ܕܗܫܐ ܡܫܒܪ ܐܢܐ ܕܬܕܥܘܢ. ܘܐܥܒܕ ܒܡܕܒܪܐ ܐܘܪܚܐ.
ܡܕܒ̈ܪܐ ܫܒܝܠ ܐܝܬܝܗܘܢ[g] ܚܕܬܐ. ܗܠܝܢ ܕܒܗܘܢ ܐܝܬ ܗܘܐ
ܐܘܪܚܐ ܪܟܝܬܐ. ܘܒܕܟܬܐ ܕܕܚܠܬ ܐܠܗܐ. ܕܬܝܒܘܬܐ ܠܘܬ ܒܗ.
ܘܫܒܝܠܬܐ ܗܘ[h] ܘܚܠܝܐ ܝܫܘܥ ܡܫܝܚܐ ܘܟܠܗ ܡܕܒܪܢܘܬܗ ܕܝܢ
ܥܒܕܐ ܡܫܒܚܐ[i] ܕܢܬܚܒܘܢ[j] ܓܝܪ ܕܗܘܐ ܢܡܘܣܐ ܦܫܝܛܐ ܫܠܝܡܐ ܘܕܚܝܐ[k]
ܕܚܝ̈ܐ. ܗܘ ܕܒܗ ܡܢ ܦܘܩܕ̈ܢܐ ܥܣܪܐ. ܒܥܣܪܐ[l] ܦܬܓ̈ܡܝܢ ܡܠܠ[2].
ܠܝܫܘܥ ܫܡܗ ܐܘܕܥ. ܒܥܣܪܐ ܓܝܪ ܟܠ ܝܘܕܐ[m] ܡܫܘܡ. ܝܘܕ
ܕܝܢ ܪܝܫܗ[n] ܕܫܡܗ ܕܝܫܘܥ. ܘܟܠ[o] ܢܡܘܣܐ ܗܘ ܫܡܠܝܐ ܡܫܡܠܝ ܡܪܝܐ
Ps. xix. 7 ܒܕܘܝܕ ܢܒܝܐ[p] ܘܐܡܪ ܗܟܢܐ. ܢܡܘܣܗ ܕܡܪܝܐ ܕܠܐ ܡܘܡ [q]ܡܦܢܝܐ
ܢܦܫܐ[q]. ܘܐܣܗܕܘܬܐ ܬܘܒ ܫܪܝܪܬܐ ܟܠ ܕܘܒܪܐ ܐܡܝܢ̈ܝܢ[r].

Lag. p. 107 [a] ܘܬܢ̈ܝܬܐ: ܥܠ ܐܣܘܪ̈ܐ ܕܬܢܝܢ ܢܡܘܣܐ ܕܐܠܗܐ. [b] + ܬܘܒ
[c] ܘܪ̈ܡܫܐ [d] ܘܦܘܪܫܢܐ [e] ܘܗܐ [f] ܚܕܬܬܐ [g] + ܗܘܘ ܠܘܬܗܘܢ
[h] om. ܘܗܘ [i] ܗܦܘܟ [j] ܢܕܚܡ ܐܢܬܘܢ [k] + ܘܡܕܒܪܢܐ [l] + ܓܝܪ [m] ܝܘܕ
[n] ܪܝܫܐ ܗܘ [o] ܟܠ [p] om. ܢܒܝܐ [q] ܘܡܦܢܝܐ ܠܢܦܫܬܐ [r] + ܡܦܢܝܐ

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[1] Cod. ܘܐܪ̈ܡܫܐ [2] Cod. ܡܠܠ

[a]ܘܐܦܪܘܩ ܕܪܘܚܐ ܡܪ̄ ܠܐ ܥܒܪܐ ܥܠ ܡܫܡܫܢܘܬܐ ܘܠܐ
ܥܠ ܦܬܘܪܐ ܘܕܡܐ ܕܡܫܝܚܐ[a].. ܘܟܕ ܐܬܚܙܝ[b] [c]ܘܦܫܛܘ ܘܩܪܒܘ[c]
ܟܣܐ ܪ̈ܒܝܥܝܐ. ܢܣܒܘ ܟܠ ܚܕ ܚܕ ܡܢܗ [d]ܘܐܙܠܘ ܠܡܕܢܚܐ[d] ܡܕܡܢܬܐ.
ܗܘ ܡܩܪܒܝܢ ܠܕܒܚܐ. ܡܛܠ ܕܫܠܝܢ ܕܡܫܡܫܝܢ ܐܡܝܢ ܐܬܐܟܠ.
ܘܕܐܒ̈ܗܐ[e] ܒܫܡܝܐ ܐܦܢ. ܘܡܫܝܚܐ[f] ܕܢܓܠܐ. [g]ܐܦ ܢܫ̈ܐ[g] ܒܢ̈ܝܗܐ
ܐܬܝܗܒ. ܒܕܒܪܐ[h] ܒܪ ܦܘܪܐ ܘܚܠܝܐ ܕܟܕ ܢܦܪܩܘܢ[i] ܐܦ ܢܬܦܩܘܢ[j]
ܡܢ ܦܠܚܘܬܐ[k] ܕܠܐ ܐܠܗ. ܘܡܬܪܬܝܘܬܐ[l] ܡܫܝܚܝܬܐ ܘܡܫܠܡܬܐ
ܕܡܠܟܘܬܐ ܕܫܡܝܐ ܐܚܝܢ ܘܐܫܠܡܢ ܘܡܣܟܢ ܒܕܘܟܬܐ[m]. ܠܗܘܢ
[n]ܕܫܠܡܝܢ ܠܡܫܠܡܘܬܐ ܒܫܠܡܘܬܐ[n] ܡܫܒܚܬܐ ܕܦܠܚܘܬܐ. ܘܠܝܬ ܠܗܘܢ
ܐܢܫܘܬܐ ܐܚܪܢ. ܕܠܐ ܢܦܠܘܢ[o] ܠܕܘܟܬܐ[p] ܡܙܒܢܬܐ. ܒܕܘܟܬܐ ܕܕܒܬܐ
ܕܐܠܗܐ. ܕܠܡܐ ܐܝܟ ܦܪܫܐ ܚܫܝܐ[q] ܘܐܝܟ [r]ܥܘܝܠܐ ܕܫܠܕܝܬܐ[r]
ܒܟܠܝܫ ܢܫܠܢ. ܐܠܐ ܟܕ ܕܝܢܐ ܘܕܠܐ ܦܠܓܢܐ [s]ܘܕܠܐ ܚܛܝܐ[s] ܘܕܠܐ
ܡܘܡܐ[t]. ܟܕ ܫܠܝܡܐ[u] ܒܕܘܟܬܐ[v] ܠܡܪܢܐ ܐܠܗܐ [w]ܫܠܡ ܕܟܠ[w] ܐܬܪ
ܘܟܠ ܡܕܝܢܐ. ܘܒܟܠܗ ܬܐܒܝܠ[x] ܕܒܟܠܡܐ. ܒܟܢܘ[y] ܘܐܫܬܘܕܝ.
ܘܥܒܕܝܢ ܗܘܐ ܕܡܫܡܠܝܢܐ [z]ܡܙܒܢܬܐ ܘܐܬܦܠܝܣ[z].. ܒܐܝܟܢܐ
ܘܕܐܝܟܢܐ[aa] ܠܕܘܟܬܐ ܡܬܦܠܝܣ[z] [bb]ܘܠܡܪܘܪܐ ܕܡܫܡܫܢܐ

f. 72 a

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[a] om. ܘܐܦܪܘܩ...ܕܡܫܝܚܐ [b] B ܐܬܚܙܝ [c] ܘܩܪܒܘ ܘܫܩܠܘ ܐܟܣܢܝܐ
[d] ܕܐܙܠ ܠܡܕܢܚܐ [e] ܘܕܐܒ̈ܗܐ [f] ܡܫܝܚܐ [g] ܘܢܫ̈ܐ [h] + ܗܘ
[i] + ܡܢ ܘܒܝܬ ܕܦܪܝܣܐܝܬ ܬܘܒ ܢܗܘܘܢ ܕܒܐܬܘܬܐ. ܘܬܚܝܬܐ ܕܒܢ̈ܐ.
ܗܠܝܢ. ܗܢܘܢ ܕܢܦܩܘܢ ܡܢܐ ܐܠܗܐ ܡܢܗܘܢ. ܠܐܝܠܝܢ ܗܟܝܠ
[j] ܕܬܦܩ [k] + ܕܡܫܡܫܢܘܬܐ [l] ܒܡܬܪܬܝܘܬܐ [m] ܒܟܪܬܐ
[n] ܕܡܢ ܕܫܠܡܝܢ ܠܡܫܠܡܘܬܐ [o] ܢܦܠܘܢ [p] + ܡܬܦܠܣܐ [q] ܚܫܝܐ
[r] ܡܫܒܚܐ [ܡܫܒܚܐ ?] (ܗܟܢܐ ܒܟܐ B) ܫܠܕܝܬܐ [s] om. ܘܕܠܐ ܚܛܝܐ
[t] + ܘܕܠܐ ܥܘܡܐܬܐ [u] ܫܠܝܡܐ [v] + ܬܘܗܐ [w] ܘܫܠܡ ܒܟܠ S. f. 78 b
[x] ܬܒܠ [y] ܚܒܢܘ ܗܟܢܐ [z] ܡܬܦܠܣܐ [aa] ܘܕܐܝܟܢܐ [bb] + ܠܡܪܘܪܐ

ܘܡܫܒܚܬܐ[a] ܕܪܘܚܗ[b] ܠܛܝܒܘܬ ܡܢ ܚܘܒܠ ܡܘܒܠܐ.. ܗܠܝܢ ܐܝܬܝܢ
ܕܡܫܝܚܘܬ ܘܡܪܢܝܬܗ[c] ܓܒܪ ܟܠܗܘܢ[d] ܡܪܢ ܘܐܡܪ. ܕܠܐ[e] ܢܫܬܒܩ Matt. xii. 32
ܠܗܘܢ ܠܐ ܒܥܠܡܐ ܗܢܐ ܘܠܐ ܒܗܘ[f] ܕܥܬܝܕ.[g] ܠܐܝܠܝܢ ܓܝܪ
ܕܗܡܝܢܘ[h] ܡܢ ܒܫܘܒܚܐ ܒܝܕ ܡܗܝܡܢܘܬܐ ܘܟܦܪܘ[i] ܠܐ[j] ܡܫܬܒܩ
ܠܗܘܢ ܫܘܒܩܢܐ ܕܚܛܗܝܗܘܢ ܒܬܒܥܐ. ܐܝܟ ܕܐܡܪ ܡܪܢܐ
ܡܫܝܚܐ. ܡܛܠܗܢܐ ܐܡܪ ܐܢܐ ܠܟܘܢ ܕܟܠ ܚܛܗܐ ܘܓܘܕܦܐ Matt. xii. 31 *sic*
ܢܫܬܒܩܘܢ ܠܒܢܝܢܫܐ. ܓܘܕܦܐ[k] ܕܥܠ ܪܘܚܐ ܩܕܝܫܐ ܠܐ ܢܫܬܒܩ.
32 ܠܐ ܒܥܠܡܐ ܗܢܐ ܘܠܐ ܒܗܘ[f] ܕܥܬܝܕ. ܟܠ[l] ܕܢܐܡܪ ܡܠܬܐ ܥܠ
ܒܪܗ ܕܐܢܫܐ ܢܫܬܒܩ ܠܗ. ܟܠ ܓܝܪ[m] ܕܥܠ ܪܘܚܐ ܩܕܝܫܐ ܢܓܕܦ[n] ܠܐ
ܢܫܬܒܩ ܠܗ.[o] ܗܢܘܢ[p] ܕܥܠ ܪܘܚܐ ܩܕܝܫܐ ܡܓܕܦܝܢ. ܗܢܘܢ ܕܥܠ
ܐܠܗܐ ܐܚܝܕ ܟܠ ܡܦܪܘܫܐܝܬ ܘܒܡܫܐܠܬܐ[q] ܒܐܦܐ ܡܓܕܦܝܢ.[r]

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[a] ܕܟܠܗܘܢ ܐܡܪ ܒܬܚܠܬܐ. ܐܝܬ ܐܘܪܚܐ ܕܡܬܚܙܝܐ ܒܥܝܢܝܐ ܕܒܪܢܫܐ ܗܝ. + Prov. xiv. 12, xvi. 25
[b] ܪܘܚܗ ܕܝܢ [c] ܘܡܪܢܝܬܗ [d] ܟܠܗܘܢ [e] ܠܐ [f] ܒܥܠܡܐ
[g] + ܡܛܠ ܒܥܠܡܐ ܓܝܪ ܕܠܐ ܗܡܝܢܘ ܒܡܫܝܚܐ. ܘܐܪܝܟܘ ܥܠܘܗܝ ܐܡܪܝܢ.
ܥܠ ܒܪܗ ܗܘ ܕܐܢܫܐ. ܗܘ ܕܐܪܝܟܘ ܥܠܘܗܝ ܐܝܠܝܢ ܡܓܕܦܝܢ. ܘܐܡܪ
ܡܪܢ ܢܫܬܒܩ ܠܗܘܢ. ܘܨܠܝ ܥܠܝܗܘܢ ܐܡܪ ܡܪܢ. ܐܒܐ ܠܐ ܬܚܫܘܒ Luke xxiii 34 *sic*
ܠܗ ܡܛܠ ܕܥܒܕܘ. ܘܠܐ ܡܛܠ ܕܡܣܟܠܝܢ. ܐܦ ܡܚܫܒܬܐ ܫܒܩܬ ܠܗܘܢ.
ܘܬܘܒ ܕܝܢ ܐܦ ܒܡܫܝܚܐ ܥܠ ܒܪܗ ܗܘ ܕܐܢܫܐ ܡܓܕܦܝܢ ܡܛܠ (Lag. p. 106)
ܝܠܕܐ ܘܐܠܗܝܢ ܢܣܒ ܠܗܘܢ ܫܘܒܩܢܐ. [h] + ܐܦ ܐܡܪ ܡܢ ܡܥܠܐ
[i] om. ܘܟܦܪܘ [j] ܐܫܬܒܩܘ [k] + ܕܝܢ [l] ܘܟܠ [m] ܕܝܢ [n] ܢܓܕܦ
[o] + ܠܐ ܒܥܠܡܐ ܗܢܐ ܘܠܐ ܒܥܠܡܐ ܕܥܬܝܕ. [p] ܗܠܝܢ ܕܝܢ S. f. 78 a
[q] ܘܒܡܫܐܠ
[r] + ܐܪܣܝܘܛܐ ܗܢܘܢ ܕܥܬܝܕܝܢ ܕܢܦܩܘܢ ܡܢ ܒܬܪܢ. ܐܦ ܒܡܫܐܠܬ ܒܒܨܝܢ
(ܒܡܫܐܠܬ B) ܒܐܦܐ ܡܓܕܦܐ ܡܓܕܦܝܢ. ܗܢܘܢ ܕܥܠ ܒܪܬܐ ܡܬܐܠܕܢܐ
(ܡܬܐܠܕܢܐ B). ܗܘ ܕܐܝܬܘܗܝ ܡܓܕܦܢܘܬܐ ܕܪܘܚܐ ܩܕܝܫܐ. ܒܡܠܠܐ ܒܨܝܪܬܐ
ܡܓܕܦܝܢ. ܗܢܘܢ ܐܝܟܢ ܕܡܢ ܩܕܡ ܕܢܐܬܐ ܕܥܬܝܕ ܘܡܢ ܩܕܡ ܪܘܚܐ. ܕܢܦܩܘܢ
ܪܘܚܐ. ܡܢ ܒܬܪ. ܐܬܚܫܒܘ ܠܗܘܢ ܡܢ ܡܫܝܚܐ. ܗܕܐ ܓܝܪ ܕܐܡܪ ܕܠܐ
ܢܫܬܒܩ ܠܗܘܢ. ܦܬܓܡܐ ܗܘ ܕܓܠܐ ܕܐܬܐ ܥܬܝܕܐ ܕܢܦܩܘܢ ܕܢܗܘܘܢ ܠܗܘܢ.

ܕܬܬܪܡ ܘܟܢܫ. ܐܝܟ ܕܡܢ ܢܒܥܐ[a] ܕܦܪܘܫܘܬܐ. [b]ܐܦ ܢܛܪ[b] ܠܡܫܡܫܢܘܬܐ
ܕܢܬܪܫܘܢ[c] ܡܢ ܡܫܩܘܠܝܐ[1]. ܕܡܫܡܫܝܢ ܐܝܟܢܐ[d]. ܘܕܠܐ ܢܦܠܘܢ
ܠܐܢܫ ܕܒܗܠܝܢ ܐܬܝܢ ܠܡܬܬܘܢ[e] ܒܥܠܡܐ ܕܬܢܝܢܐ. ܘܕܢܦܘܩܘܢ
ܣܕܒܢ ܠܗܘܢ ܡܢ ܢܘܬܪܐ ܕܟܠܝܠܘܬܗܘܢ. ܘܡܢ ܦܘܠܓܢܝܐ[f]
5 ܕܚܟܝܡܘܬܗܘܢ. ܡܛܠ ܕܗܠܝܢ ܐܢܘܢ ܐܝܠܝܢ[g] ܕܐܡܪ ܥܠܝܗܘܢ
Matt. vii. 15 ܡܪܢ ܕܢܐܬܘܢ ܠܘܬܟܘܢ ܒܠܒܘܫܐ ܕܠܒܝܫܝܢ ܠܒܪܐ ܕܐܡܪܐ.
16 ܘܡܢ ܠܓܘ [h]ܕܐܒܐ ܐܢܘܢ[h] ܚܛܘܦܐ. ܘܡܢ ܦܐܪܝܗܘܢ[i] ܬܕܥܘܢ
cf. Matt. xxiv. 11 ܐܢܘܢ. ܗܢܘܢ ܗܟܝܠ ܕܐܡܪ ܡܪܢ. ܢܩܘܡܘܢ ܓܒܪܐ[j]
12 ܡܫܝܚܐ ܕܓܠܐ ܘܢܒܝܐ ܕܓܠܐ[k]. ܘܢܛܥܘܢ ܠܣܓܝܐܐ. ܘܡܛܠ
13 ܣܓܝܐܘܬ ܥܘܠܐ[2] ܬܦܘܓ ܚܘܒܐ ܕܣܓܝܐܐ.. ܡܢ ܕܝܢ ܕܢܣܝܒܪ
f. 71 b ܥܕܡܐ ܠܚܪܬܐ ܗܘ ܢܚܐ.. ܐܝܠܝܢ ܗܟܝܠ ܕܠܐ ܦܠܓܘ ܘܐܝܠܝܢ
[l]ܕܬܢܝܢ ܡܢ ܦܠܓܘܬܐ ܗܠܝܢ ܢܬܬܒܥܘܢ ܒܕܝܢܐ. ܐܝܠܝܢ ܕܝܢ
ܕܐܣܝܪܝܢ[m] ܒܦܠܓܘܬܐ ܘܠܐ ܬܢܝܢ ܦܠܓܘ ܘܡܫܡܫܝܢ ܕܢܦܩܘܢ ܡܢ
ܒܕܝܢܐ. ܘܢܬܦܪܫܘܢ[n] ܡܢ ܡܫܡܫܢܘܬܐ. ܡܛܠ ܕܗܘܘ ܠܗܘܢ
ܐܪܣܝܘܬܐ[o]. ܘܠܐ ܢܬܬܘܣܦܘܢ ܠܗܘܢ ܠܐ ܒܥܠܡܐ ܘܠܐ ܒܥܠܡܬܐ.
ܘܗܠܝܢ[p] ܐܢܘܢ ܓܝܪ ܒܡܠܟܘܬܗ[q] ܕܐܠܗܐ. ܟܠ ܗܠܝܢ ܓܝܪ ܦܫܩ
Matt. xvi. 6 ܡܪܢ ܘܐܡܪ ܠܢ. ܕܚܘܪܘ ܘܐܙܕܗܪܘ ܡܢ ܚܡܝܪܐ ܕܦܪܝܫܐ.
Matt. x. 5 ܘܕܙܕܘܩܝܐ. ܘܠܡܕܝܢܬܐ ܕܫܡܪܝܐ ܠܐ ܬܥܠܘܢ[r]. ܕܐܝܠܝܢ ܒܐܘܪܚܐ

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a B ܢܒܥܐ b ܘܢܛܪ c ܘܬܬܪܫܘܢ d ܘܐܡܟܢܝܢ e om. ܠܡܬܬܘܢ
f ܦܘܠܓܢܝܐ g ܗܢܘܢ h ܕܐܒܐܟܐ i + ܕܝܢ j ܗܟܝܠ k ܕܕܓܠܘܬܐ
l + ܬܘܒ m ܕܒܥܒܠ ܐܣܝܪܝܢ n + ܘܬܬܪܫܘܢ
o + ܘܠܡܗܝܡܢܘܬܐ ܠܡܫܡܫܢܘܬܐ. ܕܒܠܒܐܝܬ ܢܬܪܫܘܢ ܡܢܗܘܢ. + S. f. 77 b p ܗܠܝܢ
q + ܘܡܫܠܡܝܢܗ r + ܒܐܘܪܚܐ ܕܐܪܡܝܐ ܕܥܡܡܐ ܕܝܢ ܒܡܕܝܢܬܐ +

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[1] Cod. ܡܫܩܘܠܐ [2] Cod. ܐܘܠܐ

24 ܕܐܢܫܝܢ ܕܡܫܟܚܝܢ ܡܛܠ.. ܥܠܡ ܦܩܚ[b] ܘܟܡܝܠܝܢܐ. ܘܒܣܘܪܝܐܐ[a]
[c]ܕܠܚܝܡ ܠܗܘܢ[c] ܒܚܠܝܐ ܕܢܝܫܠܘܢ ܢܦܩܬܗܘܢ. ܗܢܘܢ ܕܠܐ
25 ܫܪܝܢ ܐܢܘܢ ܐܬܦܪܣܝܢ ܟܠܝ ܒܗ ܒܢܒܝܢ[d] ܐܚܪܢܐ. ܕܢܬܒܥܐ
ܚܪܬܐ ܘܢܫܪܐ ܠܦܬܟܘܢ ܒܗ ܡܬܒܥܝܢ ܕܒܥܠ ܕܝܢܐ. ܗܠܝܢ
27 ܕܫܪܪܬܘܢ. ܫܪܪܝܢ ܕܝܢ ܠܝܗܘܕܝܐ ܘܠܥܡܡܐ. ܕܐܦ ܗܢܘܢ ܒܟܠܬܐ
28 ܐܡܪܝܢ ܠܗܘܢ ܒܐܓܪܬܗܘܢ ܕܗܠܝܢ. ܫܦܪ ܓܝܪ ܠܪܘܚܐ ܕܩܘܕܫܐ. ܘܠܢ.
f. 71 a 29 ܕܠܐ ܢܬܬܣܝܡ ܚܢܢ[e] ܥܠܝܟܘܢ[f] ܝܘܩܪܐ ܝܬܝܪܐ ܐܠܐ ܬܗܘܘܢ
ܡܬܦܪܫܝܢ ܡܢ ܐܝܠܝܢ ܕܐܠܝܨܢ. ܘܡܢ[g] ܕܕܒܝܚܐ ܘܡܢ ܕܡܐ ܘܡܢ
ܚܢܝܩܐ[h].[i] ܡܢ[j] ܗܠܝܢ ܛܪܘ ܢܦܫܟܘܢ[k]. ܘܬܗܘܘܢ ܚܕܝܢ ܠܬܫܡܫܬܐ
ܘܬܗܘܘܢ ܫܠܝܡܝܢ ܒܡܪܢ[l]. ܐܫܬܪܪܬܐ ܕܝܢ ܫܪܪܢ. ܘܗܫܐ ܡܘܕܝܢ
ܒܐܘܪܫܠܡ[m] ܡܬܬܘܬܐ ܩܢܘܢܐ. ܘܟܬܒܝܢ ܗܘܘ ܘܡܫܕܪܝܢ[n] ܗܘܘ[o]
ܐܚܪܢܐ ܐܝܠܝܢ ܕܐܡܝܢܝܢ[p] ܠܟܠܗ ܥܕܬܐ. ܘܝܗܒ ܕܝܢ [q]ܒܝܕܗܘܢ ܐܦ[q]
ܗܕܐ ܕܝܕܣܩܠܝܐ ܩܬܘܠܝܩܝ[r] ⁘

Chap. XXVI ܡܛܠܐܘܢ ܕܒܫܢܝܢ [s]ܘܐܬܝܬܐ ⁘ ܡܢܗܘܢ ܕܝܢ ܕܐܝܟ ܕܐܡܪ ܦܘ ܫܠܝܚܐ
ܠܚܐܪܘܬܐ ܕܒܫܡܝܐ. ܐܝܟ ܕܡܢ ܥܒܕܘܬܐ ܕܚܝܘܒܘܬܐ. ܘܟܕ ܟܒܪܝܢ
ܒܗܘܢ. ܐܬܘܒܘ ܘܫܪܪܘ ܐܝܟ ܘܫܒܩܘ ܒܗܘܢ ܢܡܘܣܐ. ܬܢܝܢܘܬܐ
ܗܦܟܬ[t] ܕܐܬܦܠܓܬܘܢ ܘܐܬܚܫܒܬܘܢ ܥܠ ܐܝܠܝܢ ܕܡܢ ܩܕܡ ܓܒܗ. ܘܫܪܪܝܢ[u]
ܘܐܬܦܢܝ[v] ܗܦܟܐ. ܕܢܬܦܢܘܢ[w] ܬܘܒ [x]ܡܢ ܕܪܝܫ[x]. [y]ܐܦ ܢܐܙܠ[y] ܠܚܐܪܘܬܐ

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[a] ܘܒܣܘܪܝܐ [b] om. ܦܩܚ [c] ܕܠܚܝܡܝܢ [d] + ܣܡ ܟܠ [e] om. ܚܢܢ
[f] + ܡܕܡ [g] ܡܢ [h] ܕܚܢܝܩܐ [i] + .ܘܡܢ ܙܢܝܘܬܐ [j] ܘܡܢ S. f. 77 a
[k] ܢܦܫܬܟܘܢ [l] om. ܒܡܪܢ [m] ܒܐܘܪܫܠܡ [n] ܘܡܫܕܪܝܢ
[o] om. ܗܘܘ [p] ܕܐܡܝܢܢ [q] ܐܦ ܟܬܒܝܢ ܗܘܘ
[r] ܩܬܘܠܝܩܐ (Lag. ܩܬܘܠܝܩܘ) Lag. p. 105
[s] ܘܗܘ ܒܢܘܗܝ ܕܬܢܝܢܐ (ܘܒܝܫܬܐ ܒܢܘܗܝ ܕܬܢܝܢܐ B) ܦܘ ܥܠܝܗ ܠܚܐܪܘܬܐ ܘܐܬܦܢܝܘ ܐܢܝܢ
[t] ܕܝܢ [u] ܫܪܪܝܢ [v] ܘܐܬܦܢܝܘ B [w] ܘܢܬܦܢܘܢ [x] ܘܢܐܙܠ ܡܢ ܕܪܝܫ B
[y] ܘܢܐܙܠ (B om.)

29 ܘܐܢܐ ܐܚܝܕܗܘܢ. ܗܟܘ ܢܛܪܐ ܕܝܠ ܟܠܟܘܢ ܘܝܠܗܘ ܓܒܪ ܕܚܝܕ
ܐܝܟܐ ܘܡܟܝܠ ܐܝܟܐ ܟܠܒܐ. ܘܬܫܡܫܘܢ ܢܝܫܐ ܠܡܫܬܝܬܟܘܢ.
30 ܢܛܪ[1a] ܠܟܘܢ ܟܡܐ ܕܫܡܥ ܗܘ. ܘܡܟܝܠ ܡܠܝܠܐ ܗܝ.. ܐܝܟ ܗܟܢܐ ܡܪܢ
ܥܢܝ[b] ܘܐܡܪ ܡܢܢ. ܠܡܢܐ [c]ܢܣܝܢ ܐܢܬܘܢ ܕܬܪܡܘܢ[c] ܡܫܩܠܘܬܐ
Acts xv. 13 ܠܬܠܡܝܕܘܗܝ.. ܘܫܡܥܘܢ[d] ܫܬܩ ܟܠܗ ܥܡܐ. ܘܡܢ ܒܬܪ ܐܝܢܐ ܡܥܡܕ
14 ܘܐܡܪ ܠܢ ܝܥܩܘܒ ܐܚܝ ܡܪܢ. ܫܡܥܘ ܐܚܝ ܕܫܡܥܘܢ ܐܡܪ. ܐܝܟ ܕܡܢ ܩܕܝܡ
15 ܐܡܪ ܐܠܗܐ. ܕܢܓܒܐ ܠܗ ܥܡܐ ܡܢ ܥܡܡܐ ܠܫܡܗ. ܘܠܗܕܐ[e]
16 ܫܠܡܝܢ ܡܠܝܗܘܢ ܕܢܒܝܐ ܐܝܟ ܕܟܬܝܒ. ܕܡܢ ܒܬܪ ܗܠܝܢ ܐܗܦܘܟ
ܘܐܒܢܐ ܡܫܟܢܗ ܕܕܘܝܕ ܕܢܦܠ. ܘܡܫܘܚܠܦܘܬܗ ܐܒܢܐ ܘܐܬܩܢ.
17, 20 ܐܡܪ ܐܢܐ ܕܢܫܬܪܘܢ ܥܡܡܐ[f] ܠܡܪܝܐ.[g] ܐܠܐ ܢܬܦܩܕ ܠܗܘܢ ܕܢܗܘܢ
ܕܐܪܚܩܘ[h] ܡܢ[i] ܦܬܟܪܐ ܘܡܢ ܕܕܒܝܚܐ ܘܡܢ [j]ܕܡܐ ܘܡܢ ܚܢܝܩܐ[j].
22 ܗܝܕܝܢ ܐܫܬܘܝܘ[k] ܫܠܝܚܐ[l]. ܥܡ ܟܠܗ ܥܕܬܐ. ܕܢܓܒܘܢ ܡܢܗܘܢ
ܓܒܪܐ ܘܢܫܕܪܘܢ ܥܡ ܕܦܘܠܘܣ [m]ܘܒܪܢܒܐ ܠܐܢܛܝܘܟܝܐ[m]. ܕܐܬܘ ܡܢ ܬܡܢ.
ܘܓܒܘ[n] ܠܝܗܘܕܐ ܕܐܬܩܪܝ ܒܪܫܒܐ[o] ܘܠܣܝܠܐ. ܐܢܫܐ ܓܒܝܐ
23 ܒܐܚܐ. ܘܟܬܒܘ ܒܐܝܕܝܗܘܢ ܗܟܢ[pq]: ܐܓܪܬܐ ܕܫܠܝܚܐ ܫܠܝܚܐ
ܘܩܫܝܫܐ ܘܐܚܐ. ܠܐܚܐ ܕܡܢ ܥܡܡܐ ܒܐܢܛܝܘܟܝܐ ܕܒܐܢܛܝܘܟܝܐ

Lag. p. 104 [a] ܢܛܪ[ܘ] [b] ܥܢܝܢ [c] ܐܢܬܘܢ ܬܪܡܘܢ [d] ܫܡܥܘܢ

S. f. 76 b [e] ܕܠܗܕܐ [f] ܥܡܡܐ ܕܥܠܡܐ

[g] + ܘܠܟܠܗܘܢ ܥܡܡܐ ܗܢܘܢ ܕܐܬܩܪܝ ܫܡܝ ܥܠܝܗܘܢ ܐܡܪ ܡܪܝܐ.

Acts xv. 18 *sic* ܕܥܒܕ ܗܠܝܢ ܡܢ ܥܠܡ. ܡܬܝܕܥܢܐ ܐܢܐ ܐܡܪ ܐܝܟ ܕܐܠܐ ܐܢܫ ܢܛܪ

19 ܠܐܝܠܝܢ ܕܡܢ ܥܡܡܐ ܥܡܡܐ ܡܬܦܢܝܢ ܠܘܬ ܐܠܗܐ.

[h] ܕܢܬܪܚܩܘܢ [i] + ܡܢ ܛܢܦܘܬܐ. ܘܡܢ [j] ܕܚܢܝܩܐ ܘܡܢ ܕܡܐ [k] + ܟܠ

[l] + ܘܐܦܝܣܩܘܦܐ ܘܩܫܝܫܐ [m] ܠܐܢܛܝܘܟܝܐ ܥܡ ܦܘܠܘܣ [n] + ܘܓܒܘ

[o] ܒܪܫܒܐ [p] ܗܟܢ ܠܘܬ (ܐܓܪܬܐ ܗܕܐ + B) [q] + [ܐܓܪܬܐ ܗܕܐ]

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[1] Cod. ܢܛܪ

ܘܫܐܒ ܗܘܐ ܘܢܚܬ ܥܠ ܐܪܥܐ. ܘܐܝܬ ܗܘܐ ܒܗ ܟܠ[a] ܣܘܓܐܬܐ
ܕܐܪ̈ܒܥܬ ܪ̈ܓܠܝܐ. ܘܪ̈ܚܫܐ[b] ܕܐܪܥܐ ܘܦܪܚܬܐ ܕܫܡܝܐ. ܘܐܬܐ
ܠܗ ܩܠܐ ܕܐܡܪ ܫܡܥܘܢ ܩܘܡ ܢܟܘܣ ܘܐܟܘܠ. ܘܐܡܪ[c] ܐܡܪܬ
ܒܝܫ [d]ܠܝ ܡܪܝ ܕܐܟܘܠ ܡܕܡ ܕܛܡܐ[d]. ܘܐܬܐ ܠܗ[e] ܩܠܐ ܬܢܝܢܐ
ܕܬܬܪܬܝܢ ܙܒܢܝܢ [f]ܟܕ ܐܡܪ[f]. ܡܕܡ ܕܐܠܗܐ ܕܟܝ ܐܢܬ ܠܐ ܬܛܡܐ.
ܗܕܐ ܕܝܢ ܗܘܬ ܬܠܬ ܙܒܢܝܢ. ܘܐܣܬܠܩ[g] ܠܗ ܡܢ[h] ܠܫܡܝܐ. ܘܗܘܝܢ
ܐܬܦܬܚܘ ܘܥܢܬ ܥܡܡܐ ܕܥܡܗ. ܕܐܡܪܝܢ ܐܡܪ ܐܬܒܣܡܘ
ܫܡܝܐ ܥܡ ܥܡܗ.[i] ܘܣܓܕܘ ܐܠܗܐ[j] ܟܠ ܡܠܐܟܘܗܝ ܥܙܝܙܐ[k]
ܠܡܫܡܥܘܗܝ ܡܠܬܗ ܕܡܪܝܐ. ܐܫܬܦܟܬ[l] ܥܠܝܗܘܢ ܪܘܚܐ ܕܩܘܕܫܐ[m]. ܘܟܠ
ܟܠܗܘܢ ܫܡܥܘ ܡܠܐ ܕܐܬܩܪܝܘ ܗܘܘ[n] ܬܡܢ. ܐܠܗܐ ܝܕܥ ܠܒܐ
9 ܣܗܕ ܠܗܘܢ ܪܘܚܐ ܩܕܝܫܐ. ܐܝܟ ܕܐܦ ܠܢ. ܘܠܐ ܦܪܫ ܒܝܢܬ ܠܢ
10 ܘܠܗܘܢ ܒܗܝܡܢܘܬܐ. ܕܕܟܝ ܠܒ̈ܘܬܗܘܢ.. ܗܫܐ[o] ܗܝܟ ܡܢܣܝܢ
ܐܢܬܘܢ ܠܐܠܗܐ. ܕܬܣܝܡܘܢ ܢܝܪܐ ܥܠ ܨܘܪ̈ܝܗܘܢ[p]
11 ܐܪ̈ܒܥܐ ܕܠܐ ܐܒܗܬܢ ܐܦ ܠܐ[q] ܚܢܢ [r]ܐܫܟܚܢ ܠܡܫܩܠ[r]. ܐܠܐ ܒܛܝܒܘܬܗ
ܕܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܡܗܝܡܢܝܢ ܕܢܐܚܐ[s] ܐܝܟ ܕܐܦ ܗܢܘܢ.
ܡܛܠ ܕܠܝ[1] ܥܒܕ ܡܪܢ ܐܢܬܐ. ܘܥܒܪ ܡܢ [t]ܐܘܪ̈ܚܬܐ ܗܠܝܢ[t]
ܘܐܡܪ ܠܢ[u]. ܕܬܘ ܠܘܬܝ ܟܠܟܘܢ ܠܐ̈ܝܢܐ ܘܠܐܝܬ ܕܛܥܝܢܝܢ ܡܝܬܪܬܐ

Margin notes: Deut. xxxii. 43 — cf. Acts x. 44 — cf. Acts xv. 8 — f. 70 b — Matt. xi. 28

S. f. 76 a — [a] ܟܠܗܘܢ — [b] ܘܪ̈ܚܫܐ — [c] + ܕܝܢ
[d] ܡܪܝܐ. ܡܛܠ ܕܠܐ ܐܟܠܬ ܡܡܬܘܡ ܟܠ ܕܛܡܐ ܘܡܣܝܒ — [e] + ܬܘܒ
[f] ܕܐܡܪ — [g] ܘܐܫܬܩܠܘ — [h] ܡܐܢܐ
[i] ܘܡܒܥܠ ܕܗܘܐ ܐܡܪ (ܠܗ + B) ܥܠ ܡܠܬܐ ܕܡܫܡܫܐ. + — [j] ܘܐܠܦܬ.
[k] ܘܫܪܝܬ — [l] ܐܫܬܦܟܬ — [m] ܩܕܝܫܐ — [n] om. ܗܘܘ — [o] ܘܗܫܐ
[p] + ܕܬܠܡܝܕܐ. — [q] ܘܠܐ — [r] ܐܫܟܚܢ ܠܡܫܩܠܗ — [s] ܕܢܚܐ
[t] ܗܠܝܢ ܐܘܪ̈ܚܬܐ — [u] om. ܠܢ

[1] Cod. ܕܒܠܝ

ܡܢ ܝܘܡܢ[a] ܠܐܦܘܣܛܘܠܘܣܐ ܘܡܠܦܝܢ ܗܘܘ ܠܐܢܫܐ ܕܐܢ ܠܐ ܬܓܙܪܘܢ[1] ܐܢܬܘܢ ܘܡܬܕܟܝܢ ܐܢܬܘܢ ܐܝܟ ܢܡܘܣܐ[b] ܕܡܘܫܐ ܘܡܬܕܟܝܢ ܐܢܬܘܢ ܡܢ ܡܐܟܘܠܬܐ[c]. ܠܐ ܡܫܟܚܝܢ ܐܢܬܘܢ ܠܡܬܐܣܝܐ.. ܘܗܘܐ ܠܗܘܢ ܥܫܘܢܐ[d] ܣܓܝܐܐ[e] ܘܠܐ[f] ܒܕܘ ܐܢܫܐ ܕܐܦܘܣܛܘܠܘܣܐ ܕܐܬܚܒܠܢ[g] ܟܠܢ ܘܐܬܡܢܝܢ[g] ܕܢܕܥܐ ܥܠܝܗܘܢ ܕܗܠܝܢ. ܥܕܪܘ ܠܘܬܢ ܐܢܫܐ ܡܗܝܡܢܐ ܘܩܪܝܒܐ ܕܥܕܬܐ. ܕܢܬܒܠܗܘܢ ܥܠܝܗ ܥܠ (Acts xv. 5) ܦܪܐ ܒܟܬܒܐ[h] ܕܗܘܬ ܠܗܘܢ ܒܥܕܬܐ ܕܐܦܘܣܛܘܠܘܣܐ.. ܘܩܡܘ ܐܢܫ̈ܝܢ[i] ܐܝܠܝܢ ܕܗܝܡܢܘ ܗܘܘ ܡܢ ܗܪܣܝܣ ܕܦܪ̈ܝܫܐ ܘܐܡܪܝܢ ܕܘܠܐ ܐܢܬܘܢ[j] ܠܡܓܙܪ. ܘܠܡܛܪ ܢܡܘܣܐ[b] ܕܡܘܫܐ[k].. ܘܩܡܢ[l] (cf. Acts xv. 7 ff.) ܘܩܡܬ ܐܢܐ ܦܛܪܘܣ ܘܐܡܪܬ ܠܗܘܢ ܓܒܪ̈ܐ ܐܚܝܢ ܐܦ ܐܢܬܘܢ ܝܕܥܝܢ ܐܢܬܘܢ[m] ܕܡܢ ܝܘܡ̈ܬܐ ܩܕܡ̈ܝܐ ܕܐܝܬܝ ܗܘܝܬ ܒܝܢܬܟܘܢ. (f. 70 a) ܒܐܝܕܝ ܕܝܠܝ ܓܒܐ ܐܠܗܐ ܕܢܫܡܥܘܢ ܥܡ̈ܡܐ ܐܘܢܓܠܝܘܢ ܘܢܗܝܡܢܘܢ. ܘܐܠܗܐ ܕܝܕܥ ܠܒ̈ܘܬܐ ܐܣܗܕ ܥܠܝܗܘܢ. ܠܡܘܪܝܠܘܬܗ[n] ܡܦܪܘܩܐ ܟܕ[o] ܐܬܝܗܒ ܗܘܐ ܠܗ ܡܠܐܟܐ. ܘܐܡܪ ܠܗ ܥܠ ܘܥܕܪ ܟܠܗ. ܘܟܕ[p] ܕܝܢ ܡܬܚܒܒ ܗܘܝܬ[q] ܕܐܟܘܠ ܠܘܬܗ ܐܬܩܘܒ[r] ܥܠ ܥܡ̈ܡܐ ܐܝܠܝܢ ܕܥܬܝܕܝܢ ܗܘܘ ܠܡܗܝܡܢܘ. ܘܥܠ ܟܠܗܘܢ ܡܐܟܘܠܬܐ. (cf. Acts x. 9—16) ܗܠܝܬ ܗܘܝܬ ܓܝܪ ܥܠ ܐܓܪܐ ܚܙ ܐܢܝܢܐ[s] ܕܐܪܒܥܐ. [t]ܘܟܕ ܚܙܝܬ ܠܥܡ̈ܡܐ ܕܬܝܒܝܢ[t]. ܘܡܟܐܢܐ ܚܙ ܕܢܚܬ ܒܐܪܒܥܬܗܘܢ ܦܢܝܬܗ.

[a] ܝܘܡܢܐ [b] ܢܡܘܣܗ [c] + ܘܡܢ ܥܒܕܐ ܕܐܦܘܣܛܘܠܘܬܐ ܒܠܚܘܕ
[d] + ܘܦܠܓܘܬܐ [e] ܣܓܝܐܬܐ. [f] ܘܟܕ [g] ܘܐܬܡܢܝ ܟܠܢ Lag. p. 103
[h] + ܘܟܕ ܐܬܘ ܠܐܘܪܫܠܡ. ܐܬܚܙܝܘ ܠܝ ܥܠ ܒܟܬܒܐ [i] [ܐܢܫܝܢ]
[j] ܐܝܟܢ [k] + ܘܐܢܫܐ ܬܘܒ ܦܝܣܘ ܗܘܘ ܘܐܡܪܝܢ ܗܟܢܐ [l] ܗܘܝܢ
[m] ܐܢܬܘܢ ܝܕܥܝܢ [n] ܠܗܘܢ ܪܘܚܗ [o] ܟܕ [p] ܟܕ [q] + ܐܟܠܐ
[r] + ܠܝ [s] om. ܐܢܝܢܐ [t] ܘܚܙܝܬ ܥܡ̈ܡܐ ܟܕ ܬܝܒܝܢ

[1] Cod. ܬܓܙܪܢ

ܠܟܠܗ ܒܢܝ̈ ܐ̈ܢܫܐ. ܠܡܚܙܐ ܗܕܐ ܕܢܡܘܣܐ ܡܬܬܠܝܗܝ[a]. ܠܥܘܕܪܐ
ܕܟܠܗܘܢ. ܘܦܪܫ ܘܫܡܗ ܒܗ ܕܡܬܚܙܝܢ ܠܐܠܗܐ[b] ܐܝܟ ܟܠ.
[c]ܘܠܒܪܗ ܡܫܝܚܐ[c] ܡܫܒܚܐ. ܘܠܪܘܚܐ ܩܕܝܫܐ. ܘܡܬܚܙܝܢ[d] ܡܫܬܡܫܝܢ
ܒܥܕܬܐ ܩܕܝܫܬܐ. ܘܡܬܩܢܝܢ ܒܡܫܝܚܘܬܐ ܕܫܪܪܐ. ܘܟܕ ܟܠܗܘܢ
ܒܪ̈ܬܗ ܡܬܚܫܒܢ ܒܥܕܬܐ. ܘܠܡܫܡܫܘ[e] ܐܢܬܬܐ. ܡܛܠ
ܕܐܡܬܠ[f] ܒܥܠܬܐ. ܕܡܢ ܐܠܗܐ ܡܬܡܟܪܐ ܐܢܬܬܐ ܠܓܒܪܐ Prov. xix. 14
ܘܟܐܘܪܚܗܘܢ [g]ܡܪܢ ܐܡܪ[g] ܕܗܘ ܕܒܪܐ ܡܢ ܫܘܪܝܐ [h]ܕܟܪܐ f. 69 b Matt. xix. 4
5 ܘܢܩܒܬܐ[h] ܐܡܪ ܕܒܪܐ. ܡܛܠ ܗܢܐ ܢܫܒܘܩ ܓܒܪܐ ܠܐܒܘܗܝ
6 ܘܠܐܡܗ ܘܢܩܦ ܠܐܢܬܬܗ. ܘܢܗܘܘܢ ܬܪܝܗܘܢ ܚܕ ܦܓܪ. ܘܡܕܡ[i]
ܗܟܝܠ ܕܐܠܗܐ ܙܘܓ ܒܪܢܫܐ ܠܐ ܢܦܪܫ.. ܦܩܘܕܐ ܠܗܘܢ ܕܝܢ
ܠܟܗܢܝܐ ܒܢܒܝܘܬܐ ܕܠܒܫܐ ܣܩܐ ܘܐܒܝܠܘܬܐ. ܐܝܟ [j]ܕܐܡܪ ܒܐܪܡܝܐ[j].
ܐܣܘܪܘ[k] ܠܗܘܢ ܣܩܐ ܘܐܠܝܐ ܬܪܩܕܘܢ ܥܠ ܚܛܗ̈ܐ[l]. ܘܥܠ Jer. iv. 8 *sic*
ܡܡܠܘܝܘܬܐ ܬܘܒ ܚܙܐ ܦܩܘܕܐ[m] ܗܘ ܕܒܢܒܝܘܬܗ ܚܙܐ[n] ܐܫܥܝܐ
ܠܗܘܢ ܣܚܘ ܐܬܕܟܘ. ܠܐ ܗܘ ܐܡܪ ܐܫܝܓܐ ܕܦܓܪܗܘܢ ܒܠܚܘܕ ܦܩܕ Is. i. 16
ܐܠܐ ܕܢܦܫܗ [o]ܚܙܐ ܕܝܢ[o] ܘܐܬܕܟܝܘ. ܗܟܢܐ ܠܝ ܕܝܢ ܒܢܒܝܘܬܐ ܥܬܝܩܬܐ.
ܐܝܟ ܐܢܫܐ ܕܥܠ ܐܦܝ̈ ܚܛܗܐ ܢܩܒܠܘܢ[p] ܐܦܝܣܐ. ܠܐ ܗܘܐ[q] ܠܝ
ܠܡܠܒܫܐ ܚܠܫܐ. ܐܠܐ ܐܦ ܠܢܡܘܣܐ. ܟܕ ܡܫܡܫ ܐܦܝܣܩܘܦܐ
ܘܩܫܝܫܐ[r] ܕܐܦܪܝܢ. ܗܘ ܕܒܡܠܟܐ ܐܝܬܘܗܝ ܐܣܝܡܐ ܕܡܢܝ[s]. ܘܡܟܝܠ
[t]ܕܒܕܘܟܬܐ ܕܐܦܪܝܢ[t]. ܡܛܠ ܕܐܦ ܟܕ ܡܢܘ ܡܬܚܙܐ ܢܝܬܘ ܐܢܫܝܢ cf. Acts xv. 1

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[a] (B ܡܬܬܠܝܗܝ) ܡܬܬܠܝܐ   [b] + [ܐܝܟܐ]   [c] (B *s. u.*) [ܒܪܗ] ܘܠܡܫܝܚ
[d] ܕܡܬܚܙܝܢ   [e] ܘܠܡܫܡܫ   [f] ܕܐܡܪ   [g] ܗܘܐ ܐܡܪ ܡܪܢ.
[h] ܘܢܩܒܬܐ ܠܓܒܪܐ   [i] ܡܕܡ   [j] ܕܐܡܪ ܒܗ ܐܪܡܝܐ   [k] ܐܣܘܪ[ܘ]
[l] + ܨܪܘ ܠܒܪܐ ܐܠܗܟܘܢ. ܘܨܪܘ ܒܪܚܡܘܬܐ ܕܠܒܟܘܢ ܒܒܪܐ ܕܒܣܘܕܐ. +
ܘܒܡܝܐܠ ܗܘܝܬܘܢ ܐܡܪ. ܨܪܘ ܠܒܟܘܢ ܘܠܐ ܢܚܬܝܟܘܢ. Joel ii. 13
[m] + ܠܗܘܢ   [n] om. ܚܙܐ   [o] om. ܚܙܐ ܕܝܢ   [p] ܢܩܒܠܘܢ   [q] + ܕܝܢ   S. f. 75 b
[r] om. ܘܩܫܝܫܐ   [s] + ܘܡܢ ܡܫܡܫܢܘܬܗ   [t] ܘܡܢ ܟܠܗ ܒܕܘܟܬܐ

ܡܢܗܘܢ ܡܠܦܝܢ ܗܘܘ ܕܠܐ ܐܢܫ ܢܐܟܘܠ ܒܣܪܐ. ܘܐܡܪܝܢ ܗܘܘ
f. 69a ܕܠܐ ܡܬܒܥܐ ܠܐܢܫ[a] ܕܢܐܟܘܠ[b] ܡܕܡ ܕܐܝܬ ܒܗ ܢܦܫܐ. ܘܐܚܪܢܐ[c]
ܐܡܪܝܢ ܗܘܘ. ܕܡܢ ܚܕܝܬܐ[d] ܣܢܐ ܐܢܫ ܕܢܓܠܐ ܢܦܫܗ. ܘܐܚܪܢܝܢ
ܕܡܕܒܪܐ ܢܦܫܗܐ ܢܐܟܘܠ.[e] ܘܐܚܪܢܐ ܬܘܒ ܐܚܪܢܐܝܬ ܡܠܦܝܢ
ܗܘܘ. ܘܡܛܥܝܢ ܗܘܘ ܣܓܝܐܐ ܘܡܦܠܓܝܢ ܗܘܘ[f] ܠܥܕܬܐ[g h]:

Chap. XXV [i]ܘܒܬܪܟܢ ܕܟܢܫܝܢ ܘܫܠܡܐ܀ ܡܛܠ ܕܐܬܒܥܝܘ ܥܠܝܡܐ ܘܬܘܒ
ܕܦܘܪܐ ܘܡܬܠܒܠܐ ܕܗܘܘ ܒܥܕܬܐ. ܘܐܦܝܣܘ ܠܡܠܟܐ ܕܗܢܘܢ
ܕܚܙܘ ܒܗ ܥܠܝܡܐ ܕܬܠܐ. ܘܫܕܪ ܠܡܠܟܐ ܕܡܫܝܚܐ ܡܢ ܩܘܦܪܐ
ܕܢܛܪܬܗ ܕܢܡܘܣܐ ܕܡܫܝܚܐ. ܘܡܬܒܥ ܠܡܬܒܥܬܐ ܠܟܠܗܘܢ ܥܕܬܐ
ܕܡܕܝܢܬܐ ܕܐܢܛܝ ܦܠܐ ܠܗܘܢ ܠܡܠܟ. ܘܡܬܒܥ ܗܕܐ ܕܝܘܣܛܘܠܝܐ܀[j]
ܚܕ ܡܢܗܘܢ ܡܕܡܝܢ ܘܐܡܪܝܢ ܡܠܟܐ ܡܕܝܢܬܐ ܕܥܕܬܐ ܡܐܬܦܠܝܣ[k l].
ܘܫܕܪ ܬܘܒ ܠܡܬܒܥܬܐ ܠܗܘܢ ܠܥܕܬܐ ܘܐܬܟܢܫܘ [l]ܐܢܫܝ ܕܐܝܬܝܗ[l]
ܒܢܝܫܐ ܐܚܪܢܐ. ܟܕ ܗܘܘ ܠܗ[m] ܐܝܟ ܡܬܒܥܬܐ[n] ܢܛܪܝܢ ܗܘܘ.
[o]ܟܕ ܫܡܥܝܢ ܠܗ ܠܡܠܟܐ ܠܝܘܠܦܢܐ.[o] ܘܟܢܫܘܢ ܡܬܢܣܝܢ ܗܘܘ ܡܢ
15 ܒܣܪܐ ܘܡܫܬܪܐ[p]. ܘܟܢܫܘܢ ܡܢ ܒܣܪܐ[q] ܕܚܙܝܪܐ. ܘܟܠ[r] ܐܦܝܣܩܘܦܐ
ܕܐܝܬ ܒܗܘܢ ܢܦܫܗܐ ܢܛܪܝܢ ܗܘܘ[s].. ܟܕ ܚܕ ܡܢܗܘܢ ܥܕܬܐ
ܗܘܬ ܟܠܗ ܒܥܕܬܐ. ܕܬܗܘܐ ܠܗ ܐܦܝܣܩ. ܐܬܒܥܝܢ[t] ܐܚܪܢܐ ܚܕ[u]
ܬܪܥܢܐ ܥܠܝܡܐ ܠܐܦܝܣܩܦܝܢ[v]. ܘܐܬܟܢܫܘܢ ܕܟܠܗܘܢ ܢܦܫܐ. ܘܡܬܢ[w]

a om. ܠܐܢܫ — b + ܐܢܫ — c + ܕܡܢ — d ܕܚܪܝܐ ܒܠܚܘܕ.
e + ܕܠܐ ܐܝܟ ܕܟܢܫܗܘܢ. + — f + ܠܗܘܢ — g ܠܥܕܬܐ
h + (ܥܠܝܗ ܡܠܟܐ ܕܟܢܫܝܢ ܘܬܠܬܐ) +
i ܡܠܟܐ ܕܟܢܫܝܢ ܘܐܬܒܥܐ. ܕܟܠ ܥܕܬܐ ܕܥܕܬܐ. ܟܢܘܫܐ ܬܘܒ
ܕܐܬܒܥܘ ܥܠܝܡܐ ܡܛܠ ܬܘܪܓܐ ܕܥܠܝܐ.
j ܡܐܬܦܠܝܣ — k + ܬܪܝܢܐܝܬ — l ܐܢܫܐ ܕܐܝܬܝܗܘܢ — Lag. p. 102 — m ܠܡ
n + ܠܗ — o om. ܟܕ...... ܠܝܘܠܦܢܐ — S. f. 75a — p ܘܡܢ ܡܫܬܪܐ
q om. ܒܣܪܐ — r ܘܡܢ ܟܠ — s + [ܘܟܢܫܝܢ ܬܘܒ ܠܐܦܝܣܩܦܝܢ]
t + ܟܠܗ — u om. ܚܕ — v ܠܐܦܝܣܩܦܝܢ — w + ܠܗ

ܘܡܫܘܚܬܐ ܗܘܐ ܢܦܫܗ ܐܝܟ ܗܘܐ[a] ܕܟܠܒܝܬ ܕܢܫܡ ܠܥܢܝܐ[a]. ܘܐܡܪ ܗܘܐ ܠܗܘܢ ܠܡܣ̈ܟܢܐ. ܟܕ ܡܫܕܪ ܗܘܐ[b] ܠܗܘܢ ܒܚܝܠܐ ܕܡܟܒܪܢܘܬܐ ܕܪ̈ܚܡܘܗܝ. ܘܟܕ ܡܢ ܣܘܥܪ̈ܢܐ ܐܪܙܢܝܬ ܘܫܪܪܗ [c]ܟܢܘܫܝܐ ܘܡܩܠܬܐ ܠܟܢܫܐ. ܘܡܚܘܐ ܕܗܘܐ ܗܘ ܚܘܪܐ ܥܠ ܡܬܒܥܝܢܘܬܐ ܘܥܠ ܚܝܠ ܡܢܝܢܐ ܘܗܘ ܐܘܪܚܐ. ܚܘܒ[c] ܕܦܘܚ ܬܐܘܪ[d]ܘܢܝܚ ܗܘܝܢ ܠܐܘܪܝܢܘܗܝ ܕܚܠܘܦܝܗܘܢ. ܘܗܘ ܐܬܚܠܠ ܠܦܘܪܐ ܕܩܘܫܬܐ[d]. ܗܘܝܢ ܡܢܗ ܐܝܟ ܐܬܢܝܚ ܠܗ[e]. ܒܚܝܠܐ ܕܡܫܝܚܐ ܕܡܚܝܢܐ[f] ܡܫܘܡܗ ܐܢܫܐ ܠܫܠܡܘܬܟ[g] [h]ܕܢܝܫܘܗܝ ܡܢܝܢ. ܘܗܘܝܢ ܐܢܫܘܗܝ ܡܢܗܘܢ ܥ̈ܕܬܐ[h] ܘܢܦܠ ܗܘܐ[i] ܘܐܬܬܦܪܢ[j] ܡܢ ܡܘܗܪ̈ܝܐ[k] ܕܪܚܡܘ ܘܡܚܒܬ[l]. ܘܗܘܝܢ ܗܘܦܟܐ ܡܢܗܘܢ ܩܫܝܫܐ. ܘܐܘܪܚܐ ܕܡܢ ܐܢܠܝܢ ܕܫܘܡ ܠܗ ܗܘܝܘ ܠܦܬܘܗ. ܩܫܝܫܐ[m] ܠܦܘܪܩܢ ܐܬܩܦܬܬ ܗܘܬ[n] ܐܪ̈ܣܝܘ ܕܐܠܗܘ.. ܘܬܘܒ ܕܡܢ ܐܦ ܟܕ ܥܠܝܡܐ ܐܪ̈ܚܢܐ ܕܢ̈ܫܐ ܡܚܒܕ ܗܘܐ ܒܟܠܙܒܢܐ. ܘܐܝܬ[o] ܗܘܐ ܠܗܘܢ[p] ܠܟܠܗܘܢ ܚܕ ܢܡܘܣܐ ܥܠ ܐܪܥܐ. ܘܒܐܪܥܬܐ[q] ܘܒܢ̈ܝܢܐ ܠܐ ܢܫܡܥܘܢ. ܘܥܠ ܐܒܐ[r] ܐܠܗܐ ܐܡܝܢ ܟܠ ܢܦܫܗܘܢ. ܘܟܡܝܟܬܐ ܠܐ ܢܬܡܟܢܘܢ. ܘܬܘܒ ܕܡܢ ܒܐܪ̈ܚܢܬܐ. ܘܒܪ̈ܚܝܠܐ[s] ܩܫܝܫܐ ܡܠܦܝܢ ܗܘܘ ܘܡܦܝܣܝܢ. ܩܫܝܫܐ ܠܘܬ ܡܢܗܘܢ ܡܠܦܝܢ ܗܘܘ ܕܠܐ [t]ܢܫܒܩ ܐܢܫ[t] ܐܪܚܬܐ. ܘܐܡܪܝܢ ܗܘܘ ܕܟܕ ܠܐ ܐܢܫ ܢܫܒܩ ܐܪܚܬܐ ܡܫܒܩܬܐ ܗܝ. ܘܟܕ ܡܫܒܩܬܐ [u]ܘܥܠ ܥܒܕܐ[u] ܡܚܟܡܝܢ ܗܘܘ ܬܪ̈ܚܝܬܐ ܡܚܝ̈ܠܬܐ[v] ܕܐܪ̈ܣܝܘ[w].. ܘܐܪ̈ܚܢܐ ܬܘܒ

[a] ܕܡܩܪܫ ܥܦܝܫ [b] om. ܗܘܐ [c] om. ܚܘܒ......ܟܢܘܫܝܐ
[d] om. ܩܘܫܬܐ......ܘܢܝܚ [e] ܘܐܬܢܝܚܬ [f] ܕܡܫܡܚ [g] ܫܠܡܘܬܟ
[h] om. ܥ̈ܕܬܐ......ܕܢܝܫܘܗܝ S. f. 74 b [i] om. ܗܘܐ [j] ܘܐܬܬܦܪܢ
[k] ܡܘܗܪ̈ܝܐ [l] om. ܘܡܚܒܬ [m] ܘܩܫܝܫܐ [n] ܘܗܘܬ. ܗܘ [o] ܐܝܬ
[p] + ܕܡܢ [q] ܕܒܐܪܥܬܐ [r] om. ܐܒܐ [s] ܒܪ̈ܚܝܠܐ [t] ܐܢܫ ܢܫܒܩ
[u] om. ܘܥܠ ܥܒܕܐ [v] om. ܡܚܝ̈ܠܬܐ [w] + ܕܠܗܘܢ

ܘܟܕ ܚܙܐ ܒܡܘܗܒܬܗ ܕܡܪܢܐ ܐܠܗܝܢ ܘܚܝܠܐ[a] ܕܪܘܚܐ ܩܕܝܫܐ. ܚܙܝܢ ܗܘܝܢ ܚܝܠܐ ܕܐܣܘܬܐ ܒܐܘܪܫܠܡ ܘܟܕ ܫܡܥ ܐܝܟܢܐ[b] ܡܘܗܒܬܐ[c] ܘܡܫܘܬܦܘܬܐ ܕܪܘܚܐ ܩܕܝܫܐ ܡܬܝܗܒܐ ܗܘܬ ܠܐܢܫܝܢ ܕܡܬܗܦܟܝܢ.. ܗܝܕܝܢ ܫܡܥܘܢ[d] ܩܪܒ ܠܗ ܟܣܦܐ ܣܓܝܐܐ. ܘܒܥܐ ܗܘܐ ܐܝܟ[e] ܕܠܐܢܫ ܒܝܕ ܡܐܟܘܠܬܐ ܕܐܝܠܢܐ ܟܠܗ. ܡܢ ܡܘܗܒܬܐ ܕܚܝܐ. ܗܟܢܐ[f] ܐܦ ܠܝ ܒܝܕ ܡܘܗܒܬܐ ܕܟܣܦܐ ܢܬܝܗܒ[1] ܡܢ[g] ܐܠܗܐ. [h]ܘܢܐܣܘܪ ܬܪܥܝܬܗ[h]. ܐܢܚܢܐ ܕܫܠܦ ܘܢܬܠ ܠܗ ܟܣܦܐ ܚܝܠܐ ܕܪܘܚܐ ܩܕܝܫܐ. ܘܐܬܬܝܗܒܝܢ ܥܠ ܟܠ ܗܕܐ. ܗܝܕܝܢ ܒܪ ܦܛܪܘܣ ܟܐܦܐ. ܗܘ ܕܚܙܐ ܗܘܐ ܒܗ ܒܫܡܥܘܢ. ܘܐܡܪ

cf. Acts viii. 20, 21

ܠܗ ܟܣܦܟ ܥܡܟ ܢܐܙܠ ܠܐܒܕܢܐ. ܘܠܐ ܬܗܘܐ ܠܟ ܡܢܬܐ ܒܡܠܬܐ ܗܕܐ ܡܛܠ ܫܠܝܚܐ ܕܟܠܐ ܟܕ ܕܝܢ ܦܠܚܝܢ ܠܬܪܥܝܬܐ[i] ܡܬܝܗܒܢ ܠܟܠܗ ܥܠܡܐ. ܘܢܣܒܝܢ ܠܗܘܢ ܒܬܓܡܪܐ[j] ܕܒܬܪ ܡܠܬܐ ܗܝܕܝܢ ܚܙܐ ܦܛܪܘܣ ܘܫܕܪܗ ܠܥܠܡܐ. ܘܫܪܝܘ[k] ܒܬܪܗ ܫܠܝܚܐ ܫܠܝܚܐ ܠܟܪܘܙܘ ܕܡܠܬܐ. ܘܐܦܩܘ[l] ܡܢ ܟܪܟܐ ܠܗܘ ܕܡܒܙܚ ܗܘܐ[m] ܘܠܒܫܘܗ ܘܐܦܩܘܗ[2] ܠܫܡܥܘܢ. ܘܢܦܩ ܕܝܢ [n]ܘܠܬܘܕܐ ܘܠܝܗܘܕܐ

f. 68 b

ܚܒܠܬܐ[n]. ܐܦ ܠܐܘܪܚܐ ܡܢ ܒܬܪܗܘܢ. ܗܠܝܢ ܕܝܢ[o] ܕܚܙܐ ܫܡܥܘܢ. ܒܬܪ ܕܟܠ ܦܛܪܘܣ ܢܦܩܝܢ ܗܘܘ. ܘܐܬܐ ܠܡܣܒܪܘ ܡܠܬܐ. ܘܟܕ ܗܘܐ ܒܪܘܡܝ[p] ܥܒܕܗ ܠܟܪܟܐ ܦܬܚܘ[q]. ܘܐܫܟܚܘ ܗܘܐ ܠܡܫܬܥܝܐ.

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[a] ܘܚܝܠܐ [b] ܐܝܟܢ [c] om. ܘ ܡܘܗܒܬܐ [d] om. ܫܡܥܘܢ
[e] ܕܐܝܟ [f] ܗܟܢܐ *sic* [g] + ܕ ܡܘܗܒܬܗ
[h] ܘܡܘܗܒܬܐ ܕܪܘܚܐ ܕܐܝܟ ܬܪܥܝܬܗ: Lag. p. 101 [i] ܠܬܪܬܚܡܘܬܐ
[j] + : ܒܟܠܗ ܥܠܡܐ [k] ܕܫܪܝܘ [l] ܘܐܦܩܘ [m] om. ܗܘܐ
[n] om. ܘܠܬܘܕܐ...... ܚܒܠܬܐ. [o] om. ܕܝܢ [p] ܒܪܘܡܐ [q] [ܦܩܚ]

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[1] Cod. ܢܬܝܗܒ [2] Cod. ܘܦܩܘܗ

ܘܐܡܪ ܒܗ̇.[a] ܡܛܠ ܗ̇ܘ ܕܟܬܝܒ[b] ܡܘܫܐ[c] ܠܥܡܐ ܕܐܝܣܪܐܝܠ[d]. ܐܦ ܠܡܫܠܡܐ ܐܪܙܘܗܝ[e]. ܘܫܡܠܝ[f] ܡܢܗ ܠܪܘܚܐ ܩܕܝܫܐ[g] ܘܠܫܘܠܡܐ ܕܡܠܬܗ[h]. ܘܠܟܠܗ̇ ܬܫܡܫܬܐ ܫܡܠܝ[i] ܡܢ ܗ̇ܘ ܥܡܐ. ܘܐܬܬܩܢܗ̇ [j]ܒܥܕܬܐ ܕܥܡ̈ܡܐ[j].. ܒܗ̇ ܗ̇ܘ [k]ܒܥܕܬܐ ܗ̇ܕܐ[k] ܐܦ ܫܠܝܚܐ[l] ܡܫܡܫܢܐ. ܫܒܩ ܠܗ ܡܢ ܗ̇ܘ ܥܡܐ. ܘܐܬܐ ܠܗ ܥܠ ܥܕܬܐ. ܘܠܐ ܬܘܒ ܡܛܠ ܡܫܡܫܐ ܠܗ ܠܗ̇ܘ ܥܡܐ. [m]ܥܠ ܕܫܒܩܘ ܡܢܗ ܢܡܘܣܐ ܕܫܡܝܐ[m]. ܡܛܠ ܕܒܥܒ̈ܕܝܗܘܢ ܒܝ̈ܫܐ ܢܟܠܐ ܠܗܘܢ ܒܐܝ̈ܕܝܗܘܢ. ܐܠܐ ܠܥܕܬܐ ܐܬܦܠܓܬ ܕܢܘܟܪ̈ܝܐ. ܘܢܣܒܬ ܒܗ̇ [n]ܡܒܥܕܪܘܬܗܘܢ. ܘܢܦܩܬ[n] ܥܠܝܗ̇ ܐܘܢ̈ܓܠܝܐ ܘܦܪ̈ܕܝܣܐ[o]. ܘܐܪ̈ܙܝܗܘܢ ܘܦܘ̈ܪܫܢܐ[p]. ܡܛܠ ܗܢܝܢ ܚܙܝܐ ܗܘܝܘ[q] ܕܐܪ̈ܙܝܗܘܢ ܗ̇ܢܘܢ ܩܢܐ ܗܘܐ. [r]ܐܝܟ ܠܥܡܐ ܠܗܘܢ ܠܡܦܩܢ ܫܠܝܚܐ[r] ܕܐܝܬܘܗܝ ܗ̇ܘܐ ܚܙܝܐ[s]. ܡܢ[t] ܩܕܝܡ ܡܬܚܙܝܢܘܬܗ ܗ̇ܘܐ.

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[a] + ܘܬܘܒ ܐܡܪ ܕܗܘܝܢ ܐܬܘܬܐ ܘܬܕܡܪ̈ܬܐ ܒܗ ܒܥܡܐ ܡܢ ܡܪܝܐ + Is. viii. 18 ܓܒܐܘܬ. ܘܗܘ ܕܐܡܪ ܒܠܘܚܐ ܕܝ̈ܡܝܢ. ܘܒܐܪܥܐ ܬܘܒ ܐܡܪ. ܬܬܪܫܡܘܢ Jer. xvii. 13 (ܬܬܪܫܡܘܢ B) ܒܐܪܥܐ ܒܝܬ ܡܫܘܬܦܐ.

[b] ܕܟܬܝܒܢ [c] om. ܡܘܫܐ [d] om. ܕܐܝܣܪܐܝܠ

[e] + ܘܐܬܬܚܕ ܐܦ̈ ܘܣܓܕ ܒܗ ܢܒܝܐ. ܠܗܘܢ [f] ܘܫܡܠܝ

[g] + ܒܗ ܥܠ ܐܝܟ ܕܐܡܪ ܕܐܝܟܢܐ. ܡܢ ܒܝܬ ܕܡܬܝܗܒ ܐܝܟܢ ܥܠ ܘܫܡܠܝ Joel ii. 28 ܡܐܬܐ. ܕܐܫܦܘܕ ܡܢ ܪܘܚܝ ܥܠ ܟܠ ܒܣܪ. ܘܫܠܡܗ ܗܘܐ ܠܪܘܚܐ ܩܕܝܫܐ:

[h] ܕܡܠܬܐ [i] om. ܫܡܠܝ [j] ܒܥܕܬܗ [k] ܒܗܕܐ ܕܒܬܘܬܐ

[l] + ܕܠܐ (B ܕܡܘ̈ܕܐ) ܕܡܘܕܐ ܠܥܡܐ ܗܘܐ ܫܒܩܗ ܫܠܝܚܐ ܕܐܦ ܗܢܘܢ] [ܗܘܐ ܚܫܐ ܐܢܘܢ. ܘܐܬܐ ܠܗ ܥܠ ܥܕܬܐ.

[m] om. ܥܠ......ܢܡܘܣܐ ܕܫܡܝܐ [n] ܡܒܥܕܪܘܬܗ. ܘܐܢܦܩܬ [o] + ܘܦܪ̈ܕܝܣܐ

[p] + ܘܠܡܦܩ ܒܗܘ ܢܒܝܐ. ܐܝܟ ܗܘܐ ܕܗܘ ܥܡܐ ܐܪ̈ܙܝܗܘܢ ܘܦܘ̈ܪܫܢܐ. ܗܘܐ ܕܝܢ ܫܠܝܚܐ ܒܡܫܡܫܢܘܬܐ ܒܥܕܬܐ: ܠܐܝܠܝܢ ܕܡܢ ܥܕܬܐ ܐܢܘܢ ܐܝܟ. ܘܡܢܗ ܐܪ̈ܙܝܗܘܢ ܘܦܘ̈ܪܫܢܐ

[q] + ܚܙܐ [r] ܠܡܦܩܢ ܐܝܟ [s] + .ܠܥܡܐ ܫܠܝܚܐ S. f. 74 a [t] ܘܡܢ

Chap. XXIV [a]ܩܦܠܐܘܢ ܕܥܣܪ̈ܝܢ ܘܐܪ̈ܒܥܐ ܀ ܕܥܒܕܗ ܐܠܗܐ ܠܡܫܘܚܬܐ ܕܡܫܟܢܐ.[a]
ܘܐܚܘܝ ܠܗ ܠܕܡܘܬܐ ܕܡܫܟܢܐ. [b]ܘܦܩܕܝ ܠܗ ܬܘܒ ܦܠܚܐ ܡܢ
ܚܟܝܡܐ ܕܝܗܘܕ̈ܝܐ ܘܠܐ ܬܘܒ ܡܢܫܐ ܠܗܘܢ. ܘܐܚܘܝ ܬܘܒ ܥܠ
ܒܕܡܘܬܐ. ܕܢܚܒܐ ܒܗ ܚܟܡܬܐ ܘܦܘܠܚܢܐ. ܘܡܕܡ ܕܒܥܐ ܐܝܟ ܟܠܗ
ܠܡܫܝܚܘ ܢ ܚܙܝܐ. ܟܬܒܝܢ ܠܬܠܡܝܕܐ ܕܟܠܐ ܗܠܝܢ ܕܡܢ ܒܣܘܕܪܐ.
ܗܠܝܢ ܕܐܠܝܨܝܢ ܗܘܘ ܠܬܫܡܫܬܐ ܕܫܘܪܒܬܐ ܒܣܘܕܪ̈ܝܗܝܢ[b]. ܥܒܕܗ
ܐܠܗܐ[c] ܦܩܕ ܠܡܘܫܐ[d]. ܘܡܠܟܗ ܠܕܡܘܬܐ. ܘܣܥܪܗ ܛܘܪܐ ܕܣܝܢܝ
ܡܫܡܫܢܐ. ܘܬܪܥܝܬܗ[e] ܕܬܫܒܘܚܬܐ ܘܫܘܒܚܐ ܕܡܪܘܡܪ̈ܐ[f]. ܘܐܝܟ[g]
ܕܐܡܪ ܕܘܝܕ[h] ܛܘܪܐ ܕܐܠܗܐ. ܛܘܪܐ ܕܡܬܢܝܐ. ܛܘܪܐ ܕܓܒܝܢܐ. Ps. lxviii. 15
ܡܛܠܐ ܡܪܢܝܢ ܐܢܬܘܢ ܛܘܪ̈ܐ[i] ܕܓܒܝܢܐ. ܛܘܪܐ ܗܘ ܕܨܒܐ ܠܗ 16
ܐܠܗܐ ܠܡܥܡܪ ܒܗ. ܡܪܝܐ ܢܫܪܐ ܒܗ ܠܥܠܡ[j].. ܣܗܕܐ ܗܘ ܟܢ
ܒܪܬܐ[k] ܕܐܝܬܘܗܝ[l] ܛܘܪܐ ܕܒܝܬ ܡܩܕܫܗ[m] ܕܐܠܗܐ. ܘܐܫܥܝܐ[n] ܬܘܒ
ܐܡܪ. ܢܗܘܐ ܒܫܘܠܡܐ ܕܝܘܡ̈ܬܐ ܐܚܪ̈ܝܐ[o] ܛܘܪ ܒܝܬܗ ܕܡܪܝܐ ܐܠܗܐ[p] Is. ii. 2
ܕܝܥܩܘܒ[q]. ܘܢܬܟܢܫܘܢ ܠܗ ܟܠܗܘܢ ܥܡ̈ܡܐ. ܘܢܐܙܠܘܢ ܥܡ̈ܡܐ 3
ܣܓܝܐܐ ܘܢܐܡܪܘܢ ܕܬܘ[r] ܢܣܩ ܠܛܘܪܗ ܕܡܪܝܐ[s]. [t]ܘܢܐܙܠ ܐܘܪܫܠܡ[t]

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[a] ܘܠܡܫܟܢܐ (ܕܡܘ̈ܪܝܐ B) ܕܡܘ̈ܪܝܐ ܠܡܫܟܢܐ ܐܠܗܐ ܕܥܒܕ ܒܢܘܐ

[b] om. ܘܦܩܕܝ . . . . ܒܣܘܕܪ̈ܝܗܝܢ [c] om. ܐܠܗܐ [d] + ܗܘ [e] ܘܬܪܥܝܬܗ

[f] ܡܪ̈ܘܡܪܐ [g] ܐܝܟ [h] ܒܕܘܝܕ. [i] ܠܛܘܪܐ

[j] + ܦܩܪܝܢ ܕܒܟܐ ܠܐܘܪܚܐ S. f. 73 b ܐܡܪ ܐܝܟܢܐ ܕܐܡܪ: ܡܢܐ ܐܢܬܘܢ ܢܘܚ
ܐܢܬܘܢ. ܠܐܝܠܝܢ ܕܢܛܪܝܢ ܕܐܝܬ ܒܪܬܐ ܐܚܪܝܬܐ.

[k] om. ܒܪܬܐ [l] [ܕ]ܐܝܬܘܗܝ [m] ܡܩܕܫܗ [n] ܘܐܫܥܝܐ

[o] + ܡܬܩܢ [p] ܐܠܗܗ [q] + ܕܝܥܩܘܒ : ܘܐܡܪ ܡܢ ܕܒܬܪܗ + ܠܛܘܪܐ ܒܪܝܫ

Lag. p. 100 [r] ܬܘ [s] + ܘܠܒܝܬܗ ܕܐܠܗܗ ܕܝܥܩܘܒ [t] ܘܢܠܟ ܐܘܪܫܠܡ

Matt. xviii. 7 ܘܡܟ̈ܫܠܐ ܘܦܠܓܘܬܐ. ܐܝܟ ܕܐܡܪ ܡܪܢ ܕܘܝ ܠܥܠܡܐ ܗܘ
6 ܕܐܝܬܘܗܝ ܬܚܝܬ ܟܫܠܐ. ܦܪܫ ܠܗ ܘܦܐܫ ܠܗ ܐܝܟܐ ܠܗ ܕܪܘܫܐ ܗܘ
ܡܬܪܥܝܬܐ ܬܬܠܐ ܒܪܘܙܗ ܘܡܬܠܒܒ ܒܢܦܫܐ[f].. ܐܪ̈ܣܘܛܠܐ[a] ܕܝܢ
ܒܠ ܕܡܢܗܘܢ ܠܘܡܒܠ ܐܠܗܐ ܡܬܦܠܓܝܢ.[b] ܦܪܫܐ ܕܝܢ[c] ܡܟܝܢܐ ܫܪܝܢ
Jer. xxiii. 15 ܐܝܟ ܕܐܦ ܚܘܒܐ ܡܥܠܡ ܒܝܕ ܐܪܡܝܐ. [d]ܕܢܦܩܬ ܒܟܠܗ ܐܪܥܐ[d]
f. 67 b [e]ܚܢܦܘܬܐ ܕܐܪ̈ܣܘܣ[e] ܘܠܥܪܪܐ ܕܗܝܡܢܘܬܢ ܕܗܠܝܢ ܕܡܡ̈ܠܠܝܢ ܐܡܝܢ̈
ܥܒ̈ܕܐ ܐܢܫ. ܗܐ ܓܝܪ ܗܘ̈ܐ ܘܐܬܬܦܬܚܘ.. ܡܛܠ ܕܟܠܗ ܗܘܦܟܗ
ܕܡܪܝܐ ܐܠܗܢ. ܘܥܒܕ[f] ܠܗ ܡܪܝܐ[g] ܡܢ ܒܢܝܐ ܠܕܘܬܐ ܕܐܒ̈ܝܢ
ܕܒܠܝܢ ܫ̈ܠܝܚܐ ܘܐܪܝܘ ܥܡܗܘܢ ܠܒܢܝܐ.[h] ܘܐܬܬܦܬܚܬ ܐܘܪܫܠܡ.
ܘܒܗܘܕܐ ܢܦܠܬ ܘܐܬܒܙܝܘ ܒܟܘܠܐ ܘܠܐ ܡܬܬܦܝܣܝܢ[i] ܠܡܪܢܐ[j]
Matt. xxiii. 38 ܘܗܐ ܫܒܝܩ ܠܟܘܢ ܒܝܬܟܘܢ ܚܪܒܐ[k].

ܐܢ̈ܫܐ ܕܟܕܘܢ ܐܠܗܐ ܒܠ ܐܦ̈ܝ ܚܛܗܘܢ. ܗܦܟܘܢ ܟܪܝܢ ܡܢ ܡܕ̈ܢܚܐ.
ܘܠܐܝܠܝܢ ܕܢܦܩܝܢ ܠܡܒܥܒܕ ܡܕܒܪܐ܆ ܗܦܟܘܢ ܟܠܗܝܢ܆ ܡܛܠ ܕܡܢܗܝܢ ܐܢܬܘܢ
ܐܬܪܐ ܕܡܫܝܚܘܢ܀ ܒܠ ܐܪ̈ܣܝܣ ܕܝܢ܆ ܐܒܠܐ ܥܬܝܕܝܢ. S. f. 73 a ܬܗܘܘܢ
ܢܦܩܝܢ ܠܡܒܥܒܕ. ܘܠܐ ܬܬܠܒܟܘܢ ܐܢܬܘܢ. ܕܠܐ ܗܘܐ ܒܠܚܘܕ ܡܟܚܫܘ
ܠܐ ܡܟܚܫܝܢ ܠܐܠܗܐ. ܐܠܐ ܐܦ ܡܒܙܚܘ ܡܒܙܚܝܢ [ܡܢܗܝܢ ܠܐ ܢܦܩܐ
ܡܪܢܐ ܡܢ ܟܠܗ ܕܐܪ̈ܣܝܣ ܘܠܐ ܒܟܬܒܘܗܝ ܘܠܐ ܒܬܫܡܫܬܗܘܢ]
ܒܠܗܘܢ. ܡܛܠܗܢܐ ܚܛ̈ܗܐ ܡܬܕܒܪܝܢ ܒܠ ܕܠܐ ܢܕܥܘ.

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[a] ܐܪ̈ܣܘܛܠܐ

ܐܝܟ ܕܐܦ ܡܪܢ ܘܦܪܘܩܢ ܝܫܘܥ ܐܡܪ. ܕܡܘܕܐ ܐܪ̈ܣܝܣ ܘܦܠܓܘܬܐ.+ [b]
Matt. xviii. 7 ܘܬܘܒ: ܘܝ ܠܗ ܠܥܠܡܐ ܡܢ ܡܟܫ̈ܠܐ: ܐܢܢܩܐ ܗܘ ܓܝܪ ܕܢܐܬܘܢ
ܡ̈ܟܫܠܐ ܘܦܠܓ̈ܘܬܐ: ܒܪܡ ܕܝܢ ܘܝ ܠܓܒܪܐ ܕܒܐܝܕܗ ܢܐܬܘܢ. ܗܢܘܢ
ܡܛܠ ܡܟܫܠܢ ܬ̈ܡܝܗܝܢ ܗܘܘ.

ܘܐܡܪ: [ܕܚܢܦܘܬܐ ܢܦܩܬ ܒܟܠܗ ܐܪܥܐ. ܘܬܘܒ] [d] ܐܦ + [c]

ܫܪܝܢ [f] ܕܚ̈ܢܦܘܬܐ ܕܐܪ̈ܣܝܣ ܢܦܩܝ. ܘܗܘܝ ܐܝܟ ܕܠܒܝܫܐ ܕܠܒܝ: [e]

Is. ii. 6 ܐܝܟ ܕܬܘܒ ܒܐܫܥܝܐ: ܕܫܒܩܗ ܠܥܡܗ ܠܒܝܬ ܝܥܩܘܒ.+ [h] ܡܪܝܐ om. [g]

ܒܪ ܫܒܩ [k] ܘܐܫܬܒܩܘ ܠܡܪܝܐ: + [j] ܡܬܛܠܩܝܢ [i]

ܐܬܬܦܝܣܘ[a]. [b]ܗܘܘ ܕܝܢ ܡܛܠ ܕܢܘܪܐ ܒܚܕܗ ܡܫܠܡܐ ܗܘܬ. ܕܗܘܘ[c] ܦܩܕܝܢ ܗܘܘ ܒܠܥܘܗܝ[d] ܕܡܕܒܚܝܢ[e] ܩܛܪܘܡܗܘܢ. ܡܬܚܒܠܐ ܗܘܐ ܠܗ[f] ܠܢܘܪܐ ܕܐܬܬܦܝܣܬ ܠܡܫܡܫܘܬܐ ܕܟܗܢܐ ܢܗܘܐ[g] ܕܠܐ ܬܬܚܡܣܪ[h] ܠܗܘܢ. ܐܠܐ ܬܬܟܠܐ ܡܢ ܡܕܒܚܘܬܗ. ܐܘ ܬܬܒܥܪ[i]. ܘܠܐ ܬܬܒܥܪ، ܡܕܡ ܕܐܬܬܦܝܣ ܒܠܥܗ. ܦܓܪܐ ܕܝܢ ܕܠܐ ܒܝܢܬ ܒܢܝܢܫܐ ܕܡܝܬܐ[k]. ܐܠܐ ܐܬܬܡܣܪܬ ܠܩܒܘܪܐ. ܡܛܠܗܢܐ ܐܬܦܩܕܬ ܕܐܦ ܠܢܘܪܐ ܢܘܟܪܝܬܐ ܕܢܦܩܬ ܗܘܬ ܗܝ ܕܝܢ ܕܠܢܘܪܐ ܒܢܘܪܐ ܕ[l] ܡܕܢܚܐ[m].. ܒܗܢܐ ܕܝܢ[n] ܝܕܥܝܢ ܠܐܝܟܢܐ ܦܠܓ ܕܡܬܚܫܒ ܒܠܒܗ،. ܐܢܬܘܢ ܕܝܢ ܡܢ ܒܬܪܟܢܐ ܘܒܬܪܝܢܐ[o] ܕܡܫܡܠܝܘܬܐ. ܒܗ ܠܦܩܐ ܕܢܦܩܐ ܕܡܬܒܥܝܢ ܒܠ ܡܕܒܚܐ ܚܙܘ ܐܢܬܘܢ. ܗܟܘܬ ܘܗܫܐ ܕܠܐ ܬܬܟܬܒܘܢ ܗܪܟܐ. [p]ܘܠܐ ܬܬܠܘܢ ܒܕܝܢܐ[p][q].. ܐܠܐ[r] ܐܝܟ ܡܫܡܫܢܐ ܦܫܝܠ ܘܡܬܒܚܐ ܗܘܝܬܘܢ. ܡܬܦܪܫܝܢ[s] ܡܢ [t]ܗܪܛܝܩܐ

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a ܐܬܬܦܝܣܬ

b + ܠܐ ܗܘܐ ܡܛܠ ܕܡܕܒܚܐ ܠܫܪܟܐ. ܐܠܐ ܕܒܫܘܠܡܗܘܢ ܢܦܫܗ ܐܝܟ

c ܘܗܝܡܢ d + ܘܒܢܩܫܬܗܘܢ S. f. 72 b e + ܐܝܟܢ f + ܒܪ

g + ܘܠܒܪܝܫܘܬܐ ܕܐܠܗܐ. h ܬܬܚܒܠ i ܬܕܒܩ

j + ܘܠܐ ܬܬܟܠܐ ܘܠܐ ܬܬܒܥܪ k + ܐܠܗܐ l ܕܟܢܝ

m + ܟܢ ܡܛܠ ܠܫܡܫܐ ܗܢܘܢ ܕܦܩܕܝܢ ܕܢܩܒܠܘܢ ܠܐܠܗܐ. ܗܢܐ ܠܘܩܒܠ ܘܕܝܢܐ ܗܘܐ ܒܠܒܗܘܢ

n om. ܒܗ o ܒܟܗܢܐ p [ܘܕܠܐ ܬܬܠܘܢ ܒܕܝܢܐ] B *sine uncis*

q + ܢܫܐ ܒܪ ܘܡܦܩܬܐ ܕܐܟܒܪܐ ܕܕܝܢܐ: ܕܟܠܗ ܗܘܐ ܘܕܚܠܘ ܘܐܬܒܣܪ. ܗܘܘ: ܘܟܠ ܕܡܬܬܦܝܣܐ ܒܗܘܢ: ܐܒܕܬܘܢ ܐܢܬܘܢ.

r om. ܐܠܐ s + ܦܟܪ

t ܘܠܐ ܬܬܗܦܟܘܢ ܠܗܘܢ. ܐܦܠܐ ܒܟܠܡ. ܐܝܟ ܕܐܡܪ ܟܠܗܘܢ ܡܫܝܚܐ ܠܟܢܫܐ: ܐܬܦܪܫܘ ܡܢ ܒܝܬ ܓܒܪܐ ܗܠܝܢ ܥܘܠܐ. ܘܠܐ ܬܬܦܪܥܘܢ ܠܟܠ Numbers xvi. 26 ܕܐܝܬ ܠܗܘܢ. ܕܠܐ ܬܐܒܕܘܢ ܒܟܠܗܘܢ ܒܚܛܗܝܗܘܢ. ܘܟܕ ܫܡܥ ܝܫܪܐܝܠ ܕܒܪܢܫܐ ܒܗܢܘܢ. ܥܪܩܘ ܕܒܥܘ ܠܒܟܐ ܡܢܗܘܢ: ܘܐܡܪܝܢ ܗܘܘ: ܕܠܐ Numbers xvi. 34 ܬܒܠܥܝܢ ܐܪܥܐ ܐܦ ܠܢ (Lag. p. 99) ܒܟܠܗܘܢ. ܗܟܢܐ ܗܟܝܠ ܐܦ ܐܢܬܘܢ: ܐܝܟ

ܦܝܪ̈ܡܐ ܒܐܝܕܝܗܘܢ. ܘܦܬܚܬ ܐܪܥܐ ܦܘܡܗ̇ ܘܒܠܥܬ [a]ܠܕܬܢ ܘܩܘܪܚ[a] ܘܐܒܝܪܡ. ܘܠܡܫܟܢܝܗܘܢ ܘܠܡܐܢܝܗܘܢ ܘܠܟܠ ܕܥܡܗܘܢ. ܘܢܚܬܘ ܟܕ ܚܝܝܢ[b] ܠܫܝܘܠ. ܘܐܬܬܒܠܥܘ[c] ܒܐܪܥܐ ܪ̈ܘܫܐ ܕܐܠܦܘܬܐ ܕܡܪܝܐ[d]. ܘܥܠ [e]ܡܪ̈ܕܘܬܐ ܕܦܠܓܘܬܐ[e] ܕܥܒܕܘ ܗܘ ܡܪܝܐ. ܘܐܝܟ[f] ܗܘܐ ܒܗܘܢ ܫܠܝܛܘܬܐ[g] ܡܫܬܥܠܝܢܐ. ܫܠܝܘܢ ܕܟܠ ܚܕ ܚܕ ܡܢܗܘܢ ܐܝܟ ܒܚ̈ܝܘܗܝ، ܡܪܝܐ ܕܐܝܟ ܗܘܐ ܠܗ. ܘܥܠ ܫܘܠܛܢܗ[h] ܕܒܥܐ ܚܣܝܪ ܗܘܐ. ܠܟܘܠܗܘܢ[i] ܕܦܪܥܘܢ ܗܘܘ ܕܕܡܐ[j] ܘܡܕܒܚܝܢ ܘܡܩܕܫܝܢ[k] ܡܫܡܫܝܢ ܐܟܠܬ ܐܢܘܢ ܢܘܪܐ. ܡܛܠ ܕܒܫܪܝܪܐ ܗܘܘ.. ܘܐܡܪ f. 67 a ܡܪܝܐ ܠܡܫܐ ܘܠܐܠܥܙܪ. ܣܒ ܦܝܪ̈ܡܐ ܕܢܚܫܐ ܡܢ ܕܒܝܬ[l] cf. Num. xvi. 37 ܡܘܩܕܐ. ܘܥܒܕܘ[1] ܐܢܘܢ ܛܣ̈ܐ ܪ̈ܩܝܩܐ ܘܦܪܘܣܘ[2] ܐܢܘܢ ܥܠ ܡܕܒܚܐ. ܕܢܗܘܘܢ ܐܬܐ ܠܒ̈ܢܝ ܐܝܣܪܝܠ. ܘܠܐ ܢܩܪܒܘܢ [m]ܥܠ ܟܗܢܘܬܗܘܢ[m]. ܠܡܚܙܐ ܗܟܝܠ.[n] ܢܣܒܘ ܗܟܝܠ[o] ܚܙܝܬܘܢ[p] ܒܥܝܪ̈ܬܟܘܢ ܕܡܪ̈ܕܐ ܗܠܝܢ[q] ܟܕ ܠܗܘܢ. ܡܛܠ ܕܐܝܟ [r]ܡܬܚܫܒܝܢ ܕܢܗܘܘܢ ܕܟܗܢ[r] ܘܡܕܒܚܝܢ[s]. ܥܘܠܡܐ ܕܥܒܕܬܗܘܢ ܠܢܘܪܐ[t] ܘܠܡܕܒܚܐ ܗܘ[u] ܕܠܟܠܗ.. ܗܕܐ ܓܝܪ[v] ܬܗܘܐ ܡܬܚܠܦܐ ܠܗܘܢ. ܕܐܦ ܢܘܪܗ ܕܡܪܝܐ ܒܢܘܪܐ

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[a] ܠܩܘܪܚ ܘܕܬܢ [b] ܢܚܝܢ [c] ܠܬܚܬܝܬܐ. ܘܡܬܒܠܥܐ ܐܬܬܒܠܥܘ
[d] ܘܗܘܢ ܕܝܢ ܒܐܬܘܬܐ ܘܒܚܝܠܐ ܒܚܠܝܡ ܕܐܠܗܐ ܐܬܚܙܝ (ܡܢܗ B) ܒܢܘܪܐ. ܟܕ + ܫܐ ܟܠܗ ܟܢܫܐ.
[e] ܕܡܢ + [i] ܫܘܠܛܢܗ [h] ܫܠܝܚܐ [g] ܘܠܡ ܕܐܝܟ [f] ܫܘܠܛܢܗ ܕܡܢ [e]
[j] + ܗܘܘ [k] ܘܡܬܪܐܣܬ Lag. p. 98 [l] ܒܝܬ [m] om. ܥܠ ܟܗܢܘܬܗܘܢ
[n] + ܘܠܢܘܪܐ ܢܟܪܝܬܐ ܕܡܢ ܬܚܘܬ. ܥܠ ܕܩܪܒܘ ܒܚܪܝܢܗܘܢ ܕܟܗܢܐ ܒܟܗܢܘܬܗܘܢ + ܒܢܘܪܐ ܕܐܝܟ ܡܪܝܐ ܠܢܘܪܐ. ܒܗܝ ܕܩܪܒܘ ܢܘܪܐ ܢܘܟܪܝܬ ܡܪܝܐ. in marg. + ܘܐܬܘܩܕܬ ܠܗܘܢ ܕܡܢܗ ܒܢܘܪܐ. ܟܕ ܠܐ ܥܠܝܗ ܗܘܐ ܠܗܘܢ.
[o] + ܘܢܚܙܐ [p] ܚܙܝܬܘܢ [q] ܕܗܠܝܢ [r] ܕܟܗܢ ܡܬܚܫܒܝܢ ܢܗܘܘܢ [s] + ܘܡܕܒܚܝܢ
[t] + ܗܘ [u] om. ܗܘ [v] (B ܗܟܝܠ) ܗ[ܟ]ܝܠ

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[1] Cod. ܘܥܒܕܘ [2] Cod. ܘܦܪܘܣܘ

ܒܫܢܝܐ. ܗܘ ܕܢܦܩ ܠܗܘܢ ܒܡܥܒܪܐ ܕܢܗܪܐ[a] ܒܠܠܝܐ[b]. ܘܡܢܝܐ ܒܐܝܡܡܐ ܠܛܠܠܐ[c]. ܘܡܥܕܪܢܐ ܐܘܣܦ ܠܗܘܢ ܐܝܕܐ f. 66 b ܠܡܕܒܪܢܘܬܗ ܕܢܡܘܣܐ. ܐܦ[d] ܒܫܢܝܐ[d] ܒܬܠܬܝܢ ܕܐܠܗܐ ܢܦܩ ܠܗܘܢ. ܘܡܛܠܠ ܗܘܐ ܒܢܝܫܬܐ ܥܠ ܪܫܗܘܢ ܘܓܒܪܗ[e] ܕܡܪܝܐ[f]. ܐܝܟ ܡܬܠܒܫܝܢ ܒܪܘܚܢܘܬܐ ܘܡܬܒܗܪܝܢ ܒܡܕܝܢܬܐ ܘܡܫܘܚܝܢ ܕܢܘܗܪܐ. ܘܡܬܡܫܡܫܝܢ[g] ܒܐܬܪ̈ܐ ܡܫܘܚܝܢ ܦܘܠܚܢܐ. ܘܗܘܒܢܐ ܐܦ[h] ܢܦ̈ܫܬܐ ܘܦܓܪ̈ܝ[i] ܒܡܕܝܢܬܐ ܐܚܪ̈ܢܝܢ ܗܘܘ. ܕܠܐ[j] ܢܬܚܫܒ ܒܗܝ ܡܦܣܐ ܘܒܗܝ ܒܡܟܐ ܕܒܟܝܢ. ܡܛܠ ܕܛܠܡܐܢ ܐܢܘܢ.. [k]ܘܡ̈ܟܐܬܝܢ ܘܫܡܥܝܢ ܠܒܢ̈ܝܐ ܡܩܒܠ[k] ܘܐܛܠܒܘ ܕܢܥܘܢ ܡܢ ܗܘ ܪܒܐ ܡܦܣܐ ܐܝܟ ܕܢܫܒܩܘܢ ܒܠܒܗܘܢ ܕܬܬܒܪܐܝܬ ܡܬܝܚܕܝܢ ܠܐܠܗܐ. ܘܫܒܝܠܐܝܬ ܡܫܡܫܝܢ ܠܗ. ܒܗܘ ܠܒܪ ܫܘܠܛܢܗ[l] ܕܒܟܝܐ ܘܡܬܛܠܠ[m] ܗܘܐ. ܚܕ ܦܪܘܩܐ ܕܒܫܒܩܐ ܠܒܪ[n] ܡܬܦܪܥ ܗܘܐ ܠܡܪܝܐ ܐܠܗܐ. ܘܗܢܘܢ ܕܝܢ ܕܗܘܘ ܒܫܘܪܝܐ ܡ̈ܟܐܬܝܢ ܘܫܡܥܝܢ ܒܗܝ ܡܕܒܪ̈ܢܘܬܗܘܢ. ܚܠܦ[o] ܓܒܪܘܢ ܦܪܘܩܐ ܕܒܫܒܩܐ ܡܦܪܥ ܗܘܐ ܠܐܠܗܐ[p] ܡ̈ܟܐܬܝܢ ܘܫܡܥܝܢ ܦܬܓܡܝܢ. [q]ܐܝܟ ܕܡܬܪ ܕܒܝܢ ܗܘܘ[q] ܘܫܒܝܠܝܢ[r] ܡܢ ܡܦܣܐ ܘܐܝܬܝܗܘܢ[s] ܘܡܢ[t] ܒܡܟܐ ܕܡܪܝܐ[t]. ܠܐ[u] ܐܬܦܪܥܬ ܐܢܘܢ ܡܕܡ ܫܘܚܠܦܐ ܕܬܬܡܬܥܒܕܘܬܐ[v] ܕܦܪ̈ܫܝܘܬܗܘܢ ܐܢܫܐ[v] ܕܒܥܘܡܩܐ. ܐܠܐ ܚܕܐ ܢܦܫܐ ܡܢ ܟܠܗ ܡܪܝܐ ܘܐܝܬܝܗ ܐܢܘܢ ܘܝܗܒܘ ܗܢܘܢ ܡ̈ܟܐܬܝܢ ܘܫܡܥܝܢ ܠܒܢ̈ܝܢ ܒܗ ܐܚܝܕܝܢ ܗܘܘ

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[a] ܕܢܘܗܪܐ [b] + ܠܢܘܗܪܐ ܘܠܡܕܒܪܢܘܬܐ [c] ܠܡܛܠܠܐ [d] ܘܒܫܢܝܐ
[e] + ܛܒܐ [f] + ܐܠܗܐ [g] ܘܒܡܫܡܫ (B ܘܒܡܐܡܫ) [h] ܐܝܟ
[i] ܘܪܗܛܝ̈ [j] [ܕ]ܠܐ [k] ܘܫܒܩ ܡܟܐܬܝ ܘܫܡܥܢ ܠܒܢ̈ܝ: [l] ܫܘܠܛܢܗ
[m] ܕܡܬܛܠܠ [n] om. ܠܒܪ [o] + ܚܕ [p] om. ܠܐܠܗܐ
[q] ܐܝܟ ܕܡܬܪܐܡܬ ܠܗ ܕܢܠܝܢ ܗܘܘ ܘܕܒܝܢ [r] + ܛܒ [s] ܘܟܝ ܐܝܗܘ̈
[t] ܒܡܟܐ ܕܟܡܗܘܢ [u] ܘܠܐ S. f. 72 a [v] ܕܬܬܡܬܥܒܕܘܢ

ܐܝܟ ܢܒܝܐ ܠܢܘܪܐ ܡܫܠܡ ܢܦܫܗ ܒܗ ܐܝܠܝܢ ܕܠܒܝܢ ܟܬܪܘ. ܫܪ ܒܗܢܐ ܐܦ ܒܐܪܙܗܘܢ [a]ܢܒܐܠ ܐܝܟ[a] ܠܓܒ ܗܕܐ ܠܒܪ ܡܢܗܘܢ ܢܕܒܝܢ[b]. ܕܐܦ ܐܝܟ ܡܒܝܢܝܢ ܐܦ[c] ܢܗܘܐ ܝܨܝܦܘܬܐ [d]ܐܦ ܢܨܝܪ[d] ܠܡܒܝܢ ܥܡܠܐ. ܕܦܘܪܣܗ ܕܡܢܘܚ ܘܕܐܝܬܝ[e] ܘܐܚܝܕܝܢ ܢܐܬܐ. ܗܘ ܘܐܝܠܝܢ ܕܒܗܘܢ. [f]ܘܐܦ ܒܡܗܘܢ[f] ܡܛܝܒ ܒܢܘܪܐ. ܐܦ ܗܢܘܢ[g] ܕܒܝܬ ܡܢܘܚ ܬܠܝܐ ܗܘܘ. ܘܒܡܥܡܕܢܝܬܐ ܕܦܘܪܣܢܘܬܐ ܡܬܚܦܝܢ ܗܘܘ. ܘܢܣܒܘ ܝܨܝܦܘܬܐ[h] ܘܪܒܘ ܐܒܘܬ ܟܡܝܢܘܬܐ. ܘܫܪܝܘ ܠܡܟܠܠܘ ܒܝܬܢܝܐ ܥܠ ܗܘ ܐܒܐ ܡܦܫܩܐ. [i]ܗܘ ܕܠܐ ܒܗ[i] ܐܝܬܘܬܐ [j]ܫܠܝܛܘܬܐ[j] ܡܫܝܛܘܬܐ. ܡܛܠ ܕܐܝܬܘܬܐ ܒܝܫܬܐ ܐܝܬ ܗܘܬ ܠܗ. ܘܡܫܠܡܢܐ[k] ܗܘ ܠܗ ܒܗ. ܘܐܫܬܢܝܐ ܡܢܚܡܢܐ ܘܕܒܝܬ ܘܡܬܕܒܪ ܕܢܘܚܐ ܒܡܕܡܝܢܘܬܐ ܒܡܕܡ ܐܝܢܐ. ܘܡܫܠܡܢܐ[l] ܠܗ ܒܡܕܡ ܒܡܕܡ[m].. ܘܐܣܘܗܝ،[n] ܐܬܚܙܝܘ ܝܨܝܦܐ[o] ܗܘܐ ܠܕܝܠܗ ܦܬܓܡܐ ܕܒܝܬ ܠܒܝܬܗ [p]ܘܬܠܡܝܕܐ ܘܬܠܡܝܕܘܗܝ[p]. ܘܡܟܠܠܝܢ ܗܘܘ ܒܝܬܢܝܐ ܥܠ ܡܦܫܩܐ. ܗܘ ܕܟܠܗ [q]ܟܠܗܘܢ ܐܬܘܬܐ ܘܫܠܝܐ[q] ܒܒܝܬ ܡܢ ܐܠܗܐ ܠܒܝܬܐ. ܗܘ ܕܟܠܗ ܒܟܬܒܐ ܥܒܝܕܐ ܘܬܡܚܝܢܐ[r] ܒܒܝܬ ܠܒܪܝܬܗܘܢ. ܗܘ ܕܐܬܝܗܒ ܥܠ ܡܣܝܒܪܢܐ ܒܡܕܝܢܬ ܡܫܝܚܐ. ܗܘ ܕܟܠܟ ܣܡܟܐ ܕܦܘܩ ܘܡܒܝܢ ܬܚܝܬܐ ܐܝܟ ܥܘܪܐ ܡܒܝܐ ܘܡܒܝܐ. ܘܐܒܒܝܢ ܠܒܡܟܐ ܐܝܟ ܕܡܕܒܪܢܐ ܡܒܝܥܐ. ܘܠܒܝܬ ܕܒܝܬܗܘܢ[s] ܠܒܝܬ. ܗܘ ܕܣܠܩ ܠܗܘܢ ܡܒܘܒܐ ܕܬܚܝܬܐ. ܘܡܢ ܒܐܦܐ ܕܠܒܢܝܐ ܐܦܝ ܠܗܘܢ ܕܪ̈ܡܐ ܘܐܫܬܡܥ[t]. ܗܘ ܕܐܝܬܘܬ ܠܗܘܢ ܡܢܝܢܐ ܡܢ ܥܡܠܝܢܐ. ܘܡܒܝܢ[u] ܕܡܢܝܢܐ ܢܦܩ ܠܗܘܢ

[a] ܐܝܟ ܢܒܐܠ [b] + ܐܝܬܘܗܝ [c] om. ܐܦ [d] ܘܢܨܝܪ [e] ܘܕܐܬܝ
[f] ܘܒܡܗܘܢ [g] ܗܢܘܢ ܒܢܝ [h] B ܝܨܝܦܘܬܐ [i] ܥܠ ܕܒܗ [j] ܠܗ ܫܠܝܛܘܬܐ
[k] ܘܡܫܠܡܢܐ [l] + ܘܗ [m] ܕܡܕܡ [n] + ܠܗ ܬܘܒ [o] B ܝܨܝܦܐ
[p] ܫܡܥܐ [ܘ]ܬܠܡܝܕܐ [q] ܟܠܗܘܢ ܫܠܝܐ ܘܐܬܘܬܐ [r] ܘܬܡܚܝܢܐ
S. f. 71 b. Lag. p. 97 [s] + ܘܦܪ̈ܚܝ ܒܝܬܗܘܢ ܘܠܟܠ ܕܒܝܬܗܘܢ [t] + ܘܡܒܝܢ
[u] + ܬܘܒ

ܠܗܘܢ ܒܡܫܝܚܘܬܐ [a]ܘܠܐ ܬܣܬܡܟܘܢ ܥܠ[a] ܨܠܝܒܘܬܗܘܢ ܒܡܠܬܐ[b]
ܕܕܚܠܬ ܐܠܗܐ. ܘܠܐ ܬܬܠܘܢ ܠܗܘܢ ܥܘܠܠܐ ܕܢܬܬܪܝܡܘܢ
ܥܠܝܗܘܢ. ܘܥܠ[c] ܐܢܫܝܗܘܢ. ܘܠܒܪ ܡܢ [d]ܡܠܝܠܐ ܕܢܠܝܗܘܢ[d] ܠܐ
ܢܗܘܘܢ ܚܒܝܫܝܢ ܡܕܡ. ܕܠܐ ܢܗܘܘܢ ܐܝܟ ܚܕ ܒܝܬ ܥܝܢܝܗܘܢ
ܘܡܬܒܥܝܢ[e] ܘܫܒܩܝܢ. ܡܛܠ ܕܗܦܟ[f] ܣܪܝܩܘܬܐ ܡܬܡܠܝܢ. ܘܒܪܝܫܘܬܐ
ܡܬܬܚܕܝܢ ܘܢܦܠܝܢ. ܘܐܦ ܒܠܒܗ ܐܢܫܝܗܘܢ ܬܓܒܝܪ[g] ܗܕܐ. ܗܢܘܢ
ܘܐܢܫܝܗܘܢ[h] ܚܝܒܝܢ [i]ܒܕܝܢܐ ܢܦܫܝܗܘܢ[i] ܩܕܡ ܐܠܗܐ. ܘܐܦ
ܬܘܒ ܒܡܫܡܫܢܘܬܗܘܢ ܕܒܠܝܗܘܢ ܢܗܘܘܢ ܕܠܐ ܡܬܕܪܢܘܬܐ.
ܘܢܦܠܘܢ ܐܢܫܘܢ[j] ܐܢܫܝܗܘܢ ܬܬܚܝܒܘܢ ܡܛܠܬܗܘܢ ܩܕܡ
ܐܠܗܐ. ܡܛܠ ܗܕܐ ܦܘܩܕܢܘܗܝ ܡܬܚܫܚܝܢ ܕܒܝܫܘܬܗܘܢ ܬܒܟܘܢ
ܠܗܘܢ ܢܦܩܐ. ܘܬܪܘܨܘܢ ܐܢܘܢ. ܕܠܡܐ ܒܨܠܝܒܘܬܗܘܢ ܒܢܘܪܐ[k]
ܕܡܠܟܘܬܐ ܢܗܘܘܢ ܐܝܟ ܫܦܝܐ. ܘܐܢܫܘܢ ܬܬܠܘܢ ܠܬܓܡܐ
ܠܐܠܗܐ[l] ܒܢܘܡܘܣܐ ܕܕܝܢܐ..

Chap. XXIII

ܡܠܬܐ ܕܒܗܘܢ ܘܬܠܬܐ. [m]ܡܛܠ ܗܪܛܝܩܘ ܘܦܪܘܩܐ. ܘܕܡܫܝܚܐ
ܠܡܘܒܠܐ ܕܢܘܪܐ ܐܬܝܬܘܢ ܐܝܟ ܕܡܢܘܗܝ ܒܪܝܬܐ. ܐܝܟ ܡܢ
ܘܕܐܬ ܘܐܒܕܝܢ. ܗܢܘܢ ܕܐܡܪܝܢ ܠܡܥܒܕ ܠܐܝܣܛܪܛܘܠ. ܒܗ
ܡܠܬܐ ܕܥܒܕܐ ܗܘ ܒܪܝܬܐ ܕܐܠܗܐ. ܘܠܐ ܐܝܬܝܗܘܢ ܒܪܝܬܐ ܕܐܠܗܐ
ܗܠܝܢ ܕܗܪܛܝܩܘ[m] ܡܢ ܩܕܡ ܦܠܚܝܢ[n]. ܦܘܩܕܢܗ ܕܡܫܝܚܐ. ܡܢ ܗܠܝܢ
ܐܪܛܝܩܘ ܡܫܝܚܝܐ[o]. ܘܦܘܩܕܢܘܗܝ ܫܒܩܝܢ ܡܢܗܘܢ[p] ܐܝܟ ܕܡܢ ܢܘܪܐ
f. 66 a ܕܡܬܓܡܪܐ. ܘܡܢ ܐܝܠܝܢ ܕܡܬܬܢܨܝܢ[q] ܠܗܘܢ. ܐܝܟܢܐ ܒܗ ܡܕܡܐ

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[a] ܘܡܬܬܟܠܝܢ ܐܢܘܢ ܥܠ [b] ܒܡܠܬܗܘܢ Lag. p. 96 [c] ܥܠ
[d] ܡܠܝܠܗܘܢ [e] ܡܬܒܥܝܢ [f] ܕܗܦܟܐ ܗܘ [g] ܬܓܒܝܪ
[h] ܐܢܫܝܗܘܢ [i] ܕܢܝܐ ܕܢܦܫܬܗܘܢ [j] + ܬܘܒ S. f. 71 a [k] ܒܢܘܪܐ
[l] ܠܕܝܢܐ ܐܠܗܝܐ [m] ܥܠ ܐܪܛܝܩܘ ܘܦܠܚܝܢ: [n] + ܕܝܢ
[o] + ܘܒܫܘܬܐ ܘܦܪܘܫܘܬܐ [p] ܡܢܗܘܢ [q] B ܕܡܬܢܨܝܢ

ܦܠܝܓ ܬܠܬ ܦ̈ܣܝܢ ܕܗܘ ܠܠܝܐ. ܒܗ ܒܕܒܝܩܝܢ ܐܢܬܘܢ ܐܚܝܕܐ[a]
ܒܪ̈ܫܡܠܝܐ ܕܡܚܪܐ ܀ ܀

ܡܠܐܘܢ ܕܚܣܕܝܢ ܘܬܪܝܢ ܀ [b]ܥܘܢܝܐ ܕܥܒܠ ܦܠܓܝܐ ܕܢܦܫܬܗܘܢ Chap. XXII
ܠܡܐܠܦ ܐܘܪ̈ܚܬܐ. ܘܠܐ ܢܐܠܦܘܢ ܚܝ̈ܐ ܒܝ̈ܫܐ ܕܦܠܓܝܐ.
ܘܕܒܪܒܢܘܢ ܢܛܠܘܢ ܠܗܘܢ ܢܝ̈ܚܐ. ܕܠܐ ܢܦܠܘܢ ܒܫܠܝܬܐ
ܘܢܛܝܒܘܢ ܐܒ̈ܝܕܬܗܘܢ ܒܫܠ̈ܝܬܗܘܢ[b] ܘܐܠܦܘ ܠܒ̈ܢܝܗܘܢ[c]
ܐܘܪ̈ܚܬܐ. ܐܝܠܝܢ ܕܚܣ̈ܝܢ ܘܣܥ̈ܝܢ ܠܕܚܠܬ ܐܠܗܐ. ܕܠܡܐ ܒܗ
ܒܠܠܐ ܢܦܠܘܢ ܐܚܝ̈ܕܬܐ. ܒܗ ܒܪ ܠܐ ܢܛܪܘܢ ܡܢ ܐܚ̈ܘܝܗܘܢ.
ܢܒܕܘܢ ܒܚ̈ܝܝܐ[d] ܐܝܟ ܚܘܕܐ ܒܝܥܐܝܬ[e]. ܡܠܦܢܘܬܐ ܠܐ [f]ܬܦܩܘܢ
ܚܟܝܡ[f] ܒܠܒܗܘܢ. ܘܬܦܩܘܢ[g] ܦܐܡ ܘܕܡܝ [h]ܐܝܟ ܡܠܦܝܢ[h] ܠܗܘܢ.
ܠܐ ܦܘܐ ܒܪ ܡܒܠܠ ܦܠܠܝܬܘܢ[i] ܠܗܘܢ ܒܗ ܬܐܪܘܢ ܐܝܘܢ.
ܐܠܐ ܬܬܪܐܝܬ [j]ܡܟܐܝܢ ܡܟܐܝܢ[j] ܐܢܬܘܢ ܠܗܘܢ. ܐܝܟ ܕܐܦ
ܡܪܢ ܡܠܦ ܠܢ ܒܫܒܚܬܐ ܘܐܡܪ ܦܬܟܐ. ܕܒ ܒܪܟ ܡܠܠ f. 65 b Prov. xix. 18
ܕܢܦܘܐ ܠܗ ܣܒܪܐ. ܐܢܬ ܒܪ ܚܛܐ ܐܢܬ[k] ܒܫܒܛܐ ܢܦܫܗ[l] ܡܢ xxiii. 14
ܥܦܠ ܡܚܘܝܐ ܐܢܬ. ܘܬܦܩ ܐܡܪ. ܕܟܠ ܕܡܝܐܗ ܠܐ ܫܒܛܗ ܣܢܐ xiii. 24
ܠܒܪܗ. ܐܠܐ[m] ܫܒܛܝ[n] ܕܒܝ ܐܝܬܘܗܝ، [o]ܡܪܢ ܡܫܘܐ ܡܫܝܚܐ[o]. ܐܝܟ
ܕܐܦ ܐܪܡܝܐ ܚܙܐ ܫܒܛܐ ܕܠܘܙܐ[p] ܚܝܘܗܝ. ܦܠܟܝ[q] ܕܡܝܐܗ[r] ܕܢܐܚܕ cf. Jer. i. 11
ܡܠܬܐ ܕܦܐܬܐ ܠܒܪܗ ܦܣܐ ܠܒܪܗ.[1][s] [t]ܦܘܬܘܢ ܦܣܠ ܕܪܡ[t]

S. f. 70 b   a ܐܝܟ ܚܝܐ   b ܕܪܘܡ ܠܟܠܗܘܢ ܠܡ̈ܠܝܐ ܐܘܪ̈ܚܬܐ.
c ܒܢ̈ܝܗܘܢ   d + ܒ̈ܝܫܐ   e om. ܒܝܥܐܝܬ   f ܬܚܣܝܢ   g ܕܬܦܘܩܘܢ
h ܘܡܠܦܝܢ   i ܦܠܠܝܢ ܐܢܬܘܢ   j ܡܟܣܝܢ ܡܟܣܝܢ   k + ܠܗ   l ܘܢܦܫܗ
m om. ܐܠܐ   n + ܕܝܢ   o ܡܠܬܗ ܕܐܠܗܐ ܫܘܒ ܡܫܝܚܐ.   p ܕܠܘܙܐ
q + ܫܒܛ   r ܕ[ܝ]ܢܐܗ   s + ܡܠܬܗ ܕܡܪܝܐ ܡܠܬܗ ܐܠܦܝܢ ܠܒ̈ܢܝܗܘܢ ܫܒܛ ܦܘܬܘܢ
t ܘܦܘܬܘܢ ܬܘܒ ܐܟ̈ܪܙܝܢ

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[1] Cod. ܠܒܪܗ

ܐܚܪܢܐ. ܬܗܘܐ ܕܝܢ ܥܠ ܐܠܗܐ ܡܬܘܟܠܐ. ܥܠ ܐܠܗܐ ܬܬܟܠ ܡܬܪܥܝܐ ܥܠ ܡܣܟܢܘܬܐ ܕܝܠܗ. ܒܬܪ ܕܝܢ ܒܟܠܗ ܡܣܟܢܘܬܐ[a] ܦܪܘܩ. ܘܥܠ[b] ܢܦܫܗܘܢ ܘܥܠ ܐܒܕܢܗܘܢ. ܕܠܡܢܐ ܐܚܝ̈[c] ܡܬܪܓܙ ܐܢܬ ܐܠܐ[d] ܐܝܬ ܠܗ ܐܚܪܬܐ. ܡܛܠܗܕܐ[e] ܐܢܬܘܢ ܦܘܩܕܘܢ ܡܬܬܐܟܠܝܢ ܠܟܠܗܘܢ ܒܝܘܡܐ ܕܥܪܘܒܬܐ ܕܦܨܚܐ[f]. ܒܪܡܫܐ ܠܬܠܬ ܫ̈ܥܝܢ ܕܪܡܫܐ[g] ܕܬܬܐ. ܘܡܛܠ ܐܬܦܫܡܘܗܝ[h] ܒܡܫܝܚܘܬܗ[i] ܘܫܪܘ[j] ܘܐܬܦܫܡܘܗܝ ܥܠ ܐܣܩܘܗܝ. ܘܦܪܩܘ ܝܘܡܗܘܢ. ܘܡܬܘܪܐ ܕܝܘܡܗܘܢ ܕܥܪܘܒܬܐ[k] ܘܩܕܡ

f. 65 a ܩܪܒܘ ܠܡܕܒܚܐ ܐܠܗܐ. ܐܝܠܝܢ[l] ܕܡܣܪܩܝܢ ܠܗܘܢ ܚܝ̈ܘܬܐ ܒܟܠܡܐ[m] ܘܠܐܝܠܝܢ[n] ܕܡܫܡܫܝܢ ܘܡܫܡܠܝܢ[o] [p]ܢܡܘܣܐ ܘܐܝܬܝܗܘܢ[p] ܐܝܟ ܗ̈ܘܢ ܫܒܝܠܬܐ. ܐܢܒܝܐ ܕܬܦܩܠ ܐܡܪܐ ܕܝܘܡܢܗܘܢ. ܘܐܢܒܝܐ[q] ܕܢܦܠܐ ܐܪܡܠܬܐ ܕܟܝܢܐ[r] ܗܢܘܢ ܦܘܩܕܘܢ ܢܛܪܝܢ ܠܗ. ܠܐ ܓܝܪ ܡܢܝܐ ܐܝܠܝܢ ܐܦܠܐ ܢܘܡܐ ܒܟܠ ܝܘܡܐ ܒܗ ܒܝܘܡܐ ܫܠܡ. ܐܠܐ ܡܬܦܫܠܐ ܗܘ. ܐܢܬܘܢ ܗܟܝܠ ܐܡܪܬ، ܕܟܕ ܗܘ ܒܥܕܢܐ ܟܝܢܐ[s]. ܦܘܩܕܘܢ ܢܗܘܘܢ ܘܦܘܩܕܘܢ ܡܬܦܫܩܝܢ. ܕܬܫܡܫܬܗܘܢ[1] ܫܪܝܪܘܢ ܒܟܠܗ ܦܠܛܪܘܢ. ܒܝܘܡܐ[t] ܕܝܢ ܥܕܥܕܐ[u] ܦܘܩܕܘܢ ܐܚܪܢܝܢ. ܡܛܠ ܗܘ ܓܝܪ ܠܦܠܛܘܬܐ ܟܠ ܕܐܬܦܠܓ ܢܦܩܬ ܒܝܘܡܐ ܕܚܕ ܒܫܒܐ. ܡܛܠܗܢܐ ܐܦܠܐ ܠܒܪ ܡܢ ܟܝܢܐ[s] ܥܠܝܟ ܠܐܚܕ ܕܝܘܡܢ[v]. ܒܝܘܡܝ ܬܠܬ ܫ̈ܥܝܢ ܕܠܠܝܐ ܕܒܬܪ ܫܒܬܐ ܠܚܕ ܒܫܒܐ. ܡܛܠ ܕܗܘ ܠܠܝܐ ܕܚܕ ܒܫܒܐ ܗܘ. ܒܬܪ ܕܝܢ [w]ܒܗܘ ܠܠܝܐ[w] ܒܠܚܘܕ ܦܘܩܕܘܢ ܢܗܘܘܢ.

a ܐܠܗܐ b ܥܠ c ܐܢ̈ܫ d + ܠܟ e + ܐܦ f ܕܦܨܚܐ
Lag. p. 95 g ܒܠܠܝܐ h om. ܐܬܦܫܡܘܗܝ i + ܕܡܫܝܚܐ j ܫܪܬ
k ܕܐܥܪܘܒܬܐ l + ܕܝܢ m ܕܟܠܡܐ n ܠܐܝܠܝܢ o ܘܡܫܡܠ ܠܗܘܢ:
p ܢܡܘܣܐ ܘܐܝܬܝܗܘܢ q ܐܢܒܝܐ ܡܛܠ r ܕܟܝܢܐ: s ܟܝܢܐ
t + ܕܝܢ u + ܥܕܥܕܐ v ܠܝܘܡܢ w ܒܗܘ ܠܠܝܐ

[1] Cod. ܕܬܫܡܫܬܗܘܢ

[a]ܡܕܡ ܗܘܐ ܘܦܩܕ[b] ܠܗܘܢ ܐܒܠܐ ܕܐܒܕܢܗܘܢ.. ܢܚܘܪ[c] ܘܢܚܙܐ ܐܢܫ[d] ܕܗܘܠܟܐ ܕܒܢܝ̈ܢܫܐ ܒܐܒܠܗܘܢ ܒܥܕܬܐ ܡܬܕܡܝܢ. ܗܟܢܐ ܬܘܒ[e] ܐܝܠܝܢ ܕܡܫܡܫܝܢ ܒܐܒܠܐ ܢܛܡܝܢ[f]. ܗܘ ܓܝܪ ܕܡܬܐܒܠ ܠܐ ܡܢܛܪ ܢܡܘܣܐ[1]. ܘܐܒܠܐ[g] ܒܥܕܢܐ ܕܡܘܬ̈ܢܐ[h] ܡܛܠ ܦܘܪܩܢܗ ܕܡܦܩܢܐ.[i] ܐܠܐ ܟܕ ܪܡܫܐ ܡܬܘܣܝܢ ܘܡܬܢܚܡܝܢ ܠܗܘܢ [j]ܡܚܕܐ ܕܢܐܒܠܘܢ[j]. ܡܛܠ ܕܐܝܬ ܠܗܘܢ ܣܒܪܐ[k] ܕܐܒܠܐ. ܕܡܬܒܝܐܝܢ ܗܘܘ ܕܢܩܘܡܘܢ ܐܢ̈ܫܐ ܥܠ ܡܝܬܐ[l]. ܗܘ ܕܡܬܐܒܠ ܠܐ ܢܒܥܐ ܒܥܕܪܐ ܘܠܐ ܡܫܠܠ. ܐܠܐ ܢܬܒ ܒܟܡܝܪܘܬܐ. ܗܟܢܐ ܬܘܒ ܐܦ ܒܥܕܐ ܒܥܕܬܐ.[m] ܕܠܐ ܬܐܒܕ ܠܢܦܫܟ[n] ܠܡܓܒܪ ܒܥܕܪܐ. ܘܠܐ ܬܡܠܠ ܡܠܬܐ ܡܢ ܦܘܡܟ. ܡܛܠ ܗܟܢܐ ܡܦܩܘܕ [o]ܕܒܥܕܬܐ ܐܒܠܐ ܠܗܘܢ. ܟܬܒܐ[o] ܡܫܡܫ ܘܐܡܪ. ܕܢܦܩܘܢ ܢܫ̈ܐ ܒܥܕܐ. ܫܪܒܬܐ ܗܝ[p] ܒܠܚܘܕ ܫܪܒܬܐ. ܫܪܒܬܐ ܕܒܝܬ ܠܘܝ ܒܠܚܘܕܝܗ̇ ܘܠܗ̇. ܘܢܫ̈ܝܗܘܢ ܡܚܝܕܝܢ ܘܠܗܘܢ. ܘܫܪܒܬܐ[q] ܕܒܝܬ ܕܘܝܕ ܒܠܚܘܕܝܗܘܢ ܘܠܗܘܢ. ܘܢܫ̈ܝܗܘܢ ܡܚܝܕܝܢ ܘܠܗܘܢ. ܐܝܟ ܕܐܦ ܡܢ ܗܪܟܐ ܐܒܠܘ ܕܡܬܝܒܢܐ ܒܕܡܟܐ ܠܗܢܐ. ܒܬܫܒܘܚܬܐ ܒܐܝܕ[r] ܢܘܚܐ.[s] ܘܩܝܡܝܢ ܒܐܘܠܨܢܗܘܢ ܕܐܪܡܠܘܬܐ ܘܡܬܒܝܫܝܢ[t] ܘܟܠܝܢ ܘܡܪܝܪܝܢ[u]. ܬܫܒܘܚܬܐ ܕܝܢ ܥܠ ܬܠܝܐ

cf. Zech. xii. 12

[a] + ܡܢ ܩܕܡܝܢ [b] ܦܩܕ [c] + ܕܝܢ [d] ܐܢܫ̈ : [e] + ܐܦ [f] ܡܬܕܪܟܝܢ
[g] ܐܒܠܐ [h] ܒܥܕܬܐ.
[i] + ܒܥܕܐ ܐܒܠܐ. ܐܒܠܐ ܢܗܘܐ. ܗܘ ܕܡܬܐܒܠ ܠܐ ܡܢܗ. ܠܗܘܢ ܐܬܦܩܕ ܘܡܒܥܐ
ܒܥܕܬܐ. ܗܘ ܕܡܬܐܒܠ ܠܐ ܢܬܒܣܡ ܒܬܘܪܐ. ܐܒܠܐ ܒܥܕܐ ܒܥܕܬܐ.
[j] om. ܡܚܕܐ ܕܢܐܒܠܘܢ [k] ܡܦܩ ܒܪܢܫܐ [l] ܥܡܗ
[m] + ܗܟܢܐ ܕܒܥܕܬܐ ܐܒܠܐ ܡܛܠ ܠܟܗܢܐ ܓܝܪ ܠܗ ܐܬܐܡܪ
[n] ܢܦܫܟ [o] (B *sine uncis*) [ܕܒܥܕܬܐ ܐܒܠܐ ܗܘ ܠܗܘܢ. ܟܬܒܐ]
[p] om. ܗܝ S. f. 70 a [q] om. ܘܫܪܒܬܐ [r] ܒܐܝܕ [s] + ܡܬܒܥܝܢ
[t] om. ܘܡܬܒܝܫܝܢ [u] ܘܡܪܝܪܝܢ

[1] Cod. ܢܘܡܣܐ

ܒܢܝܢ. ܘܦܩܕ ܐܪܘܕܘܣ ܕܢܬܩܛܠܘܢ ܘܒܙ ܡܢ ܚܠܦܝܢ ܒܪܘܒܬܐ. ܬܬܐܡܪܬ ܩܛܝܠ ܡܬܩܒܠܐ ܠܒܢܝ̈ ܝܘܡܐ ܕܒܪܘܒܬܐ[a]. ܘܬܘܒ ܕܡܢ ܫܘܪܐ ܘܡܬܦܪܫܬܐ ܕܒܪܘܒܬܐ[b]. ܘܦܪܝܫܐ ܕܒܬܘ̈ܠܬܐ ܘܡܬܡܩܪܐ [c]ܘܦܠܛܬܐ ܘܒܝܬܘܬܐ[c] ܥܠ ܐܢܫ ܕܢܦܠܘ.[d] ܘܦܪܝܫܐ ܢܗܘܐ ܒܝܘܡܐ ܠܒܢܝ̈ ܢܦܫܬܐ ܕܟܠܗܘܢ ܒܬܪܐ ܠܫܠܡܗ ܕܫܠܡܐ.[e] ܐܢܫܐ [f]ܕܬܠܡܝܕܐ ܡܦܫܩܐ[f] ܦܪܫܐ ܦܢܝ.[g] ܘܐܬܦܩܕ ܠܗ ܡܢ ܐܠܗܐ[h]. ܗܘ ܕܢܕܒܪ ܗܘܐ[i] ܡܕܡ ܕܒܬܝܒ ܗܘܐ ܒܝܬܐ ܠܡܬܒܥܕ. ܒܪܘܫ ܘܫܒܝܩܘܬܗ[j] ܡܦܩܕ ܡܫܒܚܐ. ܐܝܟ [k]ܕܦܩܕ ܒܡܦܫܩܐ ܘܐܦܩܪ[k] ܠܗ. ܡܛܠ[l] ܐܫܬܝܩ ܒܠܝܢ ܙܒܢܐ ܘܕܢܚܐ. ܡܬܠܡܢܐ ܡܕܡ ܐܦܪ[m] ܐܝܟ ܒܐܪܒܥܐ ܒܥܠܝܡ. ܒܥܘܢ ܕܦܪܥ ܘܦܩܕ ܠܗܘܢ ܫܒܬܐ. ܡܛܠ ܕܢܦܩ ܗܘܐ[n] ܠܐܪܒܥܐ.[o]

f. 64b [p]ܐܪܥܒܘ ܐܝܟܐ ܥܠ ܡܐܝܢܘܗܝ[pq]. ܘܐܫܬܡܥܘ ܠܒܝܬܐ. ܡܬܠܡܢܐ

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[a] + ܘܕܫܒܬܐ [b] ܕܫܒܬܐ [c] ܘܦܠܛܬܐ. ܘܒܝܬܘܬܐ.

[d] + ܘܣܘܓܐܐ ܘܡܕܒܪܐ ܕܡܫܝܚܘܬܗ ܕܒܢܝ̈ ܐܢܫܐ: ܒܕܡܘܬܐ ܠܬܠܬ ܫ̈ܢܝܢ ܒܠܠܐ ܕܡܢ ܒܬܪ ܫܒܬܐ. ܘܗܢܝܢ ܦܪܝܫ ܣܘܪ̈ܚܢܘܗܝ. ܘܡܛܠ ܐܟܘܬܗ ܘܐܬܦܫܡܘ. ܘܢܒܘ ܘܐܬܦܪܝܘ. ܡܛܠ ܕܐܘܪܚܘܬܐ ܕܡܫܝܚܐ. ܣܡ ܠܗ ܡܫܝܚܐ. ܠܐܢܫܝܢ ܒܢܝ ܕܠܐ ܦܪܝܫܘ ܒܗ ܒܪܘܫܐ. ܡܫܬ ܗܘ. ܡܛܠ ܕܡܫܪܝܘܬܗܘܢ + [e] ܕܒܗ ܡܫܬ ܗܘ. ܠܒܢܝ̈ ܕܝܢ ܠܐܢܫܝܢ ܕܡܦܪܫܝܢ: ܡܪ̈ܝܢ ܘܦܪܘܫ. ܣܡ ܠܗ. ܡܛܠ ܕܡܫܪܝܘܢ ܕܒܗ ܕܠܐ ܒܗܘܬܐ ܗܘ. ܘܚܕ ܗܘ ܠܟܠܗ. ܗܦܟܘܢ ܗܫܐ ܙܢܝܢ ܒܪܘܒܬܐ. ܡܛܠ ܕܒܗ ܦܠܛ ܒܒܝܐ ܢܦܫܗ ܕܙܠܝܠ ܠܦܪܘܫ. ܘܫܒܬܐ ܬܘܒ ܡܛܠ ܕܒܕܒܒܗ S. f. 69 b ܗܘ (Lag. p. 94) ܕܡܪ̈ܝܢ. ܘܡܫܚܐ ܗܘ ܒܢܝܢ ܕܬܬܐܡܪܬ ܡܬܩܒܠܐ ܠܗ ܕܐܬܦܪܫ.

[f] ܕܐܝܟ ܕܡܫܐ ܦܘܠܘܣܐ ܗܘ ܢܒܝܐ ܕܒܠܗ ܗܢܐ

[g] + : ܕܡܦܪܫܐ ܒܪܘܫܐ ܗܘܐ ܕܢܕܒܪ ܒܢܝ ܡܛܠ [h] + ܥܠ ܐܫܬܐ [i] [ܐ]ܗܘ

[j] ܗ[ܘ]ܫܒܝܩܘܬܗ [k] ܘܐܦܩܪ ܒܡܦܫܩܐ ܒܝܬ (B sine uncis) [ܒܗ] ܦܩܕܘ ܗܢܝܢ ܕܐܝܟ

[l] ܡܛܠܗ [m] ܘܐܦܪ [n] ܐܝܟܢ [o] + ܒܡܫܝܚܘܢ ܕܦܩܕܘ

[p] ܐܪܥܒܘ ܐܝܟܘܢ ܐܢܫܝܢ ܘܥܠ ܡܐܝܢܘܗܝ [q] B ܡܐܝܢܘܗܝ

ܘܫܩܠܘܗ ܠܚܪܘܗܘܢ[a] ܒܪܘܚܬܐ.. ܐܝܟ [b]ܕܐܡܝܪ ܒܫܦܪܐ
ܕܡܫܝܚܐ[b].. ܢܗܘܐ[c] ܢܛܪ ܠܗܘܢ ܦܓܪܐ[d] ܡܢ ܒܥܘܬܐ ܘܒܕܡܐ
ܠܐܪܒܥܝܢܐ. ܘܗܕܝܢ ܢܟܦܘܢ[e] ܦܫܛܐ ܥܠܘ ܐܝܫܪܐܝܠ..
[f]ܡܛܠܬܐ ܡܢ ܒܥܘܬܐ ܕܐܒܗܬܗܘܢ، ܬܪܝܢ ܒܥܒܐ ܒܗܘܬܐ ܕܦܓܪܐ[g].
ܬܘܒܘܗܝ ܢܫܝܢ[h] [i]ܘܡܬܒܬܟܢܝܢ ܒܠܝܠܝܐ ܘܡܚܝܠܐ ܘܬܡܝܗܐ[j] ܒܬܘܒ
ܬܡܢ ܒܕܡܐ ܠܫܡܝܐ ܒܥܒܐ. ܒܪܘܚܬܐ ܕܝܢ ܘܫܒܬܐ ܡܫܠܡܢܝܬ[k]
ܗܘܬܘܢ ܢܫܝܢ ܘܡܥܕܪ ܠܐ ܬܬܠܒܒܘܢ. ܐܠܐ[l] ܗܘܬܘܢ
ܒܝܫܝܢ [m]ܐܦ ܥܡܪܝܢ ܘܡܝܠܝܢ[m] ܥܠܘ ܠܠܝܐ. ܡܝܠܬܐ ܘܒܟܝܬܐ ܒ f. 64 a
ܘܒܥܝܢܐ ܕܢܫܝܐ. ܘܒܐܘܠܝܠܘܬܗܘܢ. ܘܒܡܡܪܡܪܢܘܬܐ ܒܕܠܝܬܐ
ܘܒܪܬܝܬܐ ܘܬܫܒܘܚܬܐ[n]. ܒܕܡܐ ܠܬܠܬ ܫܥܝܢ ܒܠܠܝܐ ܕܡܢ ܦܬܪ
ܫܒܬܐ. ܘܗܕܝܢ ܒܬܪ ܢܘܚܡܗܘܢ[o]. ܗܘܒܐ ܠܒܪ ܢܫܐ. ܐܦܝܢ ܒܗ
ܢܗ ܡܢܝ ܠܦܘܪܩܢܐ. ܕܬܠܬܐ ܝܘܡܝܢ. ܘܥܡܪܝܢ ܗܘܘ ܘܡܝܠܝܢ.
ܘܒܟܝܢ ܥܠ ܐܒܕܢܗ ܕܒܟܐ. ܥܠ ܕܢܦܠܘ ܘܠܐ ܐܘܕܝܘ ܒܦܪܘܩ.
ܗܘܒܐ ܐܦ ܐܢܬܘܢ ܗܘܝܬܘܢ ܡܝܠܝܢ ܕܠܐ ܢܬܕܟܪ ܠܗܘܢ
ܡܪܝܐ ܚܛܝܬܗܘܢ ܒܕܡܐ ܠܥܘܠܡܐ. ܡܛܠ ܢܦܠܐ ܕܐܬܢܦܠܘ
ܥܠ ܡܪܢ. ܐܠܐ ܢܦܠ ܠܗܘܢ ܐܬܪܐ ܠܬܝܒܘܬܐ ܘܦܘܢܝܐ
ܕܫܘܒܩܢܐ[p] ܕܪܘܫܥܗܘܢ. ܘܡܛܠ[q] ܕܗܘ ܕܢܣܒܐ ܗܘܐ ܘܡܢ [r]ܒܬܪܒܝܐ.
ܢܘܦܪܐ[r]. ܦܝܠܛܘܣ ܕܝܢܐ. ܠܐ ܐܫܬܡܥ ܒܟܪܘܙܐ[s] ܕܒܫܘܬܗܘܢ.
ܐܠܐ ܢܣܒ ܡܝܐ ܘܐܫܝܓ ܐܝܕܘܗܝ، ܘܐܡܪ. ܚܣܝܐ ܐܢܐ ܐܢܐ ܡܢ
ܕܡܗ ܕܓܒܪܐ ܗܢܐ. ܥܡܐ ܕܝܢ ܥܢܐ ܘܐܡܪ. ܕܡܗ ܥܠܝܢ ܘܥܠ 25

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[a] ܒܫܬܗܘܢ [b] ܕܐܡܪ ܒܡܫܐ ܥܠ ܫܡܥܐ ܡܥܠܐ [c] ܕܢܗܘܐ
[d] om. ܦܓܪܐ Lag. p. 93 [e] ܢܒܥܘܢ
[f] S has on margin ܡܢ ܠܥܠܡ ܗܪܟܐ ܠܥܠܡܝܢ
[g] ܕܦܓܪܐ [h] + ܘܗܘܬܘܢ [i] om. ܘ [j] + ܒܠܝܠܝܐ [k] B ܡܫܠܡܢܝܬ
[l] om. ܐܠܐ [m] ܐܒܝܠܐ. ܘܒܟܝܢ ܘܥܡܪܝܢ [n] ܘܬܫܒܘܚܬܐ ܢܚܫܝܬܐ
S. f. 69 a [o] ܢܘܚܡܗܘܢ [p] ܘܫܘܒܩܢܐ [q] ܡܛܠ [r] ܒܬܪܒܝܐ ܢܘܦܪܐ
[s] ܒܟܪܘܙܐ

ܒܦܣܚܐ[a]. ܘܐܡܪ ܠܗܘܢ ܒܬܪܘ[b] ܬܠܡ̈ܝܕܐ ܟܕ ܡܕܝܢ ܡܛܠ ܬܠܡܝܕܘܗܝ.[c] ܒܫܘܕܐ ܕܝܢ ܢܗܪ ܗܘܐ ܕܐܡܪܬ، ܢܒܥܘ ܠܗ ܐܬܪܐ ܕܢܫܠܡܘܢܝܗܝ.[d] °ܘܦܓܪܘ ܟܗ̈ܢܐ ܘܡܬܒ̈ܥܐ° ܕܒܚܠ ܢܣܒܪܘܢܝܗܝ، ܠܒܐܕܐ.[f] ܕܗܠܐ ܥܩܘܒܝܐ ܢܐܚܕܘܢܝܗܝ. ܒܥܣܪ ܐܦܪܝܠܝܣ[g] ܓܝܪ ܒܝܘܡ ܗܘܘ ܒܬܪܝܢܒܫܒܐ ܘܡܬܡܠܟܐ ܕܟܗ̈ܢܐ[h]. ܘܥܡܐ ܬܘܒ ܟܠܗ ܕܠܒܪ ܠܐ ܒܕܚܠ ܐܬܐ ܗܘܐ. ܡܛܠ ܕܐܬܠܒܘ ܐܢܘܢ ܡܘܬ̈ܒܬܐ[i]. ܐܪܒܥܐ ܕܢܬܦܣܘܢ ܠܗ ܐܠܗܐ ܕܟܠ ܡܕܡ ܦܝܠܛܐ ܝܠܝܢ. ܡܛܠܬܗܘܢ ܡܕܡܐ ܘܡܟܝܢ ܦܝܪܘܢ[j] ܡܢ ܡܕܡ ܬܠܬܐ ܘܬܫܝܢ ܒܫܒܫܒܬܐ ܒܫܡܪܐ[k]. ܒܬܠܬܐ ܒܥܕܐ. ܐܬܟܢܫ ܗܘܘ ܓܝܪ ܡܛܠ ܕܟܠܗ ܥܡܐ ܢܚܙܐ ܠܗ ܟܬܪܗ. ܫܥܬܐ ܕܐܬܝܬ ܠܝ ܐܬܪܐ ܕܢܐܚܕܘܢܝܗܝ[l]. ܘܫܡܕܝܢ ܡܟܐ ܕܐܬܘܐ ܟܠܗ ܥܡܐ ܢܚܠܒܘܢܝܗܝ، ܡܕܡ ܟܠܒܪ [m]ܥܠ ܫܠܘܬܗ[m]. ܘܬܬܒܪܟ[n] ܫܥܬܐ ܠܝܠܐܝܬ ܘܢܦܩܘܢ ܡܢ ܟܪܝܗ ܟܠܗ ܥܡܐ. ܘܫܟܝܢܐ ܒܠܠܝܐ.[o] ܐܫܠܡܗ ܝܗܘܕܐ[p] ܠܗܘܢ ܘܐܬܟܪܟܘ[q] ܕܝܢ ܡܦܩܘ[r] ܗܘܘ ܠܗ[s] ܠܝܗܘܕܐ. [t]ܢܦܩ ܬܘܒ[t] ܒܢܦܫܐ [u]ܟܕ ܡܢ ܒܟܢܘܫܝܢ[u]. ܡܛܠ ܫܥܬܐ ܐܬܦܫܩܒ[v] ܠܐܠܗܐ ܐܡܝܢ[w] ܕܡܢ ܬܘܒ ܒܢܦܫܐ ܐܢܫܘܢܝܗܝ.[x]

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a ܕܦܣܚܐ   b ܕܒܬܪܘ

c + ܕܟܕ ܢܚܘܐ ܒܠܠܝܐ ܠܐܬܪܐ ܚܪܒܐ. ܐܙܠܘ ܘܐܬܟܪܟܘ. ܗܢܘܢ ܕܝܢ + ܓܒܪܘ ܒܠܫܢܐ: ܘܡܬܠܒܫܝܢ ܗܘܘ ܕܢܐܚܕܘܢܝܗܝ.

d + ܡܛܠ ܕܝܢ ܒܢܦܫܐ ܕܟܠܗ ܥܡܐ: ܕܐܦ ܥܠ ܡܕܝܢܬܐ ܘܐܦ ܥܠ ܟܘܪܐ: + ܕܚܠܝܢ ܗܘܘ ܠܡܩܛܠܗ ܕܢܟܪܝܘܢ ܥܡܐ ܒܐܦܪܝܠܝܣ: ܘܐܬܦܢܝܘ

e ܟܗܢܐ ܘܡܫܒܚܐ. ܘܦܓܪܘ ܘܡܦܩܘ   S. f. 68 b   f ܠܒܝܬܐܕܐ   g ܐܦܪܝܠܝܣ

h ܕܥܡܐ   i ܠܡܘܬ̈ܒܬܐ   j ܥܡܐ   k ܕܫܡܪܐ   l ܢܐܚܕܘܢܝ

m om. ܥܠ ܫܠܘܬܗ   n ܕܬܬܒܪܟ   o + (B + ܥܡܐ) ܥܡܐ ܐܢܫܐ ܕܢܦܩܘ

p ܠܗܘܢ   q ܐܬܟܪܟܘ   r ܡܦܩܘܢ   s om. ܠܗ   t ܒܫܒܬܐ ܒܢܦܫܐ ܕܬܘܒ

u om. ܟܕ ܡܢ ܒܟܢܘܫܝܢ   v ܐܬܦܫܩܒ   w ܕܐܡܝܢ

x ܕܐܢܫܘܢ ܗܘܘ ܐܬܦܫܩܒ (B *sine uncis*) [ܥܡܐ ܒܫܒܬܐ ܕܡܛܠ ܐܢܫܘܢܝ]. ܘܢܚܠܒܘܢܝ:

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[1] Lag. ܠܡܘܟܠܐ

ܡܫܝ̈ܚܝܐ. ܒܕܘܪܫܬܐ ܒܬܪܝܢ ܒܫܒܐ.[a] ܐܬܘ ܟܗ̈ܢܐ cf. Matt. xxvi. 3
ܘܩܫܝ̈ܫܐ[b] ܠܕܪܬܗ ܕܩܝܦܐ ܪܒ ܟܗ̈ܢܐ. ܘܐܬܡܠܟܘ ܕܢܩܛܠܘܢܝܗ.[c] 4
ܐܠܐ ܕܚܠܘ ܘܐܡܪܝܢ. ܠܐ ܒܥܐܕܐ[d] ܕܠܐ ܢܬܗܦܟ[1] ܠܗ ܥܡܐ. 5
ܡܛܠ ܕܟܠܢܫ ܬܠܐ ܗܘܐ ܒܗ ܘܐܚܝܕܝܢ ܗܘܘ ܠܗ ܐܝܟ ܢܒܝܐ.[e] cf. Matt. xxi. 46
ܡܛܠ ܬܕܡܪ̈ܬܐ[f] ܕܥܒܕ ܗܘܐ ܒܝܢܬܗܘܢ. ܡܛܠ ܕܝܢ ܕ[g]ܐܝܬܘܗܝ
ܗܘܐ ܒܗܘ ܝܘܡܐ[g] ܒܒܝܬܗ ܕܫܡܥܘܢ ܓܪܒܐ. ܘܐܦ ܐܢܚܢܢ
ܥܡܗ. [h]ܐܦ ܐܫܬܟܚ[h] ܠܗ ܥܠ ܡܕܡ ܕܢܬܠ ܗܘܐ ܕܢܫܠܡܝܘܗܝ.
ܝܗܘܕܐ ܕܝܢ ܟܕ[i] ܢܦܩ [j]ܗܘܐ ܠܗ[j] ܡܢ ܠܘܬܢ ܒܠܠܝܐ. [k]ܒܗܘ
ܝܘܡܐ ܕܬܪܝܢ ܒܫܒܐ[k]. ܟܕ ܣܒܪ ܗܘܐ ܕܡܠܟܐ[l] ܒܥܒܪܝܢ. ܘܐܙܠ
ܠܒܝܬܗ ܕܩܝܦܐ ܪܒ ܕܟܢܝܫܝܢ ܗܘܘ ܬܡܢ ܟܗ̈ܢܐ ܘܩܫܝ̈ܫܐ ܘܐܡܪ f. 63b
ܠܗܘܢ. ܡܢܐ ܨܒܝܢ ܐܢܬܘܢ ܠܝ. ܘܐܢܐ ܡܫܠܡ ܐܢܐ [m]ܠܗ ܠܟܘܢ cf. Matt. xxvi. 15
ܠܪܒܝ[m]. ܡܢܐ ܕܢܗܘܐ ܠܝ ܐܬܪܐ. ܗܢܘܢ ܕܝܢ ܦܣܩܘ[n] ܠܗ ܬܠܬܝܢ

ܨܘܡܬܗܘܢ ܠܐܠܗܐ. ܘܟܕ ܕܝܢ ܐܬܝܒ ܠܗ ܡܥܡܕ ܡܫܝܚܐ ܡܢܢ ܘܢܦܠܚܝܢ. ܢܨܘܡܐ ܕܝܢ ܥܠܝܗܘܢ. ܕܫܪܝܬܘܢ ܘܣܟܪܬܘܢ ܠܡܫܠܡܢܐ ܕܦܠܚܘܬܐ ܕܠܥܠܡ. ܘܐܪܝܡܬܘܢ ܡܢ ܒܢ̈ܝܐ ܘܕܘܟܪܢܐ ܕܚܘܒܬܐ ܡܕܥܝܢܬܐ: ܘܠܐ ܬܘܒ ܦܠܚܝܢ ܐܢܬܘܢ ܠܦܬܟܪ̈ܐ ܐܝܟ ܕܦܠܚܝܢ ܗܘܝܬܘܢ: ܐܠܐ ܡܢ ܟܕܘ ܗܝܡܢܬܘܢ ܘܡܥܡܕܬܘܢ. ܒܗ: ܘܕܝܢ ܥܠܝܗܘܢ ܢܨܘܡܐ ܪܒܐ. ܗܟܢܐ ܗܘܝܬ ܡܛܠ ܕܠܐ ܐܫܬܡܥܘ ܠܡܠܟܐ. ܢܗܘܝܐ ܗܘܐ. ܘܡܚܟܡܝܢ ܐܢܘܢ ܕܝܢ ܕܠܗܘܢ: ܕܐܝܠܝܢ ܕܡܢ ܒܝܬ ܒܢ̈ܝܐ ܐܢܘܢ: ܢܨܘܡܐ ܗܘܐ. ܡܛܠܗܢܐ ܗܟܝܠ ܨܘܡܘ ܥܠܝܗܘܢ ܘܨܠܘ ܥܠܝܗܘܢ. ܘܬܬܪܐܡܬ ܒܫܘܒܚܬܐ ܕܫܡܝܐ. ܕܒܬܪܠܬܝܗܘܢ ܕܠܗܘܢ ܢܗܘܘܢ ܠܡܗܝܡܢܘܬܐ: ܘܢܬܬܢܝܚܘܢ ܠܗ ܥܡܢ ܡܥܡܕ ܡܫܝܚܐ:·

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[a] + ܘ ܐܬܟܢܫܘ Lag. p. 92 [b] + : ܕܥܡܐ
[c] ܕܢܐܚܕܘܢܝܗܝ ܒܢܟܠ ܘܢܩܛܠܘܢܝܗܝ [d] ܒܒܥܐܕܐ [e] ܕܠܥܡܐ
[f] + ܕܐܣܝܘܬܗ [g] ܒܗ ܝܘܡܐ: ܐܝܬܘܗܝ ܗܘܐ [h] ܘܡܫܬܟܚܐ ܗܘܐ
[i] om. ܟܕ [j] om. ܗܘܐ ܠܗ [k] om. ܒܗܘ ܝܘܡܐ ܕܬܪܝܢ ܒܫܒܐ [l] ܕܡܠܟܐ
[m] ܠܗ ܠܟܘܢ [n] ܐܩܝܡܘ ܘܦܣܩܘ

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[1] Cod. ܢܬܗܦܟ

ܠܗ ܡܢܝܢ. ܘܡܢܝܢܐ[a] ܕܗܘܦܪܐ ܐܝܟ ܕܡܢܝܢ [b]ܒܡܢܝܢܐ ܕܡܢܬܗܐ[b]

ܕܡܢ ܟܠܗ ܥܡ̈ܡܐ. ܘܡܛܠ ܐܬ̈ܩܪܒܘ ܠܥܡܡܐ ܕܠܗܘܢ. ܐܝܟ ܕܐܡܪ ܗܘ
Is. lxv. 1 ܡܪܝܐ ܘܩܪܘܗܝ ܒܫܡ ܐܚܪܢܐ ܢܩܝܐ: ܕܐܬܚܙܝܬ ܠܐܝܠܝܢ ܕܠܐ ܫܐܠܘ ܥܠܝ.
ܘܐܫܬܟܚܬ ܠܐܝܠܝܢ ܕܠܐ ܒܥܐܘܢܝ. ܘܐܡܪܬ ܗܐ ܐܢܐ ܗܐ ܐܢܐ ܠܥܡܐ ܕܠܐ
ܩܪܐ ܫܡܝ. ܥܠ ܡܢܘ ܡܛܠ ܐܡܪ ܗܢܐ. ܠܐ ܗܘܐ ܥܠ ܥܡ̈ܡܐ:
ܡܛܠ ܕܠܐ ܡܢܩܕܡ ܒܥܘ ܠܐܠܗܐ. ܘܡܛܠ ܕܠܦܬܟܖ̈ܐ ܦܠܚܝܢ ܗܘܘ. ܟܕ
ܐܝܟܐ ܕܝܢ ܡܪܝܐ ܠܟܠܗܝܢ ܘܚܠܦ ܗܘܐ ܠܗܘܢ: ܗܫܡܥܬܘܢ ܐܬܝܘܗܝ ܐܝܠܝܢ
ܕܗܫܡܥܬܘܢ ܒܗ ܕܝܢ ܗܘ ܐܠܗܐ. ܘܬܘܒ ܡܫܡܗܝܢ ܐܝܠܝܢ ܕܩܪܝܢ: ܒܥܡܡܐ
ܕܢܬܟܢܫܘܢ ܡܫܝܚܐ ܕܐܝܠܝܢ ܕܫܡܝ: (B om.) [ܕܐ̈ܢܫܝܢ:] (B s. u.) ܟܢܫܐ ܐܚܪܢܐ
ܘܐܦܐ ܗ̈ܘܘ ܐܝܟ ܕܡܬܩܪܝܢ ܒܡܫܝܚ. ܥܠ ܥܡܐ ܕܝܢ ܐܝܢܐ ܕܠܐ ܡܫܬܡܥ
Is. lxv. 2 ܒܗ. ܗܟܢܐ ܐܡܪ. ܕܦܫܛܬ ܐܝܕܝ ܝܘܡܐ ܟܠܗ. ܥܠ ܥܡܐ ܕܠܐ ܡܬܛܦܝܣ:
ܘܚܪܝܢ ܘܡܗܦܟܝܢ ܒܐܘܪܚܐ ܐܝܕܐ ܕܠܐ ܫܦܝܪܐ: ܘܐܙܠܝܢ ܒܬܪ ܚܛ̈ܗܝܗܘܢ:
3 ܥܡܐ ܕܡܪ̈ܓܙ ܒܩܕܡܝ. ܚܢܘ ܡܛܠ ܕܐܪ̈ܓܙ ܥܡܐ ܠܡܪܝܐ ܥܠ ܕܠܐ ܫܡܥܘ
Is. lxiii. 10 ܒܗ. ܡܛܠܗܢܐ ܐܡܪ. ܕܐܪܓܙܘ ܠܪܘܚܐ ܩܕܝܫܐ. ܘܐܬܗܦܟܬ ܠܗܘܢ
ܠܒܥܠܕܒܒܘܬܐ. ܘܬܘܒ (Lag. p. 91) ܐܚܪܢܐܝܬ ܐܡܪ ܥܠܝܗܘܢ ܟܕ
Is. ix. 1 ܐܫܟܚܐ ܢܩܝܐ. ܐܪܥܐ ܕܢܦܬܠܝ: ܐܘܪܚܐ ܕܝܡܐ:
2 ܥܒܪܗ ܕܝܘܪܕܢ: ܓܠܝܠܐ ܕܥܡ̈ܡܐ: S. f. 67 b ܥܡܐ ܕܝܬܒ ܒܚܫܘܟܐ
ܚܙܘ ܢܘܗܪܐ ܪܒܐ. ܘܐܝܠܝܢ ܕܝܬܒܝܢ ܒܚܫܘܟܐ ܘܒܛܠܠܐ ܕܡܘܬܐ ܢܘܗܪܐ
ܕܢܚ ܥܠܝܗܘܢ. ܐܝܠܝܢ ܕܝܬܒܝܢ ܒܚܫܘܟܐ ܐܡܪ. ܥܠ ܐܝܠܝܢ ܕܡܢ ܥܡܐ
ܗܢܘ ܒܢܝ̈ ܐܝܣܪܝܠ ܚܫܒ. ܡܛܠ ܒܪ ܒܝܪܘܬܗ ܕܥܡܐ. ܚܫܘܟܐ ܪܒܐ ܥܒܝܕ
ܗܘܐ ܠܗܘܢ. ܠܚܫܒ ܒܪ ܫܡ ܗܘܘ. ܘܗܘܦܘ ܡܫܝܚܐ. ܠܐ ܩܒܠܘ ܘܠܐ
ܐܫܬܡܠܝܘ. ܠܐ ܡܢ ܦܬܓܡܐ ܕܢܒܝܐ: ܐܦܠܐ ܡܢ ܟܬܒܘܗܝ ܘܐܫܬܡܥܘܗ.
ܠܗܘܢ ܕܝܢ ܠܐܝܠܝܢ ܕܗܫܡܥܘ ܡܢ ܥܡܐ ܒܚܫܘܟ ܐܡܪܝܢ: ܕܠܒܫܘ ܐܦܪܩܐ
ܚܫܘܟܐ ܥܠܝܢ ܒܬܪܟܐ ܘܐܡܪ. ܕܚܙܘ ܢܘܗܪܐ ܪܒܐ܀ ܐܝܠܝܢ ܡܛܠ ܐܝܠܝܢ
ܕܗܫܡܥܬܘܢ ܒܗ: ܚܙܘܗܝ ܢܘܗܪܐ ܪܒܐ ܠܚܫܒ ܡܫܝܚܐ ܡܪܢ܀ ܘܬܘܒ
ܚܢܘ ܐܝܠܝܢ ܕܡܗܝܡܢܝܢ ܒܗ. ܐܝܠܝܢ ܕܝܢ ܕܝܬܒܝܢ ܒܛܠܠܐ ܕܡܘܬܐ: ܐܝܬܝܗܘܢ
ܐܢܘܢ ܐܝܠܝܢ ܕܡܢ ܟܠܗ ܥܡ̈ܡܐ ܐܬܬܝܗܘܢ: ܡܛܠ ܕܒܛܠܠܐ ܕܡܘܬܐ
ܐܬܬܝܗܘܢ ܗܘܘ ܗܘܘ: ܕܡܫܡܫܝܢ ܗܘܘ ܗܘܘ ܒܕܚܠܬ ܦܬܟܖ̈ܐ: ܘܠܐ ܢܗܘܐ

[a] ܒܡܢܝܢܐ   [b] ܡܢܝܢ ܒܡ̈ܢܘܬܐ

ܡܢ̈ܝܢ ܘܡܬܠܝܢ ܠܗܝܢ[a] ܦܘܩܕܢܐ[b] °ܦܢ ܫܬܪ ܗܘ ܫܘܬܐ ܐܬܬܠܝܬ
ܦܢ ܒܗܘܕܐ°. ܘܡܢ ܫܘܬܗ ܥܠܝܡ ܠܡܬܬܡܗܘ ܥܠ ܕܐܬܦܪܢ ܗܘܐ

ܒܬܠܬܐ ܓܒܪ ܥܒܕܐ ܒܪܥܝܐ: ܐܫܬܠܛ S. f. 66b ܒܒܥܒܝܢ ܫܡܥܐ ܕܠܝ. ܘܒܠܠܟ
ܐܫܘܠ [ܗܘܬܝܢ ܢܡܝܡ ܠܗ] (B s. u.) ܘܬܘܒ ܕܡܢ ܐܦ ܒܒܪܘܒܬܐ: ܗܘܬܝܢ
ܢܡܝܡ ܣܠܡܗܘܢ. ܡܛܠ ܕܒܗ ܝܠܦܝܢ ܒܟܘ ܒܒܟܐܕܐ ܕܩܠܝܬܗܘܢ. ܐܝܟ
ܕܡܫܒܚ ܐܫܦܪ ܒܒܘܣܐ. ܕܟܠܘ ܒܒܟܐܪ̈ܗܘܢ ܗܒܘ ܐܬܘ̈ܬܗܘܢ ܘܠܐ Ps. lxxiv. 4
ܝܕܥܘ. ܐܝܬܝܢ ܕܝܢ. ܗܘܬܝܢ ܐܚܝܕܝܢ ܒܗܠܝܢ ܘܬܘܬܐ ܒܒܠܝܡ.
ܘܬܬܪܐܡܬ ܐܝܠܝܢ ܕܡܢ ܒܬ ܒܒܒܟܐ ܐܢܝܢ. ܡܛܠ ܓܒܪ ܕܠܐ ܐܫܬܦܝ
ܒܒܟܐ: ܦܪܫܬ ܐܢܝܢ ܠܗܘܢ ܡܢ ܒܡܪܘܬܐ ܘܡܢ ܠܒܘܬܐ ܕܬܠܬܝܟ.
ܘܡܫܠܬ ܐܢܝܢ ܕܒܗ ܝܘܡܒܝܢ ܕܠܒܝܢ. ܘܕܐܝܠܝܢ ܕܡܢ ܒܬ ܒܒܒܟܐ ܐܢܝܢ:
ܘܡܠܝܚܝܢ ܕܒܫܝܢ ܡܫܬܬܐ: ܒܗ ܡܢܝܠܝܢ ܐܝܬܝܢ ܘܫܒܝܢ ܐܝܬܝܢ ܒܠ
ܠܒܘܬܗ ܘܐܘܒܕܢܗ ܕܒܒܟܐ. ܬܬܡܒܠ ܝܠܬܒܝܢ ܘܒܒܘܬܒܝܢ ܡܢܦ ܐܒܢ
ܕܡܫܒܚܐ. (Lag. p. 90) ܐܝܟ ܕܡܢ ܚܕ ܦܘܡܐ ܕܒܠܗܘܢ ܡܗܝܡܢܐ ܕܐܝܬ ܒܠ
ܐܪܥܐ. ܘܢܫܬܒܚ ܠܗܘܢ ܒܠ ܕܒܒܕܘ ܒܢ. ܡܛܠܗܢܐ ܐܦ ܒܐܘܢܓܠܝܘܢ
ܦܩܕܬ ܐܬܪܬ [ܠܒܝܢ] (B s. u.) ܕܢܐܠܘ ܒܠ ܒܒܠܗܬܒܝܢ. ܘܠܒܘܬܗܘܢ ܠܐܝܠܝܢ
ܕܒܬܐܒܠܝܢ ܒܠ ܐܒܕܢܗܘܢ ܕܐܝܠܝܢ ܕܠܐ ܡܗܝܡܢܝܢ܀ ܡܛܠܗܢܐ ܗܘܬܝܢ
ܢܗܝܡ ܐܢܫ: ܕܝܘܡܐ ܕܠܝ ܕܝܡܝܡ ܒܫܡܝܐ. ܡܛܠ ܕܠܐ ܐܫܬܦܝܘ
ܐܢܫ ܬܗܘܘܢ ܢܡܝܡ. ܐܝܟ ܓܒܪ ܦܫܝܡ ܠܒܝܢ: ܐܠܐ ܐܢܫܐ ܫܒܝܡ ܕܫܦܪܐ
ܐܢܝܢ. ܡܛܠ ܕܬܬܝܒ ܠܝ ܒܐܫܒܚܟ ܗܒܢܐ. ܦܪܘ ܐܢܝܢ ܐܢܫܐ ܠܐܝܠܝܢ
ܕܦܫܝܡ ܘܫܡܠܝܡ ܠܒܝܢ: ܡܛܠ ܕܡܬܒܥ ܥܒܕܗ ܕܒܪܢܐ. ܒܠܗܘܢ ܗܒܠ ܘܒܠ
ܕܝܗܒ ܘܣܘܒܠܗ ܕܐܬܬܪܐ: ܡܬܒܝܒܐ ܠܝ ܠܒܢܝܢ. ܘܠܡܬܐܒܠܘ: ܐܡܒܢܐ
ܕܝܗܒܐ ܘܬܬܒܣܡ ܒܒܠܒܐ ܕܒܬܪ. ܐܝܟ ܕܡܬܝܒ ܒܐܫܒܚܐ. ܕܝܗܘ ܒܠ cf. Is. lxvi. 10
ܐܝܠܝܢ ܕܡܬܐܒܠܝܢ ܒܠ ܨܗܝܘܢ: ܘܬܘܒ ܐܡܪ. ܠܡܬܐܒܠܐ ܘܐ S. f. 67 a ܠܒܠ Is. lxi. 3
ܐܝܠܝܢ ܕܡܬܐܒܠܝܢ ܒܠ ܨܗܝܘܢ: ܚܠܦ ܩܛܡܐ ܡܫܚܐ ܕܒܘܣܡܐ: ܘܚܠܦ
ܪܘܚܐ ܕܡܟܐܒܬܐ ܟܘܠܠܐ ܕܬܫܒܘܚܬܐ. ܡܬܒܝܒܐ ܠܝ ܗܒܠ ܕܝܗܒ
ܒܠܗܘܢ. ܘܢܫܡܝܢ ܘܢܝܘܪ ܘܢܝܠܐ ܒܠܗܘܢ. ܡܛܠ ܕܒܗ ܐܬܠܐ ܡܢ̈ܝܢ ܠܒܬ
ܒܒܟܐ: ܠܐ ܗܒܢܘܗܝ ܒܗ ܚܠܦ ܗܘܐ ܠܗܘܢ: ܐܠܐ ܐܒܒܢܘ ܡܢ ܐܕܝܗܘܢ
ܡܠܒܘܗ. ܡܛܠ ܗܒܠ ܕܠܐ ܐܫܬܦܝ ܗܢܐ ܒܒܟܐ. ܡܒܠܒܝܢ ܠܒܝܢ ܐܢܫܐ

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[a] om. ܒܒܝܢ [b] ܫܡܥܐ. [c] ܐܫܬܠܝܡ ܡܢ ܡܗܘܕܝܐ ܡܢ ܒܬܪ ܗܘ ܫܒܬܐ

ܐܝܟܢ[a] ܕܡܬܚܠܦܘܬܐ[b] ܦܘܫܩܘܢ ܚܕܕܝܢ[b] ܪܘܫܡܘܢ[c] ܡܛܠ ܕܗܕ ܐܚܠ[d]

ܕܠܠܝܐ ܕܗܘ ܥܠܬ ܫܡܫܐ: ܕܗܘܝܢ ܕܝܢ (B om.) [ܘܗܘܐ] (ܗܘܐ B) ܡܢܗܘܢ.
ܘܐܬܬܚܠܦܬ ܗܢ ܕܐܡܪ: ܕܡܬܚܫܒܐ ܠܗ ܠܒܪܗ ܕܐܢܫܐ ܕܢܦܫܗ (ܕܢܦܫܗ B)
ܥܠܡܗ ܕܐܪܥܐ: ܬܠܬܐ ܝܘܡܝܢ (B om.) [ܐܝܡܡܝܢ] (B *sine uncis*) ܘܬܠܬܐ
Ps. xxxix. 5 ܠܠܝܐ: ܐܝܟ ܕܟܬܝܒ ܒܐܘܪܫܠܡ. ܘܬܘܒ ܥܬܝܕ ܒܥܘܡܪ. S. f. 66 a
ܕܗܐ ܒܫܘܥܬܐ ܗܦܟܬ ܝܘܡܝ. ܡܛܠ ܕܐܦܝܢ ܗܟܢ ܝܘܡܬܐ ܗܢܘܢ
ܘܠܠܘܬܐ. ܐܬܦܠܓܘ ܗܟܢܐ ܀ ܒܠܠܝܐ ܗܟܢ ܕܢܗܘܐ ܢܘܗܪܐ. ܐܬܝܕܥ
ܠܒܪܢܫ ܡܕܒܪܢܘܬܐ. ܘܠܒܪܢܫ (Lag. p. 89) ܒܪܬ ܡܫܡܫܢ: ܘܡܢ ܦܪܝܐ ܕܢܗ ܫܡܫܐ
ܓܠ ܠܘܬ ܠܗܝ. ܘܗܘܝܢ ܐܬܝܕܥ ܐܦ ܠܝ ܕܝܠܝ. ܐܡܪ ܠܝ ܕܝܢ ܒܪ ܚܠܦ ܗܘܐ
ܠܝ: ܕܠܒܐ ܡܛܠܬܐ ܢܘܗܪܐ ܐܝܬܘܗܝ ܗܠܝܢ ܝܘܡܬܐ. ܐܦ ܗܢܘܢ ܐܝܟܐ
ܕܐܬܐܡܪܘ ܒܟܬܒܐ. ܐܠܐ ܒܠ ܐܢܐ ܐܡܪܬ ܗܘ ܒܕܒܪܬܐ ܗܕܐ ܦܘܫܩܘܢ
ܚܕܕܝܢ ܠܗ ܠܗܕܐ ܒܗܠܝܢ ܝܘܡܬܐ ܕܢܗܘܐ ܐܝܬܘܗܝ. ܘܒܐܪܒܥܐ ܫܡܫܐ
ܘܒܪܘܒܬܐ ܒܥܠܡܐ. ܐܝܟ ܕܟܬܝܒ ܒܒܪܝܬܐ. ܕܢܘܗܪܐ ܪܒܝܥܝܐ ܘܢܘܗܪܐ
ܚܡܝܫܝܐ ܕܐܝܬܘܗܝ ܒܪܘܒܬܐ. ܡܛܠ ܕܫܡܫܐ ܠܐ ܫܠܝܛ ܠܗܘܢ ܠܒܪܝܬ.
ܡܛܠ ܕܫܡܫܐ ܗܝ. ܡܛܠܗܢܐ ܫܡܫܐ ܠܐ ܡܬܦܠܓܐ ܒܡܢܝܢܐ ܕܝܘܡܬܐ
ܕܢܘܗܪܐ ܕܫܡܫܐ. ܐܠܐ ܡܢ ܬܠܬ ܫܡܫܐ ܡܬܦܠܓܝܢ. ܘܗܘܝܢ ܫܡܫܐ ܝܘܡܝܢ.
ܢܘܗܪܐ ܗܟܢ ܪܒܝܥܝܐ. ܘܢܘܗܪܐ ܫܡܫܐ. ܘܢܘܗܪܐ ܫܒܝܥܝܐ. ܘܢܘܗܪܐ
ܒܫܪܪܐ: ܢܘܗܪܐ ܠܕܒܝܬ ܐܣܪܐܝܠ. ܡܢ ܬܠܬ ܫܡܫܐ ܗܟܢ ܦܘܫܩܘܢ
ܢܘܗܪܐ. ܫܡܫܐ ܡܬܚܠܦ ܡܫܠܡܢܘܬܐ (ܡܫܠܡܢܘܬܐ B). ܒܕܡܐ ܠܠܠܝܐ ܕܗܘ ܥܠܬ
ܫܡܫܐ: ܘܬܘܒ ܠܗܘܢ ܫܡܫܐ ܀ ܒܫܪܪܐ ܕܝܢ. ܡܛܠ ܕܪܫܡ ܕܫܡܫ
ܡܢ ܐܬܬܘܗܝ: ܕܗܘ ܦܘܫܩ ܢܗܘܪܐ ܕܢܘܗܪܐ. ܠܐ ܗܘܐ ܕܝܢ ܐܝܟ ܒܪܢܫܐ
ܕܒܫܡܫܐ ܡܫܡܫܢ. ܐܠܐ ܐܝܟ ܕܬܚܘܡܐ ܢܗܪܐ ܕܦܠܓܬ ܠܗܘܢ: ܕܬܗܘܐ
ܢܘܗܪܐ ܠܫܡܫܐ ܒܐܪܒܥܐ ܫܡܫܐ. ܡܛܠ ܕܒܐܪܒܥܐ ܕܫܡܫܐ ܫܪܝܘ
ܠܡܬܚܫܒܘ ܢܗܘܢ ܘܐܝܬܝܗܘܢ. ܠܠܝܐ ܓܝܪ ܕܗܘ ܥܠܬ ܬܠܬܐ ܫܡܫܐ:
Gen. i. 19 ܕܐܪܒܥܐ ܗܘ ܫܡܫܐ. ܐܝܟ ܕܟܬܝܒ ܕܗܘܐ ܪܡܫܐ ܘܗܘܐ ܨܦܪܐ
ܝܘܡܐ ܚܕ. ܪܒܝܥܝܐ [ܚܝܠ ܦܘܫܩ ܥܠܝܗ] ܗܟܢ: ܕܝܘܡܐ ܗܘ ܕܗܘ ܥܠܬܗ.

[a] ܕܫܡܫܐ ܒܝܘܡܬܐ ܐܝܟ S. f. 68 a [b] ܘܚܕܕܝܢ: ܡܚܕܕܝܢ ܬܗܘܘܢ
ܒܥܠܡ ܢܗܘܪܐ: ܦܘܫܩܘܢ ܕܝܢ ܡܚܕܕܝܢ: ܐܝܟܢܐ ܕܚܕܕܝܢ ܐܢܫܝܢ ܕܗܘ + [c]
ܒܥܠܡܐ ܫܡܫܐ. ܒܗܘ + [d]

22 ܒܗܿܢܐ ܠܠܝܐ ܚܕ ܡܢܟܘܢ [a]ܡܫܠܡ ܠܝ[a]. ܘܐܡܪܝܢ ܗܘܘ ܠܗ ܟܠ
23 ܚܕ[b] ܡܢܗܘܢ. ܕܠܡܐ[c] ܐܢܐ ܗܘ ܡܪܝ. ܗܘ ܕܝܢ ܐܡܪ ܠܗܘܢ. ܕܗܘ
ܕܨܒܥ ܐܝܕܗ ܥܡܝ ܒܠܓܬܐ. [d]ܘܐܡܪ ܠܗ ܥܠ[d] ܝܗܘܕܐ ܣܟܪܝܘܛܐ[e]
ܗܘ ܕܐܫܠܡܗ، ܗܘܐ ܚܕ [f]ܡܢ ܬܪ̈ܥܣܪ[f].[g] ܐܠܐ[h] ܡܬܚܫܒܐ ܠܗܘ[i]

[a] ܢܫܠܡܢܝ   Lag. p. 88   [b] + ܚܕ   [c] ܕܕܠܡܐ   [d] ܘܡܢ ܐܝܠ
[e] ܐܣܟܪܝܘܛܐ (B ܣܟܪܝܘܛܐ)   [f] ܡܢ ܕܬܠܡܝܕܘܗܝ

ܗܕܝܢ ܐܡܪ ܠܝ ܡܪܢ. ܐܡܬܝ ܐܡܪ ܐܢܬ ܠܢ: ܕܡܛܠ ܐܚܪܢ (ܐܚܪܝܢ B)+[g] ܘܬܫܡܫܘܢ. ܡܛܠ ܕܩܕܡܬ ܕܐܦܣܚܐ ܠܬܫܥܐ ܘܬܐܟܠܘܢ ܐܡܪ̈ܐ ܕܦܨܚܘܬܗ. ܘܐܬܐ S. f. 65 b ܝܗܘܕܐ ܥܡ ܩܫ̈ܝܫܐ ܘܥܡ ܟ̈ܗܢܐ ܕܥܡܐ. ܘܐܫܠܡܗ ܠܡܪܢ ܝܫܘܥ܀ ܗܕܐ ܕܝܢ ܗܘܬ ܒܐܪܒܥܐ ܒܫܒܐ. ܟܕ ܓܝܪ ܐܟܠܢ ܦܨܚܐ ܒܬܠܬܐ ܒܫܒܐ ܒܪܡܫܐ. ܢܦܩܢ ܠܗ ܠܛܘܪ ܕܙܝܬܐ. ܘܒܠܠܝܐ ܐܚܕܘܗܝ ܠܡܪܢ ܝܫܘܥ. ܘܝܘܡܐ ܐܚܪܢܐ ܕܐܝܬܘܗܝ ܐܪܒܥܐ ܒܫܒܐ. ܢܛܝܪ ܒܢܛܘܪܬܐ ܒܒܝܬܗ ܕܩܝܦܐ ܪܒ ܟܗܢܐ. ܘܒܗ ܒܗ ܝܘܡܐ ܐܬܟܢܫܘ ܪ̈ܫܝܗܘܢ ܕܥܡܐ ܘܐܬܡܠܟܘ ܥܠܘܗܝ ܡܠܟܐ. ܘܠܝܘܡܐ ܬܘܒ ܐܚܪܢܐ: ܕܐܝܬܘܗܝ ܚܡܫܐ ܒܫܒܐ. ܢܛܪܘܗܝ ܠܦܝܠܛܘܣ ܐܓܡܘܢܐ. ܘܢܛܪ ܬܘܒ ܒܢܛܘܪܬܐ ܠܘܬ ܦܝܠܛܘܣ: ܒܠܠܝܐ ܕܒܬܪ ܚܡܫܐ ܒܫܒܐ. ܘܟܕ ܢܓܗ ܕܝܢ ܒܥܪܘܒܬܐ. ܐܠܨܘܗܝ ܩܕܡ ܦܝܠܛܘܣ. ܘܡܕܡ ܕܥܒܪ ܠܐ ܐܫܟܚܘ ܕܢܚܘܘܢ. ܐܠܐ ܐܣܗܕܘ ܥܠܘܗܝ ܣܗܕ̈ܘܬܐ ܕܫܘܩܪܐ. ܘܫܐܠܘܗܝ ܡܢ ܦܝܠܛܘܣ ܠܡܨܠܒܗ. ܘܨܠܒܘܗܝ ܒܗ ܒܥܪܘܒܬܐ: ܒܥܕܢ ܫܬ ܫ̈ܥܝܢ ܒܗ (ܕܝܢ + L) ܒܥܪܘܒܬܐ. ܘܐܬܚܫܒܢ (ܘܐܬܚܫܒ L) ܗܠܝܢ ܫ̈ܥܐ: ܕܨܠܝܒ ܐܨܛܠܒ ܡܪܢ. ܐܝܡܡܐ. ܘܡܢ ܒܬܪܟܢ ܗܘܬ ܚܫܘܟܐ ܬܠܬ ܫ̈ܥܝܢ. ܘܐܬܚܫܒ ܠܠܝܐ. ܘܬܘܒ ܡܢ ܬܫܥܝܢ (ܬܫܥ L) ܘܥܕܡܐ ܠܪܡܫܐ. ܬܠܬ ܫ̈ܥܝܢ (ܫ̈ܥܐ L) ܐܝܡܡܐ. ܘܬܘܒ ܡܢ ܒܬܪܟܢ ܠܠܝܐ ܕܫܒܬܐ ܕܦܨܚܐ. ܒܐܘܢܓܠܝܘܢ ܕܝܢ ܕܡܬܝ ܗܟܢܐ ܟܬܝܒ: ܕܒܪܡܫܐ ܕܫܒܬܐ ܕܢܓܗ ܚܕ ܒܫܒܐ (ܡܢ. ܘܬܘܒ ܐܝܡܡܐ ܕܫܒܬܐ ܘܗܕܝܢ ܬܠܬܫܥܝܢ ܕܠܠܝܐ ܕܡܢ ܒܬܪ ܫܒܬܐ. ܕܟܕܡܢ ܡܢ ܚܕ.+ L) ܐܬܦܪܫ ܟܕܡܢ ܘܟܕܡܢ ܐܚܪܬܐ ܒܓܠܝܘܬܐ: ܕܢܓܗ ܚܕܒܫܒܐ. ܘܗܘܐ ܙܘܥܐ ܪܒܐ. ܡܛܠ ܕܡܠܐܟܗ ܕܡܪܝܐ ܢܚܬ ܘܥܓܠܗ ܠܟܐܦܐ. ܘܬܘܒ ܐܝܡܡܐ ܕܫܒܬܐ. ܘܗܕܝܢ ܬܠܬ ܫ̈ܥܝܢ

[h] om. ܐܠܐ   [i] + ܗܘܐ

ܘܐܠܗܘ ܠܐܪܥܐ ܒܘܠܐ.[a] ܠܐ [b]ܥܠܝܗ ܠܗ ܦܘܠܐ[b] ܠܡܗܝܡܢܐ
ܕܢܦܩܐ ܠܐ ܒܫܦܝܪܐ ܐܝܠܐ ܒܝܕܐ ܡܢ ܐܬܬܐ[c] ܕܫܦܝܪܐ[d].
[e]ܘܐܝܠܐ ܕܢܬܕܒܪ[e] ܒܦܘܩܕܢܗ ܫܦܝܪܐ ܕܡܬܕܒܪܐ.[f] ܘܠܐ ܕܢܦܩ ܠܘܬܗ
ܡܢ ܦܘܩܕܢܗ. ܐܝܠܐ ܒܡܕܒܪܬܐ[g].. [h] ܘܡܬܒܪܝܐ [i]ܒܫܘܡܠܝܐ ܕܓܘܡܪܐ
f. 63 a ܘܕܚܝܠܐ ܡܕܝܢܐ[i] ܕܒܗܘܢ ܢܚܣܢ ܦܠܗܘܢ ܡܫܡܠܝܐ.[j] ܐܝܟ
ܕܐܡܪ ܡܪܢ ܘܡܠܦܢ. ܟܕ ܫܐܠܘܗܝ ܕܠܡܢܐ ܬܠܡܝܕܘܗܝ ܕܝܘܚܢܢ
Mark ii. 19 ܨܝܡܝܢ ܘܬܠܡܝܕܝܟ[k] ܠܐ ܨܝܡܝܢ.[l] ܘܐܡܪ ܠܗܘܢ ܕܠܐ ܡܫܟܚܝܢ
ܒܢܝ ܓܢܘܢܐ ܕܢܨܘܡܘܢ ܟܡܐ ܕܚܬܢܐ ܥܡܗܘܢ ܗܘ.[m] ܦܫܐ
ܕܝܢ ܟܕ ܣܘܪܥܢܗܘܢ، ܟܡܐ ܐܝܬܘܗܝ.[n] ܘܡܫܬܘܬܐ[o] ܡܢܐ ܕܨܝܡܝܢ
ܐܬܘܬܐ ܦܘܬܚܝܢ ܡܢܝܢ ܘܢܦܫܝܢ ܥܠ ܐܝܠܝܢ ܕܐܒܕܝܢ. ܐܝܟ
ܕܐܦ ܚܕ ܡܢܗܘܢ ܟܕ ܚܙ ܦܪܘܩ. ܟܕ ܚܙܐ[p] ܐܬܘܬܗ، ܦܘܩܐ ܡܢ
cf. Matt. xxvi. 21 ܡܢ ܦܘܡ ܕܚܙ[q]. ܟܕ ܐܦܠܝܢ ܦܘܩܢ ܒܟܡܐ ܦܪܘܩܐ[r] ܐܡܪ ܠܝ. ܡܘܡܢܐ

ܘܗܦܟܘ ܠܒܪܘܚܬܐ. ܘܗܢܘܢ ܗܘܘ ܐܝܟ ܒܪܘܚܐ. ܘܐܢܫܐ ܐܚܪܢܐ + [a]
ܒܫܦܝܪܬܐ. ܘܠܐ [ܬܘܒ ܚܕ ܘܠܐ] ܐܢܫ. ܘܢܦܩܘܢ (ܘܐܢܫܘܢ B) ܒܐܬܪ
ܒܠܠܐ ܢܦܫܐ ܘܠܐ ܐܦܠܚ ܐܢܫ. ܐܝܟ ܐܬܘܢ ܫܒܩܝܢ: ܕܐܢܬܘܢ
ܡܢܐܝܬ ܘܡܬܬܪܐܝܬ ܒܪܡ S. f. 65 a ܕܢܦܫ ܥܠ ܐܝܠܝܢ ܕܡܫܟܚܝܢ ܠܡܫܒܩ ܐܢܫ ܐܦ
ܢܚܢ ܒܗ. ܕܢܦܩܘ ܡܢܗ ܒܪܘܚܗ: ܡܟܠ ܥܠܝܗ ܠܗ [b]

[f] ܕܡܬܒܪܐ   [e] ܘܠܐ ܕܢܦܩ   [d] + ܐܦ ܐܫܬܘܕܝ   [c] + ܐܢܬܘܬܐ

[g] + ܘܡܫܡܠܝܐ

ܘܬܪܒܐ ܕܡܪܘܬܐ ܘܐܠܗܘܬܐ: ܕܐܬܬܚܝܕܘܢ ܥܡ ܐܠܗܘܬܐ ܕܫܡܝܐ + [h]

ܕܗܝܡܢܘܬܗ ܀   ܒܗܘܕܝܬܐ ܕܫܡܝܐ [i]

[l] + ܘܡܕܝܢܐ   [k] ܘܕܠܝܟ   [j] + ܐܝܟ ܐܠܗܐ ܒܟܠܗ ܟܠܢܫܐ

ܢܐܬܘܢ ܕܝܢ ܝܘܡܬܐ ܐܡܬܝ ܕܢܬܦܠܚ ܡܢܗܘܢ ܚܬܢܐ: ܘܗܝܕܝܢ ܢܨܘܡܘܢ. + [m]
ܒܗܢܘܢ ܝܘܡܬܐ

ܚܠܦܐ ܕܝܢ ܢܦܫܗ ܗܘ. ܡܛܠ ܕܫܠܡ ܠܗ ܠܡܪܘܬܐ ܕܡܫܝܚܐ. ܘܐܦ ܟܢ + [n]
ܡܫܝܚܗ ܕܐܠܗܘܬܐ

[r] ܫܡܥܐ   [q] ܕܚܙܐ   [p] + ܒܟܠܗ   [o] ܡܛܠ ܗܢܐ

9 ܦܠܚܝܢ ܢܘܟܪ̈ܝܐ[a]. ܘܠܐ[b] ܕܢܕܥ ܫܡܝܐ ܕܬܘܕܝܬܐ[b]. ܕܝܫܘ ܕܬܘܕܝܬܐ
Jer. v. 7 [c]ܠܚܛܝܬܐ ܗܕܐ[c]. ܡܛܠ ܕܙܢܝܐ ܡܪܝܐ ܒܐܘܪܫܠܡ[d] ܘܐܡܪ[e]. ܕܒܫܡܗܘܢ
ܠܝ ܘܝܡܝܢ[f] ܒܐܠܗܝܢ ܕܠܐ ܗܘܘ ܐܠܗܐ[g]. ܘܠܐ[h] ܥܠܝܗ ܠܗܘܢ
ܠܚܛܝܬܐ ܠܡܬܒܥܐ ܠܐ[i] ܒܡܠܟܐ ܐܦܠܐ[j] ܒܫܡܝܐ. ܐܡܪ[k] ܓܝܪ
cf. Deut. iv. 19 ܡܪܝܐ ܐܠܗܐ ܒܝܕ ܡܘܫܐ ܢܒܝܐ. ܕܠܡܐ ܬܦܝܩܘܢ
[l]ܠܫܡܫܐ ܘܠܣܗܪܐ ܘܠܐ ܬܦܠܚܘܢ ܒܗܘܢ. ܘܠܐ[l] ܬܣܓܕܘܢ
ܐܝܟܢ. ܡܛܠ ܗܠܝܢ[m] ܠܢܒܝܐ ܗܘ ܚܙܩܐܝܠ[n] ܠܗܘܢ [o]ܐܝܟܢ ܡܪܝܐ[o]
Ezek. viii. 16 ܥܠ ܐܝܕܐ.[p] ܘܒܝܬ ܚܘܝܢܝ ܐܡܪ[k] ܗܪܟܐ ܘܐܚܙܝܢܝ ܠܬܪܥܐ
ܕܗܝܟܠܗ ܕܡܪܝܐ[1]. ܒܝܬ[q] ܡܣܛܪܘܬܐ ܠܡܕܒܚܐ[r] ܘܚܙܝܬ ܬܡܢ ܥܣܪܝܢ
[s]ܘܚܡܫܐ ܓܒܪ̈ܝܢ[s] ܠܗܝܟܠܐ ܕܡܪܝܐ. ܘܐܦܝ̈ܗܘܢ ܠܡܕܢܚ
17 ܡܕܢܚܐ[2] ܘܣܓܕܝܢ ܗܘܘ ܠܫܡܫܐ. ܘܐܡܪ ܠܝ ܡܪܝܐ. ܒܪܢܫܐ. ܕܠܡܐ
ܙܥܘܪܐ ܗܝ ܗܕܐ ܠܒܝܬ ܝܗܘܕܐ. ܠܡܥܒܕ ܛܢܦܘܬܐ. ܗܠܝܢ[t] ܗܪܟܐ.

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a ܘܠܡܠܐܟ̈ܐ ܕܒܢܝ̈ܐ

b ܒܕܥܬܐ ܓܝܪ ܕܒܝܬ ܝܫܪܐܝܠ. ܐܦ ܫܡܝܐ ܕܬܘܕܝܬܐ ܢܕܪ (ܬܘܕܪ B)

c ܗܕܐ ܠܚܛܝܬܐ d + ܠܐܢܫܝܢ e + ܗܟܢܐ f ܘܐܝܡܝܘ

Jer. iv. 1 g + ܘܬܘܒ ܐܡܪ. ܕܐܢ ܬܬܘܒܘܢ ܐܝܣܪܝܠ. ܠܘܬ[ܝ] (ܠܘܬܝ B) ܬܬܘܒܘܢ ܐܡܪ

2 ܡܪܝܐ. ܘܐܢ ܬܥܒܪ ܛܢܦܘܬܗ ܡܢ ܦܘܡܗ: ܘܬܬܠ ܡܢ ܩܕܡ ܐܦܝ: ܘܬܐܡܪ

Zech. xiii. 2 *sic* ܚܝ ܗܘ ܡܪܝܐ. ܘܬܘܒ ܐܡܪ. ܕܐܥܒܪ ܫܡܗܐ ܕܬܘܕܝܬܐ ܡܢ ܦܘܡܗܘܢ.

Deut. xxxii. 21 ܘܒܝܕ ܡܘܫܐ ܬܘܒ ܐܡܪ ܠܗܘܢ. ܐܛܢܘܢܝ ܒܠܐ ܐܠܗܐ: ܘܒܬܘܕܝܬܗܘܢ

ܐܪܓܙܘܢܝ. ܘܒܠܗܘܢ ܒܬܘܕܝܬܐ (Lag. p. 87) ܐܡܪ ܒܠܗܘܢ ܕܗܠܝܢ. ܘܠܐ ܗܘܐ

ܒܬܘܕܝܬܐ ܒܠܚܘܕ:

h ܠܐ i ܐܦܠܐ ܐܠܐ j ܘܐܦܠܐ k ܐܡܪ l om. ܠܫܡܫܐ... ܘܠܐ

m ܕܗܠܝܢ n ܐܬܚܙܝ o om. ܐܝܟܢ ܡܪܝܐ

Jer. x. 2 p + ܘܒܝܕ ܐܪܡܝܐ ܬܘܒ ܐܡܪ: ܐܝܟ ܐܘܪܚܬܗܘܢ ܕܥܡ̈ܡܐ ܠܐ

ܬܐܠܦܘܢ. ܘܡܢ ܐܬܘܬܐ ܕܫܡܝܐ ܠܐ ܬܕܚܠܘܢ.

q ܒܝܬ r B ܠܡܕܒܚܐ s ܕܣܓܕܘܢ ܗܘܘ t + ܕܥܒܕܝܢ

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[1] Cod. ܕܒܝܬܐ ܡܪܝܐ [2] Cod. om. ܡܕܢܚܐ

ܘܢܦܩܘ[p] ܡܢ ܥܠܡܐ ܗܢܐ. ܒܗܠܝܢ[a] ܐܬܓܡܪܘ ܫܘܠܡܗܘܢ.[b]
Chap. XXI ܘܦܠܐܘܢ ܕܒܝܬܝܢ ܗܘܘ ܀ [c]ܡܬܒܥܐ ܠܟܠ ܒܪܢܫܐ ܕܢܦܩ ܢܦܫܗ
ܡܢ ܟܠ ܡܣܬܠܠܐ ܒܝܘܡܐ ܘܒܠܠܝܐ. ܘܡܢ ܟܠ ܦܘܪܢܣܘܬܐ ܒܝܘܡܬܐ
ܘܡܫܘܬܐ. ܘܡܢ ܟܠ ܨܘܡܐ ܘܡܒܪܐ. ܘܡܢ ܟܠ ܚܫܐ ܕܡܦܪ ܘܡܢ ܠܒܘܬܗ.
f. 62 b ܘܡܢ ܟܠ ܐܘܪܚܝܐ ܕܥܡܠܐ ܕܝܫܘܥܐ. ܘܡܢ ܟܠ ܒܘܪܟܬܐ ܕܥܠܡܐ.
ܘܡܫܬܐ ܕܡܫܬܘܬܐ. ܘܡܘܡܐ ܕܟܠ ܕܡܝܬܘܗܝ ܕܦܪܘܩܢ. ܘܡܢ ܟܠ
ܐܦܠܐ ܕܡܘܡܐ ܕܫܒܬܐ ܕܝܘܡܐ ܕܝܫܘܥܐ. ܘܡܢ ܟܠ ܚܕܘܬܐ
ܕܝܘܡܐ ܕܩܝܡܬܢܐ[d] ܡܫܠܡܝܢ ܡܬܟܒܫܐ[e] ܠܒܪܢܫܘܬܐ ܕܢܦܫ[f] ܢܦܫܗ
ܡܢ ܡܐܟܠܐ[g] ܘܡܫܬܝܐ. ܘܡܢ ܟܠܗ ܕܝܘܡܐ. ܘܡܢ ܟܠܗ ܠܠܝܐ.[h]
ܘܠܐ[i] ܡܦܩ ܠܐܢܫ ܕܢܟܠ ܡܟܘܠܬܐ ܕܡܘܬܐ ܐܘ ܕܢܫܬܐ ܠܐܝܢܐ
ܐܠܗܐ.[j] ܐܠܐ[k] ܡܬܟܒܫܐ ܠܝ ܒܟܠ ܕܟܐܢܝܢ ܘܣܓܘܕ ܒܪܘܚܬܐ
ܘܒܬܒܬܐ ܢܦܘܩ ܟܕ ܒܪܢܫܘܬܐ ܒܙܒܢ ܡܫܡܫܢܐ ܠܐ
ܘܝܬܝܪܘܬܐ ܕܫܦܝܐ ܚܝܒ ܠܗ[l] ܕܢܐܡܪ. ܐܦܠܐ ܕܢܬܦܪܫ ܠܡܫܡܫܐ

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[a] ܕܗܠܝܢ

[b] [ܫܠܡ ܐܝܟ ܗܢ ܕܒܠܝܢ ܕܫܢܐ ܐܫܬܬܐ ܐܝܟ ܕܫܪܝܗ. ܥܒܕ ܬܘܒ. + ܒܐܦܠܘܢܝ ܘܡܬܠܠܐ ܒܝܬܐ ܐܘ ܐܝܟ ܗܘ ܕܟܠ ܡܠܬܐ ܒܠܠܬܐ ܕܐܝܬܝܗ̇ ܒܫܒܬܐ ܡܟܟ.]

[c] [ܡܟܝܠ ܫܡܥܐ ܘܫܒܬܗ ܕܩܕܫܐ ܒܪܘܡ] [ܫܒܘ ܒܠܝܢ ܗܪܟܐ ܢܦܫܬܗ]

[d] ܡܟܝܠ ܟܐܢܐ + C   [e] ܠܗ + C   [f] ܕܢܦܫܐ ܢܦܫܗ   [g] ܡܬܟܠܐ

[h] + ܐܝܟ ܠܗ ܒܪ ܒܡܫܬܘܬܐ ܕܫܒܬܐ ܕܐܢܫܝܢ ܘܡܫܡܫܝܢ ܒܗܘܢ: [i] om. ܘܠܐ

Ps. ii. 10 [j] + ܐܝܟ ܕܐܡܪ ܡܠܟܐ ܕܘܝܕ ܒܡܙܡܘܪܐ ܘܐܡܪ ܗܟܢܐ. ܘܗܫܐ
ܡܠܟܐ ܐܣܬܟܠܘ. ܘܐܬܪܕܘ ܟܠܟܘܢ ܕܝܢܝ ܐܪܥܐ. ܦܠܘܚܘ ܠܡܪܝܐ 11
ܒܕܚܠܬܐ. ܘܒܘܥܘ ܠܗ ܒܪܬܝܬܐ. ܐܚܘܕܘ ܡܪܕܘܬܐ ܕܠܡܐ ܢܪܓܙ ܡܪܝܐ. 12
ܘܬܐܒܕܘܢ ܡܢ ܐܘܪܚܐ ܕܟܐܢܘܬܐ. ܡܛܠ ܕܒܙ ܩܠܝܠ [illegible] [illegible] ܪܘܓܙܗ.
ܛܘܒܝܗܘܢ ܠܟܠ ܕܬܟܝܠܝܢ ܥܠܘܗܝ ܀

[k] om. ܐܠܐ   S. f. 64 b   [l] B om. ܠܗ

[a]ܡܢ ܟܠܗܘܢ ܚܛܗ̈ܝܢ.[a][b] ܐܦ[c] ܒܡܥܡܘܕܝܬܐ ܠܐܢܫܝܢ ܕܡܢ ܒܬܪ ܕܬܥܡܕܐ ܒܬܪ[d] ܡܬܦܢܝܢ. ܘܡܫܠܡܝܢ ܠܚܕܘܬܐ ܡܕܒܪܢܘܬܐ ܕܐܠܗܐ.[e] ܐܝܟ[f] ܐܒܪܗܡ ܘܐܝܣܚܩ ܘܝܥܩܘܒ [g]ܡܬܚܫܒܝܢ ܚܛܗ̈ܐ ܕܠܒܢܘܗܝ[g].. ܐܡܪ ܓܝܪ ܒܟܬܒܐ ܕܩܘܕܫܐ ܢܬܦܟܪ ܘܢܐܡܪ ܕܕܟܐ ܐܝܟܐ ܡܢ ܚܛܝܬܐ ܐܘ ܡܢܘ[h] ܢܐܡܪ ܕܡܫܘܫܐ ܐܢܫܐ. ܘܬܘܒ ܠܐ ܐܝܬ ܐܢܫ ܕܕܟܐ ܡܢ ܛܢܦܘܬܐ. ܐܦܠܐ ܐܢ ܚܕ ܝܘܡܐ ܢܗܘܘܢ ܚܝ̈ܘܗܝ [i]ܥܠ ܐܪܥܐ[i]. ܟܠ ܓܝܪ ܗܘ ܕܡܬܝܠܕ ܘܡܬܒܪܐ. ܐܫܬܟܚ[j] ܠܗ ܚܛܗ̈ܘܗܝ ܡܕܥ̈ܢܝܐ. ܐܠܐ [k]ܬܘܒ ܐܢ[k] ܒܬܪ ܡܥܡܘܕܝܬܐ [l]ܢܚܛܐ. ܡܫܝܚ ܗܘ ܠܚܛܗ̈ܝܢ[l]. ܐܝܕܝܢ ܒܬܝܒܘܬܐ ܢܬܟܣ[m] ܡܢ ܟܠܗܝܢ ܗܘ̈ܝܐ[n]. ܡܛܠ ܢܦܫܗ ܕܡܬܢܝܐ. ܠܘܬܗܘܢ ܠܗܘܝܐ. ܐܝܟܢܐ[o] ܒܪ ܐܢܫܝܢ [p]ܕܐܬܚܣܕ ܘܒܬܝܒܘܬܐ

cf. Job xiv. 4, 5

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[a] ܡܢ ܟܠ ܚܛܗ̈ܐ ܘܣܟܠܘ̈ܬܐ

[b] + ܘܢܬܚܣܝܢ ܒܗ ܕܟܝܢ ܀ ܡܛܠ ܕܐܡܪ ܒܕܘܝܕ ܥܠ ܫܘܒܩܢܐ ܗܟܢܐ. ܕܛܘܒܝܗܘܢ Ps. xxxii. 1
2 ܠܐܢܫܝܢ ܕܐܫܬܒܩܘ ܥܘܠܗܘܢ: ܘܐܬܚܦܝܘ ܚܛܗ̈ܝܗܘܢ. ܛܘܒܘܗܝ ܠܓܒܪܐ ܕܠܐ ܢܚܫܘܒ ܠܗ ܡܪܝܐ ܚܛܗ̈ܘܗܝ. ܛܘܒܢܐ ܗܟܝܠ ܐܝܟ ܗܠܝܢ ܫܘܒܩܢܐ ܘܕܟܝܐ ܡܢ ܟܠ ܣܟܠܘܬܐ: ܕܐܬܬܪܝܨܘ (ܕܐܬܬܪܝܨܘ B) ܘܐܬܕܟܝܘ ܡܢ ܟܠܗ ܥܘܠܐ: ܐܝܟ ܕܐܡܪ ܒܐܫܥܝܐ ܥܠ ܟܐܢܐ ܘܥܠ ܫܘܒܩܢܐ. ܕܗܐ ܙܕܝܩܐ Is. lvii. 1
ܐܒܕ ܘܠܝܬ ܕܣܐܡ ܥܠ ܠܒܗ: ܘܓܒܪ̈ܐ ܟܐܢ̈ܐ ܡܬܟܢܫܝܢ. ܘܠܝܬ ܕܡܣܬܟܠ ܒܗ. ܡܛܠ ܕܡܢ ܩܕܡ ܒܝܫܬܐ ܡܬܟܢܫ ܙܕܝܩܐ. ܢܗܘܐ ܫܠܡܐ ܥܠ ܡܫܟܒܗ. ܗܠܝܢ ܕܝܢ ܥܠ ܐܢܫܝܢ ܕܫܘܒܩܢܐ ܡܛܠ ܥܘܠܗ ܕܟܐܢܐ ܐܬܩܪܝ. C ܡܬܟܢܫܝܢ ܕܝܢ ܬܘܒ (C om. ܬܘܒ) ܚܛܗ̈ܐ.

[c] ܘܐܦ [d] om. ܒܬܪ C

[e] + ܢܦܠܐ ܬܘܒ ܕܠܒܢܘ ܠܐ ܡܬܚܫܒܝܢ ܚܛܗ̈ܐ. [f] ܠܗܘܢ ܕܐܝܟ

[g] ܘܟܠܗܘܢ ܕܝܢ ܐܒܗ̈ܬܐ. ܐܝܟܢܐ ܕܐܦ ܠܡܘܫܐ S. f. 64 a ܢܦܩܘܢ ܡܛܠ ܐܢܫ̈ܝܢ

[h] ܢܬܬܟܠ ܘ [i] om. ܥܠ ܐܪܥܐ [j] B ܐܫܬܟܚܘ Lag. p. 86 [k] ܡܢ C

[l] ܬܘܒ: ܐܠܐ (ܐܦܢ ܠܐ C) ܢܚܛܐ ܚܛܗܐ (ܚܛܗ̈ܐ C) ܕܡܘܬܐ ܐܘ ܐܫܬܘܬܦ: ܐܠܐ ܡܢܚܐ ܢܚܐ ܒܠܒܗ. ܐܘ ܥܒܕ ܐܘ ܡܠܠ. ܘܗܟܢܐ ܬܘܒ ܡܫܝܚ ܗܘ ܠܚܛܗܐ C

[m] + ܐܢܫ [n] om. ܗܢܐ [o] ܕܐܢܫܐ [p] ܕܬܝܒܘܬܐ ܢܦܩܘ

Is. III. 10 ܕܐܡܪ ܒܐܫܥܝܐ. ܢܒܝܐ[a] ܟܠܗܘܢ ܦܘܪܩܢܗ ܕܐܠܗܐ. ܡܬܢܒܝܐܝܬ
ܡܟܐܒܐ ܘܡܚܝܕ ܠܡܫܝܚܝܐ.[b] ܡܛܠ ܕܬܠܡܝܕܐ[c] ܥܫܝܢܝܐ ܐܢܘܢ
ܕܡܫܡܫܝܢ ܠܗ. ܬܒܥܘ̄ ܐܝܟ ܕܡܘܕܥܐ ܐܒܘܟܘܢ. ܠܡܫܡܪܐ
f. 62 a ܕܡܢ ܬܒܥܘܬܐ ܕܠܟܠܗ.[d] [e]ܢܫܡܫܘܢ ܒܠܒܘܬܗ[e] ܕܡܢ ܒܬܘܠܘܬܐ. ܘܥܠ
ܡܬܒܘܬܗ[f] ܘܥܠ ܝܩܢܐ ܕܫܡܗ. ܡܫܡܫܝܢ[g] ܟܕ ܒܬܘܠܐ[h] ܡܬܝܕܥܐ.
ܐܝܟ ܕܢܫܐ ܟܠܗܕܡ ܡܕܡ ܦܩܕܘ [i]ܟܠ ܡܬܒܘܬܗ[j] ܘܐܬܒܛܪ،
ܒܠܚܘܕ̈.[k] ܡܢ [l]ܦܘܪܝ ܕܡܬܢܒܝܐܝܬ ܦܘܩܝ[l] ܒܩܘܡ. ܘܡܢܝܚܘܬ، ܒܟܠܝܢ
ܘܒܩܘܡ ܐܚܠܝ. ܘܦܘܩܝ ܥܒܕܐ ܘܡܫܡܪܐ ܕܡܬܒܘܬܗ[m]. [n]ܘܫܡܫܘܢ ܥܠ
ܙܘܥܬܗ[n] ܕܠܐ ܡܬܬܟܠܠ ܦܘܪܝ[o] ܕܒܬܝܪ ܠܡܬܠ ܐܝܟ ܕܡܠܝ.
ܐܝ[p] ܡܫܡܫܝܢ [q]ܒܡܫܬܠܡܢܐ ܕܠܗ[q] ܕܒܬܪܗܝ. ܘܡܬܒܪܐ[r] ܠܫܡܕܘܬܐ
ܕܡܛܠ[s] ܥܒܕܐ. [t]ܟܕ ܢܦܩܘ[t] ܡܢ ܟܠܗܝܢ ܦܘܢܝ[u] ܒܡܘܕܝܢܘܬܐ ܡܬܚܫܒܐ

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[a] ܕܢܒܝܐ

[b] + ܘܬܘܒ ܠܡܫܝܚܝܘܢ ܕܡܫܝܚܝܐ ܕܐܬܬܝܘܢ ܡܫܡܪܐ: ܢܐܫܐ ܘܢܚܡ ܘܢܣܒ ܐܢܘܢ ܒܬܒܥܘܬܐ ܕܬܘܒܐ: ܘܢܦܩܘ ܐܢܘܢ ܒܬܪ ܡܠܟܗ.

[c] ܕܬܠܡܝܕܐ

[d] + ܐܝܟ ܕܫܪܝܐ ܕܠܐ ܠܐܚܪ ܒܘܪܟܐ ܒܬܪܐ. ܕܢܫܘܢ ܟܕܘܪܝܢ ܒܟܠܝܘܡ ܐܬܒܘܢ ܠܡܬܠ. ܐܝܟ ܬܠܡܝܕܐ ܡܫܠ (Lag. p. 85) ܕܡܥܝܟܝ. ܢܫܡܫ ܕܢܚܡܝܢ ܒܗ ܥܠ ܦܬܓܡܐ: ܕܡܠܝ ܘܐܬܒܪܘܢ ܠܗ ܒܢܝܐ ܕܠܟܠܗ. ܡܬܒܪܐ ܡܫܠ ܒܟܠܗ ܢܐܠܗܝ ܘܒܡܫܡܫܢܘܬܗ.

[e] ܥܠ ܡܠܘܬܗ ܒܪ [f] ܒܐܬܘܬܗ [g] + ܗܘ [h] ܒܬܒܘܬܗ

[i] ܘܐܦܪܘ ܥܠ ܒܐܬܘܬܗ [j] + ܘܟܠܗܝܢ ܐܫܬܟܠ S. f. 63 b

[k] + ܐܦ ܒܪ ܗܕܝܢ ܫܐܕܐ: ܟܕ ܒܬܪܬܝܢ ܗܘܘ ܡܢ ܡܕܡ ܥܒܕܐ: ܡܫܟܚܝܢ ܗܘܘ ܠܡܬܢܝܬܗ. ܥܠ ܐܝܠܝܢ ܗܫܐ ܕܦܘܫ ܡܢ ܗܠܝܢ ܕܫܡܥܝܢ ܐܡܪܝܢ: ܐܦ ܐܝܬܘܢ ܡܫܝܚܘܢ ܘܐܬܒܨܠܝܬܘܢ.

[l] ܕܦܘܩܝ ܡܬܢܒܝܐܝܬ ܬܘܒ ܕܡܢ [m] ܕܒܐܬܘܬܗ

[n] ܥܠ ܒܡܫܡܫܬܗ ܬܘܒ ܙܘܥܬܐ [o] ܗܠܝܢ

[p] + ܢܫܡܫ ܘܢܦܩܘܢ ܕܢܦܩܝܢ. ܒܠܗ ܒܪ ܡܫܝܚܘܬܐ ܒܬܫܡܫܬܐ ܒܬܒܥܘܬܐ [:ܗ]

[q] ܒܡܫܬܠܡܢܘܬܗ [r] ܥܠ ܡܫܠ ܡܬܒܪܐ [s] ܕܡܛܠ [t] ܘܢܦܩܘ [u] om. ܦܘܢܝ

ܕܢܠܦ ܡܥܒܕܢܐ ܐܝܟ ܦܘܠܘܣ ܒܪ ܫܘܬܐ ܕܠܐ ܡܠܬܐ[a] ܡܫܘܐ
ܠܗ ܐܠܗܐ ܟܠ ܡܕܡܬܐ. ܦܠܛ ܡܬܝܪܐܝܬ ܚܕ ܕܡܫܡܫܢܝܢ
ܒܡܝܬܘܬܐ ܕܐܠܗܐ[b] ܘܒܡܘܠܒܢܗ ܕܐܠܗܐ. ܐܝܟ ܦܫܝܛܘܬܐ ܬܗܪܬܐ
ܠܗ ܟܠ[c] ܐܢܫܐ ܕܡܫܬܘܕܝܢ ܠܫܪܪܐ ܟܠܗ ܬܫܒܘܚܬܐ ܕܐܠܗܐ[b].
ܢܦܠ[d] ܥܠܝܠܐ ܕܠܐ ܡܬܚܫܒ ܒܫܘܚܐ ܕܠܟܠܗ[e]. ܘܒܐܝܕܝܐ ܕܬܫܒܚܬܗ
ܕܦܫܝܛܘܬܐ ܕܐܠܗܐ. ܫܪܝܐܝܬ[f] ܗܝ ܟܠܗ ܢܦܫ ܢܡܠܠܗ. ܘܢܫܡܥ
ܒܡܪܐ ܐܠܗܐ ܕܒܫܘܪܐ ܕܬܫܒܚܬܗ ܡܫܝܚ ܠܗ. ܐܝܟܢܐ ܕܗܝ
ܒܪܝܫܝܬ ܒܡܠܬܐ ܦܩܕ ܐܠܗܐ[g] ܘܐܡܪ. ܕܢܗܘܐ ܢܘܗܪܐ ܘܠܠܝܐ
ܘܐܝܡܡܐ. ܘܫܡܝܐ ܘܐܪܥܐ ܘ[h]ܝ̈ܡܡܐ ܘܦܪܚܬܐ[h] ܘܚܝܘܬܐ[i].
ܘܢ̈ܫܐ[j] ܕܐܪܥܐ[k]. ܘܐܝܠܢܐ ܘܟܠܗܝܢ ܒܡܠܬܗ ܐܬܒܪܝ[l] ܐܝܟ
ܕܐܡܪ ܡܠܬܐ. [m]ܕܗܝ ܠܐ ܡܕܡ ܒܪܐ ܘܐܬܬܩܢ ܐܝܟ ܕܢ[m]. ܦܪܘܫܐ[n] ܐܦ
ܠܒܪܢܫܐ[o] ܕܐܝܬܘܗܝ ܒܨܠܡܗ ܡܬܝܪܐܝܬ ܒܐܝܕܐ ܘܒܢܦܫܗ[p,q].
ܘܐܝܟܢܐ[r] ܒܪܐ ܐܢܫܐ. ܦܩܕ[s] ܠܒܢܝܐ ܒܡܪܒܝܬܐ[s] ܠܒܪܢܫܐ[o]
ܘܡܪܟܐ ܠܗ.. ܐܝܟ ܦܘܠܘܣ ܠܟܠܗܘܢ ܒܢܝܢܫܐ ܢܣܒܪ[t] ܐܝܟ

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a ܡܟܠܠܐ   b om. ܕܐܠܗܐ   c ܐܝܟ   d ܕܢܦܠ
e + ܘܡܪܒܝܬܐ ܠܡܥܒܕܘܬܐ ܚܕܝܬ ܦܘܡ   f ܘܫܪܝܐܝܬ   g + ܗܘܐ ܟܠܗܐ
h ܘܦܪܚܬܐ ܘܪܚܫܐ   i + ܕܝܒܫܐ   j ܘܢܫܐ   k + ܘܚܝܘܬܐ ܕܐܪܥܐ ܘܟܠܗܝܢ
l ܗܘܐ ܘܐܬܬܩܢ S. f. 63 a ܒܟܠܗ:
m ܗܝܟܢ ܗܠܝܢ ܟܠܗܝܢ ܕܗܘܘ ܒܪ ܡܠܬܐ ܕܡܬܬܩܢܢ ܠܗ: ܦܘܩܕܢ ܟܠ ܐܠܗܐ ܗܘ ܕܐܡܪ ܐܝܟ: ܕܐܝܬܘܗܝ ܗܘܘ ܡܢ ܩܕܡ ܕܠܐ ܐܝܬ ܗܘܐ: ܐܦ ܗܝܟ ܐܬܐ ܕܥܒܕܬܐ ܟܠܢܫ. C ܐܝܟܢܐ ܗܟܠ ܕܟܠܗܘܢ ܒܪܐ
n C ܗܟܢܐ   o C ܐܢܫܐ ܠܒܪ   p ܘܢܦܫܗܘܢ
q + ܐܝܟ ܗܘ ܕܐܝܬ ܗܘܐ ܩܕܡ ܘܐܬܒܪܝ ܟܠܗܘܢ. ܡܬܝܪܐܝܬ ܒܢܦܫܐ + ܗܕܐ. ܕܡܢ ܩܕܡ (ܕܠܐ ܐܝܬ ܗܘܐ + C) ܕܐܝܬܘܗܝ ܢܦܫܐ ܘܢܦܫܗܘܢ ܠܒܪܢܫܐ (ܠܒܪܐܢܫܐ C). ܕܐܝܬܘ̅ ܒܨܠܡܬܐ ܕܐܝܕܝܗܘܢ C
r C ܐܝܟܢܐ ܕܐܦ   s C ܒܡܪܒܝܬܐ ܦܩܕ ܕܡܘܬܐ   t ܡܫܝܚ

ܪܗܒܘܢܐ ܕܡܝܬܪܘܬܐ[a] ܗܘܐ. ܒܪ ܗܘ ܓܝܪ ܠܘܩܕܡ ܫܘܪܪܐ ܕܡܠܠ.[b]
ܡܬܝܗܒܬܐ ܐܦ ܡܢ ܒܬܘܠܬܐ ܕܝܠܕܬܐ. ܐܦ ܐܝܟ ܕܩܕܡ ܡܢ ܒܫܒܥܬܐ
ܐܦ ܡܢ[c] ܚܘܒܐ. ܦܪܩ ܘܫܒܩ ܥܠ ܡܝܬܘܬܐ ܡܢ ܚܒܘܠܝܐ. ܡܛܠ

Oracula Sibyllina, c. IV. 179—185 (Rzach)

ܕܐܡܪ[d] ܘܡܟܪܙ ܠܗܘܢ ܫܘܒܚܐ. ܕܗܟܢܐ ܕܗܘܐ ܫܠܡܘܢ ܒܪܝܐ
ܘܡܠܟܐ. ܐܠܗܐ ܡܪܝܡܐ ܢܒܠܐ ܠܢܘܪܐ ܗܘ ܕܐܘܟܝܢܗ[e]. ܘܗܝܕܝܢ[f]
ܗܘ ܐܠܗܐ ܢܥܒܕ ܒܪ̈ܝܬܐ ܘܡܠܟܐ ܕܟܠܢܫܐ. ܘܠܓܡܪ ܐܢܘܢ
ܕܢܬܒܣܪܘܢ ܘܢܥܒܕ[g] ܐܢܘܢ[h] ܠܒ̈ܢܝܢܫܐ ܐܝܟ ܕܐܬܒܣܪܘܢ ܗܘܘ

f. 61 b

ܡܢ ܩܕܡ. ܘܗܝܕܝܢ ܢܗܘܐ ܕܝܢܐ. ܗܘ ܕܒܗ ܢܕܘܢ ܐܠܗܐ
ܒܥܠܡܐ ܕܟܠܗ ܠܬܒܝܠܐ[i].. ܘܠܟܠܗܘܢ ܐܢܫܐ[j] ܐܝܟ ܕܚܛܘ ܐܢܘܢ..

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ܒ̈ܐܢܐ ܘܙܕܝܩܐ ܢܚܘܢ ܒܐܪܥܐ[k] ܕܚܝ̈ܐ[k]. ܘܢܬܠ ܠܗܘܢ
ܐܠܗܐ ܪܘܚܐ ܘܡܠܟܘܬܐ[l]. ܘܗܝܕܝܢ ܟܠܗܘܢ ܢܚܙܘܢ ܚܕ ܠܚܕ..
ܘܠܐ[m] ܒܠܚܘܕ "ܐ̄ܢ ܣܒܝ̈ܠܝ"[n] ܒܪ ܚܒܘܠܝܐ ܐܬܦܪܥܬ ܡܝܬܪܬܐ
ܠܒ̈ܢܝܢܫܐ. ܐܠܐ[o] ܒܪ ܒܬܘܠܬܐ ܩܕܝܫܬܐ. ܡܛܠ ܡܢ ܐܡܪ ܠܢܒܝܐ
ܘܠܫܠܝܚܐ ܘܠܡܫܡܫܢܐ ܐܚܪܢܐ. ܘܫܪܝ ܥܠ ܡܝܬܘܬܐ ܕܡܫܝܚܐ ܗܘ[p]
ܕܒܬܪܐ ܕܬܘܒܐ ܠܒ̈ܢܝܢܫܐ[q] ܫܘܪܪܐ[r] ܕܠܐ ܢܬܬܠ ܡܢ ܦܘܩܕܢܐ

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[a] ܘܡܣܬܒܪܬܗ [b] ܕܡܠܠ [c] om. ܡܢ [d] ܕܐܡܪܬ [e] ܕܐܘܟܝܢܗ

[f] ܘܗܘ ܕܝܢ ܬܗܘܢ [g] ܢܥܒܕ [h] + ܠܒܪ [i] + ܕܝܢ [j] + ܬܗܘܢ [k] ܒܥܠܡܐ ܗܢܐ

[l] + ܘܡܠܟܐ [m] + ܗܘܐ [n] ܣ̈ܒܝܠܝܢ [o] + ܐܦ [p] om. ܗܘ S. f. 62 b

[q] + ܐܦ ܒܪ ܒܬܘܠܬܐ (ܫܘܪܪܐ ܕܡܠܠ ܡܣܬܒܪܬܐ ܐܦ ܡܢ ܬܘܠܕܬܐ ܟܝܢܝܬܐ).
ܕܠܐ ܡܚܠܠܐ: ܐܬܒܪܝܬ ܕܝܢ ܥܠ ܦܘܡܗ (ܒܦܘܡܗ B) ܕܡܫܝܚܐ ܐܠܗܘܬܗ.
ܘܕܡܬܒܪܝܬ ܗܘܬ ܒܕܘܟܐ ܠܝ ܒܗ ܐܠܗܐ ܥܠ ܡܣܬܒܪܬܐ. ܐܝܟ ܕܒܪ ܐܡܬ
ܗܘܐ ܠܗ ܒܪ ܙܒܢܐ. ܡܫܝܚܐ ܡܬܝܠܕ ܗܘܐ ܠܒ̈ܢܝܢܫܐ. ܗܟܢܐ ܕܝܢ ܚܕ
ܒܠܚܘܕ ܡܬܝܠܕ. ܠܚܘܒܐ ܠܡܬܚܙܝܐ ܥܠܡ. ܕܟܠ ܠܒ̈ܢܝܢܫܐ (Lag. p. 84) ܘܐܬܪܐ
ܠܟܠܬܐ ܕܡܬܩܪܝܐ ܕܥܒܕܐ. ܘܡܝܬܬܐ ܒ̇ܢܘܗܪܐ [ܫ̈ܘܒܚܐ ܗ̄ ܕܐܝܟܢ] ܘܒܪ
ܒܪܘܚܐ ܠܡܫܡܠ ܒܪܘܚܐ. ܢܒܝܐ ܢܘܪܐ ܗܝ ܒܢ ܢܒܥܘܢ: ܘܚܝܘܬܐ ܠܗ. ܘܗܘܝܐ
ܡܠܟܐ. ܘܒܝܬܗ ܗܘܐ ܒܢ ܡܠܟܐ ܕܡܠܟܘܬܐ ܬܘܠܟܐ. ܘܐܚܝܐ ܒܒܝܬܗ:
ܘܗܘܐ ܦܘܡܗ ܒܫܠܡܘܬܐ. ܘܗܝܕܝܢ ܢܚܙܐ ܘܐܬܪ ܠܐܠܗܐ ܕܐܬܐ

[r] om. ܫܘܪܪܐ

ܥܠ ܡܝܬܘܬܐ ܘܚܝܐ ܕܠܥܠܡ. ܘܥܠ ܬܫܒܘ̄ܬ ܕܕܘܝܕܐ. ܐܦ ܥܠ
ܚܕܪܐ[a] ܘܐܟܪܙܐ ܕܢܒܝܐ[a]. ܘܡܬܪܓܡܢ ܢܒܝܐ ܐܡܪܘ[b] ܗܟܢܐ.
ܚܙܘ ܒܥܡܡܐ ܘܚܘܪܘ ܘܐܬܕܡܪܘ ܬܕܡܘܪܬܐ ܘܬܡܗܘ[c] ܠܫܚܠܐ. Hab. 1. 5
ܡܛܠ ܕܥܒܕܐ ܥܒܕ ܐܢܐ ܒܝܘܡ̈ܝܟܘܢ[d]. [e]ܘܗܠܝܢ ܘܕܡ̈ܝܢܐ[f] ܕܝ
ܗܠܝܢ ܐܡܝܪ̈ܢ ܥܠ ܐܝܠܝܢ ܕܠܐ ܡܗܝܡܢܝܢ ܒܩܝܡܬܐ. ܘܥܠ 5
ܐܝܠܝܢ ܕܟܦܪܝܢ ܒܐܠܗܐ[g]. ܕܟܕ ܢܚܙܘܢ ܬܫܒܘܚܬܗܘܢ ܕܡܗܝ̈ܡܢܐ
ܢܬܗܦܟܘܢ ܠܡܬܘܡܝܬܐ ܒܙܘܪܐ ܥܠ ܕܠܐ ܗܝܡܢܘ.. ܚܝܝ ܕܝܢ
ܝܠܦܝܢ ܘܗܝܡܢܝܢ[h] ܒܩܝܡܬܐ[i] ܕܝܠܗ[j] ܕܡܢ ܒܝܬ ܡܝ̈ܬܐ. ܫܪܝܪܐ ܗܘ ܠܝ
ܩܝܡܬܐ ܕܡܫܝܚ ܠܝ ܐܠܗܐ ܘܠܐ[k] ܡܥܓܠ. ܡܛܠ ܕܗܘ[l] ܦܪܘܩ

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12 ܘܠܐ ܐܢܫܝܢ. ܗܟܢܐ ܐܡܪ ܡܪܝܐ ܐܠܗܐ. ܗܐ ܦܬܚ ܐܢܐ ܩܒܪ̈ܝܟܘܢ:
ܘܐܣܩܟܘܢ ܡܢ ܬܡܢ ܥܡܐ ܕܝܠܝ. ܘܐܥܠܟܘܢ ܠܐܪܥܐ ܕܐܝܣܪܝܠ.
13 ܘܬܕܥܘܢ ܕܐܢܐ ܐܢܐ ܡܪܝܐ: ܟܕ ܐܦܬܚ ܩܒܪ̈ܝܟܘܢ: ܠܡܣܩܘ ܠܟܘܢ ܡܢ
14 ܩܒܪ̈ܐ. ܘܐܬܠ ܒܟܘܢ ܪܘܚܝ ܘܬܚܝܘܢ. ܘܐܫܪܝܟܘܢ ܒܐܪܥܟܘܢ. ܘܬܕܥܘܢ
ܕܐܢܐ ܐܢܐ ܡܪܝܐ: ܕܡܠܠܬ ܘܥܒܕܬ. ܘܝܬܝܪ ܥܠܝܗܘܢ ܒܥܒܪ̈ܗ ܕܐܪܥܐ
ܐܡܪ ܡܪܝܐ ܀ ܘܬܘܒ ܟܕ ܐܫܥܝܐ ܐܡܪ. ܢܚܘܢ ܡܝ̈ܬܝܟ ܟܠܗܘܢ ܥܡ̈ܝܩܐ Is. xxvi. 19
ܘܢܬܬܥܝܪܘܢ ܟܠܗܘܢ ܕܒܥܦܪܐ. ܡܛܠ ܕܛܠܟ (ܕܛܠܐܠܟ B) ܛܠܐ
(ܛܠܐ B) ܗܘ ܠܗܘܢ ܕܐܣܝܘܬܐ. ܘܐܪܥܐ ܕܝܢ ܕܪ̈ܫܝܥܐ ܬܦܠ.

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[a] ܪ̈ܫܝܥܐ ܬܘܒ: ܥܠ ܓܪ̈ܡܝܗܘܢ ܘܩܘܪ̈ܝܗܘܢ ܘܩܒܘܪܬܗܘܢ: ܘܥܠ
ܫܪ̈ܝܗܘܢ (Lag. p. 83) ܘܩܒܘܪܬܗܘܢ ܘܢܘܚܡܗܘܢ: ܗܢ ܟܡܐ ܕܐܡܪ ܕܐܪܥܐ
ܕܪ̈ܫܝܥܐ ܬܦܠ. ܥܠ ܦܓܪ̈ܝܗܘܢ ܗܘ ܐܡܪ ܡܛܠ ܕܗܝ ܐܪܥܐ ܗܝ. ܘܠܐܪܥܐ
ܬܦܢܘܢ ܦܓܪ̈ܐ. ܥܠ ܕܠܐ ܥܠܝܗ ܠܐܠܗܐ. ܟܡܐ ܕ ܘܬܫܒܘܚܬܐ ܢܥܠܘܢ.
[b] ܬܘܒ ܐܡܪ [c] ܘܬܡܗܘ [d] ܒܡܬܚܡܝܢ S. f. 62 a
[e] + ܗܘ ܕܐܝܟ ܐܢܫ ܢܦܠܐ ܠܟܘܢ ܒܠܗܘܢ ܠܐ ܬܗܝܡܢܘܢ
[f] ܗܠܝܢ ܕܝܢ ܘܕܡ̈ܝܢܐ
[g] + ܘܥܠ ܐܝܠܝܢ ܕܠܐ ܦܠܚܝܢ ܠܐܠܗܐ: ܘܥܠ ܚܛܝ̈ܐ ܢܟܘܬܐ ܘܥܠ ܚܛܝܐ.
[h] ܘܗܝܡܢܝܢ B [i] ܘܟܕ ܡܝܬܘܬܐ [j] ܕܡܢ̈ + [k] ܕܠܐ [l] ܕܐܦ ܗܘ

f. 61 a ܘܡܚܐ ܡܚܝܢܘܢ ܠܡܝܬܐ ܕܠܥܠܡ. ܡܚܝܢܘܢ[a] ܠܡܝܬ̈ܐ ܘܠܓܒܝܬܐ[b].
ܘܐܝܠܝܢ[c] ܕܡܫܬܟܚܝܢ ܢܣܩܘܢ ܐܝܟ ܢܒܝܐ ܕܫܘܒܚܐ[d]. ܘܐܝܠܝܢ *sic*
ܕܐܬܦܢܝܘ ܒܡܠܬܐ ܐܝܟ ܒܘܩܒܐ ܕܫܘܒܚܐ ܘܐܝܟ[e] ܫܒܥܐ[e]
ܘܐܝܟ ܫܘܪܐ[f] ܐܬܦܬܚܘ ܕܢܦܠ[g] ܠܐܝܠܝܢ ܕܝܢ[h] ܕܡܣܬܡܕܝܢ[i] ܒܫܒܥܐ[j].
ܘܠܐ ܗܘܐ ܠܡܬܦܪܫܢܘܬܐ[k] ܐܬܦܬܚܘ ܡܝܬܘܬܐ. ܐܠܐ[l] ܠܟܠܗܘܢ
Ezek. xxxvii. 1 ܒܢܝܢܫܐ. ܘܐܡܪ[m] ܥܠ ܚܙܩܝܐܝܠ ܢܒܝܐ. ܘܗܘܬ[n] ܥܠܝ ܐܝܕܗ
ܕܡܪܝܐ. ܘܐܦܩܢܝ ܠܦܩܥܬܐ[o] ܕܡܠܝܐ ܗܘܬ ܓܪ̈ܡܐ ܘܐܥܒܪܢܝ
ܥܠܝܗܘܢ ܚܕܪܝܗܘܢ[p] ܘܣܓܝܐܐ[p]. ܘܚܙܝ[q] ܐܡܪ ܒܪ ܐܢܫܐ ܢܚܝܐ[r]

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[a] ܘܡܚܝܢܘܢ C [b] + ܘܠܟܘܪ̈ܗܢܐ C [c] + ܕܝܢ [d] ܕܫܡܫܐ
[e] ܐܝܟ Lag. p. 82 [f] + ܢܗܝܪܐ ܕܫܡܫܐ. ܢܗܘܪܐ ܕܬܫܒܘܚܬܐ.
[g] ܠܡܦܠ [h] om. ܕܝܢ [i] ܕܡܣܬܟܠܝܢ. ܘܡܣܬܕܩܝܢ [j] + ܒܫܡܫܐ ܘܡܣܬܥܪܝܢ
[k] ܕܝܢ ܠܡܬܦܪܫܐ ܒܠܚܘܕ [l] + ܐܦ [m] ܐܡܪ [n] ܗܘܬ
Ezek. xxxvii. 1 [o] ܡܪܝܐ ܒܪܘܚܐ (Cod. ܒܐܪܘܚܐ) ܘܐܫܪܝܢܝ ܒܓܘ ܦܩܥܬܐ
2, 3 [p] ܘܚܙܝܬ ܗܢܘܢ ܣܓܝܐܐ ܘܝܒܝܫܝܢ ܗܘܘ. ܘܐܡܪ ܠܝ. ܒܪ ܐܢܫܐ. ܢܚܝܢ
4 ܓܪ̈ܡܐ ܗܠܝܢ: ܘܐܡܪܬ. ܐܢܬ ܝܕܥ ܐܢܬ ܡܪܝܐ ܐܠܗܐ. ܘܐܡܪ ܠܝ ܡܪܝܐ.
ܐܬܢܒܐ ܥܠ ܓܪ̈ܡܐ ܗܠܝܢ ܘܐܡܪ ܠܗܘܢ. ܓܪ̈ܡܐ ܝܒܝ̈ܫܬܐ. ܫܡܥܘ
5 ܡܠܬܗ ܕܡܪܝܐ. ܗܟܢܐ ܐܡܪ ܡܪܝܐ ܐܠܗܐ ܠܓܪ̈ܡܐ ܗܠܝܢ. ܗܐ ܡܥܠ
6 ܐܢܐ ܒܟܘܢ ܪܘܚܐ ܘܬܐܚܘܢ. ܘܐܬܠ ܥܠܝܟܘܢ ܓܝ̈ܕܐ. ܘܐܣܩ ܥܠܝܟܘܢ
ܒܣܪܐ. ܘܐܠܒܫܟܘܢ ܓܠܕܐ. ܘܐܬܠ ܒܟܘܢ ܪܘܚܐ ܘܬܐܚܘܢ ܘܬܕܥܘܢ
7 ܕܐܢܐ ܐܢܐ ܡܪܝܐ: ܘܐܬܢܒܝܬ ܐܝܟ ܕܐܡܪ ܠܝ. ܘܟܕ ܡܬܢܒܐ ܗܘܝܬ.
8 ܗܘܐ ܩܠܐ ܘܙܘܥܐ. ܘܩܪܒܘ ܓܪ̈ܡܐ ܓܪܡܐ ܠܘܬ ܓܪܡܗ. ܘܚܙܝܬ ܕܗܠܝܢ
ܥܠܝܗܘܢ ܓܝ̈ܕܐ ܘܒܣܪܐ. ܘܐܬܦܫܛ ܥܠܝܗܘܢ ܡܫܟܐ ܡܢ ܠܥܠ. ܘܪܘܚܐ
9 ܠܝܬ ܗܘܬ ܒܗܘܢ. ܘܐܡܪ ܠܝ ܡܪܝܐ. ܐܬܢܒܐ ܥܠ S. f. 61 b ܪܘܚܐ ܘܐܡܪ.
ܗܟܢܐ ܐܡܪ ܡܪܝܐ ܐܠܗܐ. ܬܐ ܪܘܚܐ ܡܢ ܐܪ̈ܒܥܬܗܝܢ ܪ̈ܘܚܐ. ܘܡܘܠܝ ܒܗܠܝܢ
10 ܩܛܝ̈ܠܐ. ܘܢܚܘܢ. ܘܐܬܢܒܝܬ. ܐܝܟ ܕܐܡܪ ܠܝ. ܘܥܠܬ ܒܗܘܢ ܪܘܚܐ ܘܚܝܘ.
11 ܘܩܡܘ ܥܠ ܪ̈ܓܠܝܗܘܢ ܚܝܠܐ ܪܒܐ. ܘܐܡܪ ܠܝ ܡܪܝܐ. ܒܪ ܐܢܫܐ. ܓܪ̈ܡܐ
ܗܠܝܢ ܕܒܝܬ ܐܝܣܪܝܠ ܐܢܘܢ. ܕܐܡܪܝܢ ܝܒܫܘ ܓܪ̈ܡܝܢ ܘܐܒܕ ܣܒܪܢ

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[q] + ܐܣܛܘܠܐ ܩܛܠܬܐ [r] ܘܟܕ ܢܚܐ ܥܠܝܗܘܢ. (ܥܠܝܗܘܢ ܢܚܐ B)

ܢܦܫ. ܚܕ ܒܡܐܐ ܚܢܢܝܢ ܠܡܫܡܥܘܗ̇ ܒܗ ܫܐܠܝܢ[a] ܘܠܐ ܡܬܦܠܓܝܢ[b].
ܡܛܠ ܕܦܓܪܐ ܡܠܝܢ ܠܝ ܕܐܝܟ ܟܓܘܡܪ̈ܐ ܕܢܘܪܐ ܢܐܡܪ. ܗܘ
ܡܬܚܡܣܢܝܢ ܒܡܪܢ ܝܫܘܥ ܡܚܝܢܐ. ܘܒܐܒܘܗܝ[c] ܡܪܝܐ ܐܠܗܐ
ܐܚܝܕ ܟܠ. ܘܒܪܘܚܗ ܩܕܝܫܐ. ܕܠܗ[d] ܬܫܒ̄ܘ ܘܐܝܩܪܐ ܠܥܠܡ ܥܠܡܝܢ
ܐܡܝܢ ܀

Chap. XX ܡܦܠܐܘܢ ܕܣܗ̈ܕܝܢ ܀ ܡܛܠ ܡܝܬܘܬܐ ܕܬܪ̈ܝܬܐ. [e]ܡܠܟܝܢ ܠܝ. ܠܗ
ܒܠܚܘܕ. ܡܢ ܒ̈ܢܝܐ ܡܬ̈ܝܢܐ. ܐܠܐ ܐܦ ܒܪ ܬܚܘ̈ܬܐ ܕܡܢ
ܒ̈ܢܝܐ ܕܚܝ̈ܐ. ܘܒܪ ܬܚܘܬܐ ܬܘܒ. ܒܝ̈ܬܐ ܗܢ ܕܒܝ̈ܬܝܢ ܠܝ
ܕܐܝܟ ܐܢܫܐ ܒܡܫܡܫܢܐ ܕܐܝܬ ܠܝ ܡܕܝܪܐ. ܕܝܪ̈ܐ ܕܡܝܬܘܬܐ.
ܠܐ ܢܬܐܠ ܡܢ ܦܫܩܘܬܐ ܕܣܠܩ ܒܟܝܢܐ ܐܢ ܢܬܩܪܐ ܠܗܬ ܗܕܐ[e].
ܡܛܠ ܠܝ ܐܠܗܐ ܐܒܐ[f] ܐܚܝܕ ܟܠ ܒܪ ܐܠܗܐ ܦܪܘܩ. ܐܝܟ
ܕܗܘ ܡܠܝܢ[g]. ܡܛܠ ܠܝ[h] ܡܢ ܒܗ ܬܝܒܘܬܐ ܐܒܗ̈ܬܐ ܕܐܢܬܝܢ. ܒܗܕܐ
ܕܡܘܬܐ ܕܦܓܪܐ ܐܢܬܝܢ ܒܗ. ܒܪܡ ܕܝܢ ܬܫܒܘܚܬܐ[i] ܕܚܝ̈ܐ ܕܢܫܡܐ
ܕܠܥܠܡ ܗܘ ܡܕܡ ܠܐ ܚܣܝܪ ܒܝ. ܐܦ[j] ܠܝ ܒܟܘܪ̈ܗܢܘܗܝ. ܕܡܠܐ
ܢܬܕܪܐ. ܐܦ ܡܢ ܪ̈ܘܚܐ[k] ܐܝܟ ܒܘܪܐ ܢܬܦܪܫ. ܒܗ ܥܠܡܐ ܗܘ
ܩܝܡ. ܘܥܠܡܐ[l] ܥܠܡ ܬܚܝܬ ܐܝܕܗ ܕܐܠܗܐ ܚܝܐ. ܘܡܢ[m] ܠܗ
Luke xxi. 18 ܐܝܕܗ ܩܒܠ ܡܛܠ ܠܝ "ܡܪܢܐ ܐܠܗܢ ܐܝܟ ܕܐܡܪ."[n] ܕܡܝܬܘܬܐ ܡܢ
19 ܣܥܪܗ̈ ܠܐ[o] ܬܐܒܕ[p][q]. ܘܡܚܘܦܪܢܘܬܟܘܢ[r] ܬܩܢܘܢ ܢܦܫ̈ܬܟܘܢ.
ܥܠ ܡܝܬܘܬܐ[s] ܘܥܠ ܬܫܒܘܚܬܐ ܕܗܘܕܝܐ. ܐܡܪ ܡܪܝܐ ܒܕܢܝܐܝܠ
Dan. xii. 2 ܦܓܪ̈ܐ ܕܡܛܠܝܠܐ ܕܡܡܝܢ ܒܥܦܪܗ ܕܐܪܥܐ ܢܩܘܡܘܢ ܒܗܘ

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[a] ܢܫܝܢ [b] ܡܬܦܠܓܐ ܠܝ ܠܡܬܦܠܓܘ [c] ܘܒܐܠܗܐ ܐܒܘܗܝ̈ [d] ܕܠܗܘܢ
[e] om. ܡܠܟܝܢ .... ܗܕܐ C [f] om. ܐܒܐ [g] C + ܠܝ [h] + ܕܝܢ C
[i] ܬܫܒܘܚܬܐ [j] C ܐܦ ܠܝ [k] B ܪܘܚܐ [l] ܥܠܡܐ ܘܥܠܡ C [m] ܡܢ C
[n] ܐܝܟ ܕܐܡܪ ܡܪܢܐ ܦܪܘܩܢ C [o] C ܠܐ in marg. [p] ܬܐܒܕ C
[q] + ܐܠܐ C S. f. 61 a [r] om. ܘ C [s] + ܕܝܢ C

[a]ܐܠܐ ܢܬܘܣܦ ܐܢܫ[a] ܠܡܫܡܠܝܘ ܢܦܫ ܠܡܪܢܐ ܐܠܗܐ. ܘܐܢ ܐܢܫ
f. 60 b ܢܬܠܘܐ ܠܦܣܝܩܘܬܐ ܒܣܝܩܘܬܐ ܢܡܠܟܝܘܗܝ ܕܐܬܦܘܬ ܠܡܪܝܐ[b] ܥܠܝܠܐ
ܘܡܣܝܩܘܬܐ ܗܘܐ ܡܫܡܫܢܘ [c]ܡܢ ܟܠܡܕܡ ܡܪܝܐ[c].. ܐܡܪ ܓܝܪ[d]
Luke vi. 40 ܦܪܘܩܢ ܕܠܝܬ ܬܠܡܝܕܐ ܕܝܬܝܪ[e] ܡܢ ܪܒܗ. ܐܠܐ ܟܠܢܫ ܢܗܘܐ
ܡܫܡܠܝ ܐܝܟ ܪܒܗ[f]. ܚܢ ܡܟܝܠ ܕܐܢܬܘܢ ܬܠܡܝܕܘܗܝ. ܐܦ ܡܫܡܫܢܐ
ܢܗܘܐ ܠܗ. ܐܝܟܢܐ ܗܘ ܟܠܡܕܡ[g] ܡܥܒܪ ܡܫܡܠܝܬܐ[h]. ܚܢ[i] ܡܟܝܠ

(ܬܬܒܪܗ B) ܒܐܫܬܐ ܘܬܦܠ ܒܒܪܗܐ. ܐܘ ܐܣܛܘܡܟܝܢ ܕܒܐܒ ܠܝ
ܘܠܐ ܬܫܟܚ (ܬܫܟܚ B) ܒܐܒܘܠܬܐ: ܐܠܐ ܬܬܡܟܗ ܒܒܐܒܐ ܡܫܝܐ:
ܐܘ ܬܦܠ ܒܐܘܠܨܢܐ ܕܒܐܒ ܒܪܗܐ. ܐܘ ܕܒܐܒܐ ܕܚܕ ܡܢ ܗܕܡܝܟ:
ܐܘ ܡܢ ܒܝܬ ܬܗܘܐ ܚܫܫܐ ܕܒܝܐ ܘܡܪܥܬܐ ܡܢ ܒܐܒܐ ܡܫܝܐ: ܐܘ
ܒܡܒܚܐ ܢܗܘܐ ܠܟ ܒܚܕ ܡܢ ܗܕܡܝܟ. ܘܬܬܬܒܪ ܡܢ ܐܝܕܝ ܐܦܘܬܐ:
ܘܒܐܘܠܨܢܐ ܘܒܡܘܫܚܐ ܡܫܬܢܝܐ ܬܦܘܠ. ܒܗܠܝܢ ܗܟܝܠ ܐܘܬܪ ܒܒܘܪܟ
ܕܒܦܪܬ ܐܘ ܒܪܢܫܐ: ܕܗܢܐ ܠܒܐܒܐ ܗܘ ܘܠܐܘܠܨܢܐ ܢܬܦܬ ܢܦܫܟ.
ܘܐܘܒܕܬ ܚܝܝܟ ܠܥܠܡ ܒܥܠܡ ܡܢ ܩܕܡ ܐܠܗܐ. ܘܬܗܘܐ ܢܦܫ ܘܡܫܬܬܦ
John xii. 25 *sic* ܕܠܐ ܚܝܐ ܠܥܠܡ. ܐܝܟ ܕܐܡܪ ܡܪܢܐ. ܕܟܠ ܕܪܚܡ ܢܦܫܗ ܢܘܒܕܝܗ. ܘܟܠ
ܕܢܘܒܕ ܢܦܫܗ ܡܛܠܬܝ ܢܫܟܚܝܗ. ܒܪܫܝܬܐ ܗܟܝܠ ܐܝܟܢܐ ܕܐܡܪ: ܪܚܡ ܢܦܫܗ
ܡܠܠ ܙܒܢܐ ܒܗܢܐ ܥܠܡܐ: ܕܠܐ ܢܚܘܬ ܥܠ ܐܝܩܪ ܥܡܗ ܕܡܪܝܐ ܐܠܗܐ.
ܠܥܠܡ ܕܝܢ ܐܘܒܕ ܢܦܫܗ ܒܢܘܪܐ: ܕܒܥܠ ܗܘ ܢܦܫܗ ܒܚܛܝܬܐ: ܡܛܠ ܕܟܦܪ
Matt. x. 33 ܠܗ ܒܗ ܡܫܝܚܐ. ܐܝܟ ܕܐܡܪ ܒܐܘܢܓܠܝܘܢ. ܕܟܠ ܕܢܟܦܘܪ ܒܝ ܩܕܡ ܒܢܝܢܫܐ:
ܐܦ ܐܢܐ ܐܟܦܘܪ ܒܗ ܩܕܡ ܐܒܝ ܕܒܫܡܝܐ. ܐܝܟ (Lag. p. 81) ܗܝ ܕܐܡܪ
Matt. viii. 12 ܒܢܘܗܝ ܕܡܠܟܘܬܐ. ܢܦܩܘܢ ܘܢܫܬܕܘܢ ܠܗܘܢ ܒܚܫܘܟܐ ܒܪܝܐ. ܘܬܡܢ ܢܗܘܐ ܒܟܝܐ
ܘܚܘܪܩ ܫܢܝܗܘܢ. ܡܛܠ ܕܐܡܪ ܕܟܠ ܕܪܚܡ ܢܦܫܗ ܝܬܝܪ ܡܢ ܕܝܠܝ ܠܝܬ ܫܘܐ ܠܝ ⁘

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[a] ܢܬܘܣܦ ܗܟܝܠ S. f. 60 b [b] + ܥܠܡ [c] ܕ[ܒ]ܡܢ (ܡܢ B) ܗܢܐ ܒܠܚܘܕ
[d] + ܡܪܢܐ [e] ܕܡܫܬܪ
[f] + ܘܦܫܛ. ܕܢܦܩ ܡܛܠ ܐܝܟܢܐ ܢܦܩܘܢ ܠܗܘܢ ܒܗܠܝܢ ܗܟܝܠ ܡܪܢ
ܒܠܗܘܢ ܕܢܩܠܒ. ܘܢܚܒܘܢ ܒܠܗܘܢ ܘܢܬܒܥܘܢ ܒܐܬܪܗܘܢ. ܘܢܫܬܐ ܢܦܠܐ
ܘܡܪܬܬܐ. ܘܠܚܕܬܐ ܗܦܟ ܒܪܒܬܐ ܕܡܬܬܠܝܐ ܥܠ ܙܠܝܩܐ.
[g] + ܘ ܦܫܛ [h] + ܒܪܒܬܐ ܐܦ ܠܫܩܒ. [i] + ܗܟܝܠ

ܡܛܠܬܗ̇ ܕܢܦܩܘܢ ܠܐܢܫܝܢ ܕܡܬܚܫܒܝܢ ܒܗ[a]. ܠܦܓܪܐ[b] ܚܝܠ ܠܐ ܡܬܕܡܝܢ ܒܢܦܫܗܘܢ. ܒܗ ܗܘ ܡܕܡ ܠܝ ܡܫܡܥܢܘܬܐ. ܘܗܟܝܠ ܡܛܠ ܢܦܫ ܕܐܬܦܪܫܐ ܡܢ ܚܫܘܟܐ[c] ܕܢܘܪܐ. ܗܘ ܟܕ ܫܦܪ ܡܛܠܬܗ̇ ܚܝܠ ܢܫܦܪ[d] ܡܛܠ ܢܦܫ[e]. ܘܬܬܦܪܩ[f] ܡܢ ܐܒܗܝܗ ܘܡܢ ܫܪܒܬܗ̇[g]. ܘܡܬܚܠ ܕܐܝܬ ܒܥܠܡܐ[h]. ܘܬܬܘܒ[i] ܡܢ ܢܦܫ. [j]ܒܗ ܡܬܚܠܝܢ ܕܠܐ ܢܦܠ ܒܫܘܒܚܐ[j]. ܘܐܝܕܝܢ[k] ܬܬܦܢܐ ܠܦܘܪܥܢܘܬܐ ܒܗ [l]ܡܫܬܐܠܝܢ ܠܝ[l] ܢܘܕܐ. ܘܒܗ ܫܐܫܝܢ[m] ܢܫܦܪ. ܘܒܗ ܬܬܐܠܦ[n] ܚܕܝܐ. ܘܒܗ ܡܬܕܪܫܝܢ ܠܐ ܬܬܥܝܩ. ܡܛܠ ܕܠܐ[o] ܢܦܫ[p] [q]ܡܣܬܥܪܝܢ ܒܠܚܘܕ[q]. ܐܠܐ ܐܦ ܠܐܢܫܝܢ ܕܛܠܝܢ ܒܬܫܡܫܬܐ [r]ܐܝܟܢܐ ܕܐܬܚܙܝܘܢ[r] ܡܢ ܐܠܗܐ. ܐܝܕܝܢ ܬܬܒܪܐ ܡܢ ܗܡ̄ܘ ܕܠܗܘܬ ܡܪܝܐ. ܘܢܦܘܫ ܡܛܠ ܒܪܝܫܘܬܗ ܕܦܓܪܐ.

Matt. xxvi. 41 ܐܝܟ ܕܐܡܪ ܡܪܢ ܕܪܘܚܐ ܨܒܝܐ ܘܡܛܝܒܐ. ܐܠܐ ܦܓܪܐ ܟܪܝܗ. ܠܐ[s] ܒܠܚܘܕ ܢܦܫ ܡܬܒܣܡܐ ܐܠܐ ܐܦ [t]ܢܦܫܬܐ ܕܐܢܫܝ[t] ܒܗ ܟܕ ܢܦܩܢ ܒܒܘܪܝ. ܢܫܒܚܘܢ [u]ܕܠܠܚܘܕܝܬܐ ܕܩܘܠܣܐ[u] ܐܬܬܠܝܒܘ. ܘܒܗ ܬܬܐܫܪܢ[v] ܗܘܝܢ ܚܝܠ ܢܦܠ ܦܬܓܡܐ ܚܠܝܨܘܢ ܐܝܟ ܕܐܦ ܚܠܦ ܢܦܫ. ܟܠ ܚܕ ܚܕ ܡܢ ܠܡܪܢܐ ܒܫܘܡܠܐ ܕܕܝܢܐ..[w]

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a + ܘܠܐ ܒܫܬ b + ܐܦ c ܚܘܬܐ d ܕܝ

e + ܐܦ ܕܠܒܐ ܒܫܘܒ ܚܝܠ ܡܪܢ ܕܡܛܠܬܗ̇ (Lag. p. 80) ܢܦܫ. [ܢܦܫ ܚܝܠ] ܐܠܐ
ܗܕܐ ܒܠܚܘܕ ܢܦܩܐ ܕܢܦܫܐ ܚܝܠܐ ܕܡܬܚܫܒܢ. ܘܢܦܩܐ ܕܢܦܫ.

f ܬܬܦܪܩ ܗܟܝܠ g ܒܬܪ ܫܪܒܬܗ̇ h + ܗܢܐ i ܘܬܬܘܒ ܕܝ ܐܦ

j ܠܫܘܒܚܐ ܐܬܬܐ ܕܠܐ ܡܬܚܠܝܢ ܕܗܘܝܐ ܕܝ ܠܝ ܡܬܒܥܐ k ܐܝܕܝܢ

l ܡܫܬܐܠܝܢ m ܫܫܝܢ n ܬܬܐܠܝܨܝܢ o + ܗܘܐ B p B ܠܢܦܫ

q ܡܫܬܐܠܢܐ ܒܗ ܒܢܒܗ ܚܫܘܟܐ ܡܢ ܡܣܬܪܝܢ ܒܠܚܘܕ

r ܘܡܫܬܡܫܢܐ ܢܠܦ ܕܢܦܫܗܘܢ ܗܢܘܢ. ܘܐܬܚܙܝܘ s + ܗܘܐ

t ܠܐܢܫ ܦܠܠܝܢ ܒܗܘܢ. u ܕܠܚܘܕܝܘܬܐ ܕܩܘܠܣܐ v ܬܬܦܠܘܢ S. f. 60 a

w + ܟܕ ܕܝ ܬܬܠܓܢ ܘܬܬܦܪܫ ܡܢ ܫܘܠܛܢܐ: ܘܬܬܒܥܪ ܒܡܪܢܝܢ ܕܠܗܘܬ
ܡܪܢܐ ܒܫܘܡܠܝܘܬܢ ܒܥܘܬܐ: ܘܬܫܬܪܐ ܘܡܪܢܐ. ܠܡܪܢ ܕܝ ܬܬܒܪܗ

Mark viii. 36 ܠܒ[a]. ܡܢܐ ܓܝܪ ܝܗܢܝ ܒܪܢܫܐ. ܐܢ ܟܠܗ ܥܠܡܐ ܝܩܢܐ ܘܢܦܫܗ
37 ܝܚܣܪ. ܐܘ ܡܢܐ ܝܬܠ ܬܚܠܘܦܐ ܗܘ[b] ܕܢܦܫܗ. ܘܬܗܘܢ ܠܐ
Matt. x. 28 *sic* ܬܕܚܠܘܢ ܡܢ ܐܢܠܝܢ ܕܩܛܠܝܢ ܦܓܪܐ. ܐܠܐ ܢܦܫܐ[c] ܠܐ ܡܫܟܚܝܢ
ܠܡܩܛܠ.[d] ܕܚܠܘ ܡܬܒܪܝܬܐ ܡܢ ܕܝܠܗ ܕܡܫܟܚ ܐܒܕܐ ܠܦܓܪܗ[e]
ܘܢܦܫܐ ܘܦܓܪܐ ܒܓܗܢܐ.. ܟܠ[f] ܐܢܫ ܗܟܝܠ ܕܝܘܕܐ ܐܘܕܝܬܐ[g]
ܩܕܡ ܒܢܝ ܐܢܫܐ. ܕܐܘܕܐ ܒܗ ܐܘܕܝܬܗ ܘܝܗܒܬܗ ܡܫܠܡ
ܒܪܘܚܗ[h]. ܐܦ ܗܘ ܬܗܘܐ ܡܘܕܝܐ ܒܗ. ܘܡܫܠܡ ܒܪܘܚܐ ܕܐܫܠܡ
ܠܗ ܕܠܐ ܢܫܟܚ[i] ܡܢܗ ܒܢܣܝܢܬ. ܐܝܟ ܕܐܡܪ[j] ܡܢ ܐܢܠܝܢ
f. 60 a ܕܐܣܬܠܡ[k] ܠܗ. ܠܐ ܐܬܢܗ ܬܠܡܝܕܐ[l].. ܚܕ ܕܝܢ ܕܐܝܬ ܠܝ ܡܪܐ
ܘܡܠܟܐ ܡܪܢ[m] ܘܦܪܘܩܢ ܕܝܫܘܥ ܡܢ ܡܪܝܐ ܕܠܐ ܫܟܠܐ. ܡܛܠ
ܕܒܘܠܩܐ ܕܝܠܗ ܦܫܝܛ ܥܘܩܪܐ ܕܠܐ ܡܬܦܢܝܢ[m]. ܘܗܝܡܢܐ ܐܬܐ
ܒܡܫܡܫܘܬܐ ܘܬܗܘܢ ܐܬܦܪܩ[n] ܡܢ ܡܪܗܘܢ ܐܝܟܢ ܠܡܫܒܚܬܐ ܘܡܢ
ܐܢܫܗ. ܐܦ ܡܢ ܢܦܫܗ. ܘܡܛܪ ܪܘܚܐ ܒܕܡܐ ܠܟܠܒܬܐ.
ܘܗܠܝܢ[o] ܡܛܪ ܡܛܠܬܗܘܢ ܕܠܝ ܠܐܢܠܝܢ ܕܡܬܡܫܚܝܢ[p] ܢܛܪܘ ܡܢ
ܐܘܣܦܪܐ. [q]ܘܡܢ ܣܘܪܚܢܐ[q] ܕܒܗ ܐܝܠܝܢ. ܗܘܘܢ[r] ܕܡܫܡܫ ܐܡܪܢ.
ܘܠܗܘܢ ܬܗܘܐ ܕܐܢܠܝܢ[s] ܕܡܢ ܒܥܠܡܐ[t] ܐܬܡܫܚܘܢ. ܡܢ ܕܝܠܗ
ܦܬܓܡܐ ܘܡܢ ܟܠܗ ܒܗܠܐ ܢܛܪܘ[u]. ܐܢ ܗܟܝܠ ܡܫܝܚܐ[v] ܗܘ

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[a] + ܘܟܠ ܕܢܘܒܕ ܢܦܫܗ ܡܛܠܬܝ ܡܫܝܚܐ. ܘܟܠ ܕܐܢܫܐ ܢܦܫܗ ܒܗ ܢܦܫܐ ܢܘܒܕܝܗ.
[b] om. ܗܘ [c] ܘܢܦܫܐ [d] + ܐܠܐ [e] ܠܓܗܢܐ[ܘ] [f] ܒܠܡ
[g] + ܡܒܡܪ C [h] ܒܪܘܚܐ ܕܐܘܕܝܬܗ C [i] C ܫܟܚܢ [j] + ܡܒܡܪ C
[k] ܕܐܫܬܠܡܬܝ B ܕܐܫܬܠܡܬܝ [l] ܡܬܠܡܕܐ C
[m] ܠܡܪܢ. ܠܡܪܢܐ ܠܐ ܡܬܒܕܒܢ ܒܦܘܠܚܢ ܘܒܡܫܡܫܘܬܗ. ܡܛܠ ܕܗܘ ܦܫܝܛ ܒܘܠܩܐ ܘܗܝܡܢܐ ܘܡܫܡܫܢܘܬܐ C
[n] + [ܐܬܦܪܩܝܢ] B in marg. ܐܬܦܪܩܢ S. f. 59 b [o] ܘܗܠܝܢ ܕܡܢ
[p] ܐܝܟ ܒܟܠܐ ܕܡܢ: [q] om. ܘܡܢ ܣܘܪܚܢܐ [r] ܗܘܘܢ [s] ܠܐܢܠܝܢ [t] + ܬܗܘܐ
[u] + ܘܐܬܦܪܩܘܢ [v] + ܡܫܝܚܐ ܗܘ

ܐܬܚܘܝ.. ܘܠܐܢܫܝܢ[a] ܕܡܬܕܪܫܝܢ ܡܛܠ ܗܝܡܢܘܬܐ. ܘܡܫܝܚ ܡܢ ܡܕܝܢܐ ܠܡܕܝܢܐ. ܐܝܟ ܦܘܩܕܢܐ[b] ܕܡܪܢ. ܦܘܩܕܢܘ̈ܗܝ ܡܫܡܠܝܢ ܘܡܚܒܒܝܢ ܠܗܘܢ [c]ܟܕ ܚܙܝܢ ܐܢܘܢ. ܕܡܩ̈ܪܒܬܐ ܗܘܝ̈ܢ ܠܙܕܘܩܝܐ ܕܒܠܗܘܢ[c].. ܐܡܪ ܠܢ ܟܠܗܘܢ[d] ܡܢ ܒܐܘܪܚܬܗܘܢ[e]. (Matt. v. 11) ܕܛܘܒܝܗܘܢ [f]ܡܐ ܕܪܕܦܝܢ[f] ܠܗܘܢ ܘܡܥܣܩܝܢ[g] ܠܗܘܢ ܡܛܠ ܫܡܝ. ܡܛܠ ܕܟܕ ܢܛܪܝܢ ܒܪܘܫܝܢܐ[h]. ܘܢܛܪܘܢ ܡܛܠ ܗܝܡܢܘܬܐ ܗܘܐ ܠܗ [i]ܗܘ ܦܠܓܐ[i] ܕܐܠܗܐ[j]. ܘܐܢܫ[k] ܢܟܦܘܪ[l] ܕܠܐ ܐܝܬܘܗܝ، ܒܪܘܫܝܢܐ ܗܘ[m] ܡܬܦܢܐ ܡܟܠܝܐ. ܘܡܢ [n]ܒܢܝ ܐܢܫܐ ܠܐ[n] ܡܬܪܕܦ. ܐܠܐ ܡܢ[o] ܐܠܗܐ[p] ܡܬܒܥܐ ܡܛܠ ܟܦܘܪܗ[q]. ܡܛܠ ܕܐܡܪ ܡܪܝܐ ܐܠܗܐ (Matt. x. 33 *sic*) ܕܟܠ ܕܢܟܦܘܪ ܒܝ [r]ܐܘ ܢܒܗܬ ܒܝ[r] ܘܒܡ̈ܠܝ[s]. ܐܟܦܘܪ[t] ܒܗ ܩܕܡ ܐܒܝ ܕܒܫܡܝܐ. ܡܐ ܕܐܬܐ ܐܒܘܗ [u]ܠܡܕܢ ܠܒܢܝܐ ܘܠܬܒܥܬܐ.. ܘܬܘܒ[u] (Matt. x. 37) ܟܬܝܒ ܕܟܠ ܕܪܚܡ ܠܐܒܘܗܝ، ܐܘ ܠܐܡܗ ܝܬܝܪ ܡܢ ܕܠܝ ܠܐ ܫܘܐ (38 *sic*) ܠܝ[v]. ܘܟܠ ܕܠܐ ܫܩܠ ܙܩܝܦܗ ܟܕ ܚܕܐ[w] ܘܐܬܐ ܒܬܪܝ، ܠܐ ܫܘܐ

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[a] + ܬܘܒ   [b] ܒܦܘܩܕܢܗ

[c] ܘܟܕ ܡܫܡܠܝܢ ܐܢܘܢ ܠܗܘܢ ܦܘܩܕܢܘܗܝ ܚܙܝܢ: ܕܗܘܝܢ ܐܢܘܢ ܫܘܬ̈ܦܐ ܠܙܕܘܩܝܗܘܢ

[d] ܟܠܗܘܢ   [e] + ܗܡܢܐ   [f] ܟܕ ܢܛܘܢ ܪ̈ܕܦܝܢ   [g] [ܘ]ܡܒܣܡܝܢ   [h] + ܘܢܫܬܘܕ

[i] ܒܪܢܫܐ

[j] + ܘܠܐ ܡܟܝܠ ܡܬܪܕܦ ܡܢ ܐܢܫ: ܡܛܠ ܕܐܬܬܟܝܠ ܠܗ ܡܢ ܡܪܝܐ.

[k] ܐܢܫܝܢ   [l] + ܘܐܡܪ   [m] ܗܘܐ   [n] ܒܢ̈ܝܫܐ   [o] [ܘ]ܡܢ] B ܘܡܢ   Lag. p. 79

[p] + [ܬܘܒ] B ܬܘܒ

[q] + ܘܠܐ ܡܟܝܠ ܢܦܩ ܡܢܝܬܐ ܡܢ (S. f. 59 a) ܡܕܡ̈ܐ ܒܫܠܡܘܬܐ ܕܠܥܠܡ: ܐܝܟ ܡܫܠܡܢ ܕܡܪܝܐ. ܐܠܐ ܡܢ ܚܘܠܐ ܗܘܐ ܢܛܘܬܗ.

[r] om. ܐܘ ܢܒܗܬ ܒܝ

[s] + ܡܕܡ ܒܢ̈ܝܫܐ ܐܘ ܢܒܗܬ ܒܝ: ܐܦ ܐܢܐ ܐܒܗܬ ܒܗ: [t] ܘܐܟܦܘܪ

[u] ܕ ܒܫܡܝܐ ܘܡܥܩܒܢܐ ܠܒܢ̈ܝ ܬܒܥܬܐ ܘܫܩܠ. ܘܬܘܒ ܡܟܝܢ ܐܢܘܢ

[v] + ܠܝ. ܘܟܠ ܕܪܚܡ ܒܪܗ ܐܘ ܒܪܬܗ. ܝܬܝܪ ܡܢ ܕܠܝ ܠܐ ܫܘܐ   [w] + ܘܐܬܐ:

ܕܠܚܠܡ. ܐܝܕܝܢ ܐܝܬ ܐܝܟ ᵃܗܘ ܐܢܫܐᵃ ܕܡܬܦܪܫܐ ܒܪܢܫܝܐ. ܘܢܬܦܪܫ ܘܢܬܢܟܐ ܡܢ ܦܓܪܐ. ܘܢܬܕܡܐ ܠܡܠܐܟܐ ܩܕܝܫܐ[b]. ܐܘ ܕܒܡܕܘܬܐ ܐܘ ܕܡܠܐܟܐ. ܡܢ ܐܝܠܝܢ[1] ܕܗܘܝ[c] ܐܬܬܩܢܘܢ ܦܘܫܛܘܢ ܡܬܦܪܫܝܢ. ܕܠܡܠܐ ܢܬܦܫܛ ܐܝܟ ܡܢܗܘܢ ܡܢ ܐܝܠܝܢ ܕܐܚܝܕܝܢ ܠܗ.. ܐܝܟܢܐ ܢܐܚܘܢ ܚܝܠܐ[d] ܘܢܬܐܠܨܘܢ ܘܐܬܪܥܝ ܠܟ. ܕܐܝܟ ܐܝܬ ܒܪܢܫܝܐ ܐܝܬ ܐܝܟ ܗܢܐ. ܠܐ ܡܫܟܚ ܐܝܬ ܕܬܬܦܪܫ ܕܠܐ ܐܬܬܟܝ ܒܪܢܫܝܐ. ܐܠܐ ܐܬܕܝܢܬ ܕܠܐ[e] ܦܘܫܐ ܕܝܢ[f] ܐܝܟ ܒܪܢܫܝܐ ܬܬܦܫܛ. ܐܠܐ ܐܝܟ ܚܕܐ ܩܕܝܫܬܐ ܬܬܦܠܓ. ܡܫܐܠ ܠܟ ܓܪ ܕܐܢ ܐܝܬ ܐܝܟ ܗܢܐ ܐܬܬܟܝ ܘܡܬܕܡܝܬܘܬܟ ܗܘܝܐ ܠܟ[g] ܡܪܝܐ. ܘܐܢ ܬܬܦܪܫ ܒܦܢܝܬ[h] ܒܟܪܝܐ. ܡܛܠܗܢܐ ܦܘܫܛܘܢ ܡܬܦܪܫܝܢ[i] ܡܢܗܘܢ ܕܬܦܘܫܘܢ ܕܠܐ ܬܬܦܠܓܬܐ.. ܐܠܐ[j] ܠܡܬܡܠܝܐ[k] ܐܝܠܝܢ ܕܡܬܦܪܫܐ ܕܡܠܐ ܐܝܟ ܚܕܐ ܩܕܝܫܬܐ ܢܬܦܫܛܘܢ

f. 59 b ܘܢܬܡܫܟܢ[l]. ܒܡܫܒܚܘܬܐ ܡܫܡܠܝܬܐ[m][n] ܦܘܫܛܘܢ ܡܫܬܪܝܢ

ܠܗܕܡܘܗܝ ܘܬܦܘܫܘܢ[o]: ܐܝܟ ܡܢ ܐܝܕܐ ܕܩܝܡܐ.[p] ܐܝܟܢܐ ܢܬܦܪܫ ܐܝܬ ܠܬܗ ܐܝܠܝܢ ܕܡܛܠ ܥܒܕܐ [q]ܕܡܫܬܡܠܝܐ ܡܢ[q] ܐܣܒܪܝܢ ܘܢܬܦܫܛ ܒܡܫܘܢ. ܦܘܫܛܐ ܢܦܘܫ ܕܠܗܪܐ ܚܠܦ ܠܡܕܝܬܐ

ᵃ om. ܐܢܫܐ ܗܘ C

ᵇ + [ܩܕ̈ܫܐ :] ܐܝܟ ܕܟܬܝܒܐ ܡܛܠ ܚܕܐ ܘܢܬܦܫܛ (C : ܩܕܝܫܐ ܠܡܠܐܟܐ ܢܬܦܫܛ ܐܘ)

ᶜ ܕܗܘܝܢ C ᵈ om. ܚܝܠܐ S. f. 58 b ᵉ ܘܠܐ ᶠ B om. ܕܝܢ ᵍ ܠܗ

ʰ + ܬܦܘܫ ⁱ ܡܬܦܪܫܝܢ ʲ om. ܐܠܐ ᵏ + ܕܝܢ ˡ + : ܬܦܘܫ ܐܬܬܩܢܘ ܐܘ

ᵐ ܡܫܡܠܝܬܐ ⁿ + ܘܡܫܒܚ ܦܘܫܛܐ ܦܘܫܛܐܐ ᵒ ܕܬܦܘܫܘܢ

ᵖ + ܐܝܟܢܐ ܐܝܬ ܢܬܦܪܫ ܠܬܗܘܢ ܘܢܬܦܫܛ ܒܡܫܘܢ : ܘܢܬܐܠܨ ܕܠܐ ܡܫܡܠܝܬܐ ܡܛܠ ܐܚܝܕܝܢ: ܦܘܫܛܐ ܕܐܬܦܪܫ ܒܪܢܫܝܐ. ܕܐܝܟ ܩܕܝܫܐ ܘܢܐܚܘܢ ܡܢܟ ܐܠܗܐ.

ᵠ ܕܩܕܝܫܐ

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¹ Cod. ܐܢܫܐ

ܐܝܕܝܢ ܐܡܬܝ ܐܢܫ ܕܠܝܬ ܠܗ ܚܘܣܪ. ܐܘ ܡܕܡ ܕܢܥܒܕ ܢܦܩܐ ܠܗ
ܒܗܘ ܡܘܡܐ ܢܦܠ ܠܐܢܫܘܗܝ[a]. ܐܝܕܝܢ ܒܐܬܪܐ ܐܝܬܝܟ ܐܝܟ
ܣܓܝ ܡܬܒܥܐ ܠܟ ܕܬܫܬܡܥ ܐܢܬ. ܐܘ ܕܟܠܗ ܩܢܝܢܝܟ[b] ܬܬܠ
ܘܬܬܦܪܣ ܐܢܬ ܕܝܢ ܐܝܟ ܐܣܝܪܐ ܕܡܫܝܚܐ[c]. ܡܛܠ ܕܦܘܠܘ ܐܢܬ
ܕܫܡܥ ܠܐܠܗܐ. ܘܡܠܝܐ ܕܡܫܝܚܐ[d] ܕܟܬܝܒܢ. ܐܝܟ ܕܐܡܪ ܡܪܢܐ. f. 59a
ܕܟܠ ܕܢܘܕܐ ܒܝ ܩܕܡ ܒܢܝ̈ܢܫܐ. ܐܦ ܐܢܐ ܐܘܕܐ ܒܗ ܩܕܡ ܐܒܝ Matt. x. 32
ܕܒܫܡܝܐ[e]. ܘܠܐ ܬܦܩܘܢ ܚܘܬܡ ܠܡܐܡܪ[f] ܠܗܘܢ ܒܪ ܕܡܫܝܚܐ
ܐܝܬܘܢ[g]. ܘܟܕ ܬܬܓܕܦܘܢ ܫܠܡ ܫܒܚܐ ܕܠܡܠܟ ܬܬܪܝܘܢ.
[h]ܕܒܬܪܥܐ ܬܦܘܩܘܢ[h] ܠܡܦܪܘܩܘܬܗܘܢ.. ܢܐܡܪ ܕܝܢ[i] ܕܐܪܒܥܐ ܐܡܪ
ܡܪܢ ܒܐܘܢܓܠܝܘܢ. ܬܘ ܠܘܬܝ، ܒܪ̈ܝܟܘܗܝ ܕܐܒܝ، ܝܪܬܘ Matt. xxv. 34
ܡܠܟܘܬܐ[j] ܕܡܛܝܒܐ ܗܘܬ ܠܟܘܢ ܡܢ ܩܕܡ ܬܪܡܝܬܗ ܕܥܠܡܐ.
35 ܟܦܢܬ[k] ܘܐܘܟܠܬܘܢܝ. ܘܨܗܝܬ[l] ܘܐܫܩܝܬܘܢܝ. ܘܐܟܣܢܝܐ[m] ܗܘܝܬ
36 ܘܟܢܫܬܘܢܝ. ܘܒܪܥܠܐ ܗܘܝܬ ܘܟܣܝܬܘܢܝ.[n] ܘܒܝܬ ܐܣܝܪ̈ܐ[o]
37 ܘܐܬܝܬܘܢ ܠܘܬܝ. ܗܝܕܝܢ ܢܥܢܘܢ ܙܕܝ̈ܩܐ ܘܢܐܡܪܘܢ. ܡܪܢ
ܐܡܬܝ ܚܙܝܢܟ ܕܟܦܢ ܐܢܬ[p] ܘܐܘܟܠܢܟ. ܐܘ ܕܨܗܐ ܗܘܝܬ[q]
38, 39 *sic* ܘܐܫܩܝܢܟ. ܐܘ[r] ܐܟܣܢܝܐ ܐܢܬ[s] ܘܟܢܫܢܟ. ܐܘ ܟܕ ܒܪܥܠܐ[t] ܗܘܝܬ
ܘܟܣܝܢܟ. ܐܘ ܟܕ [u]ܟܪܝܗ ܐܢܬ[u] ܘܣܥܪܢܟ. ܐܘ[r] ܒܝܬ ܐܣܝܪ̈ܐ[o]
40 ܘܐܬܝܢ[v] ܠܘܬܟ. ܘܢܥܢܐ ܘܢܐܡܪ ܠܗܘܢ. ܕܟܠ ܕܥܒܕܬܘܢ ܠܚܕ[w]
46 ܡܢ ܙܥܘܪ̈ܐ ܠܝ ܗܘ ܥܒܕܬܘܢ.. ܗܝܕܝܢ[x] ܢܐܙܠܘܢ ܙܕܝ̈ܩܐ[y] ܠܚܝ̈ܐ

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[a] ܠܐܢ̈ܫܘܗܝ C   S. f. 58 a   [b] + ܬܘܒ   [c] om. ܕܡܫܝܚܐ C   [d] + [ܡܫܡܠܝܢ]
[e] om. ܕܒܫܡܝܐ   [f] ܠܡܐܡܪ   [g] om. ܐܝܬܘܢ   [h] ܕܗܘܝܢ ܐܝܬܘܢ ܫܘܬܦ̈ܐ
[i] ܡܪܢ   [j] + ܗܝ   [k] ܡܛܠ ܕܟܦܢ ܗܘܝܬ   [l] ܘܨܗܐ ܗܘܝܬ   [m] ܐܟܣܢܝܐ
[n] + ܟܪܝܗܐ ܗܘܝܬ ܘܣܥܪܬܘܢܝ. +   [o] + ܗܘܝܬ   [p] ܗܘܝܬ   [q] om. ܗܘܝܬ
Lag. p. 78   [r] + ܟܕ   [s] ܗܘܝܬ   [t] ܟܕ ܟܪܝܗ   [u] ܐܟܣܢܝܐ ܗܘܝܬ
[v] ܘܐܬܝܢ   [w] ܠܚܕ ܡܢ ܗܠܝܢ ܙܥܘܪ̈ܐ ܘ   [x] ܘܗܝܕܝܢ   [y] om. ܙܕܝ̈ܩܐ

Chap. XIX ܘܚܠܦܘܗܝ ܕܡܬܬܢܝܚܝܢ. ^a ܣܗܕܐ ܠܘܬ ܐܦܝܣܩܘܦܐ ܕܡܬܩܪܒܝܢ ܕܐܝܠܝܢ ܕܡܛܠ ܫܡܗ ܕܡܫܝܚܐ ܡܬܢܓܕܝܢ ܐܘ ܡܬܢܨܚܝܢ. ܕܢܨܠܘܢ ܐܝܟ ܕܢܗܘܘܢ ܘܕܢܕܘܫܘܢ ܡܢ ܗܘ ܕܡܛܠ ܒܫܠܡܘܬܗ ܡܬܦܢܝܢ ܡܢ ܕܪܓܐ ܘܡܫܡܠ ܡܫܡܫ ܒܪܝܫܐ. ܘܣܗܕܐ ܬܘܒ ܠܘܬ ܗܠܝܢ ܒܕܘܡܝܐ. ܕܢܦܩܘܢ ܥܡ ܐܝܠܝܢ ܕܫܪܝܢ ܚܠܦ. ܡܫܒܚܐ. ܘܕܠܐ ܠܐ ܡܛܠ ܕܫܠܝܐ. ܢܦܩܘܢ ܘܢܣܒܘܢ ܐܝܟ ܘܢܣܒܘܢ ܕܢܦܫ ܒܗܘܢ ܒ. ܒܟܪܣܛܝܢܘܬܗ ܘܡܫܒܚܐ ܦܪܫ. ܘܕܢܪܠܐ ܘܠܐ ܕܒܛܠ ܠܡܫܡܫܐ: ܒܕܘܡܝܐ^b ܐܝܠܝܢ ܕܡܛܠ ܫܡܗ ܕܐܠܗܐ. ܘܡܚܘܬܗ ܘܡܦܩܗ ^c ܢܦܫܗ ܒܬܪ ܐܘܡܢܐ ܘܢܬܦܪܫܐ ܠܡܐܟܠܬܗ:^c ܠܐ ܬܫܡܫܘܢ ܒܢܝܫܘܢ ܦܓܪܗ. ܐܠܐ ܡܢ ܒܡܠܘܗܝ ܘܡܢ ܕܦܘܬܐ ܕܐܦܝܣܩܘܦܐ ܩܘܡܘܬܐ ܡܟܪܙܝܢ ܠܗ ܠܛܘܪܣܐ. ܘܠܐܦܪܐ ܕܐܦܘܠܘܓܝܐ^d ܕܢܛܪܝܢ ܠܗ ܐܝܟ^e ܕܢܦܪܘܫ ܘܬܩܘܡܐ ^f ܡܢܚܘܬܐ ܒܠܘܗܝ^f ܕܠܐ ܒܘܠܐܝܬ^g ܕܡܢ^h ܢܛܐܠܝ ܐܣܘܝܗܘܢ ܦܓܪܐ. ܐܝܠܝܢ ܒܪ ܕܡܛܠ ܫܡܗ ܕܡܫܝܚܐ^i ܐܠܗܐ^j ܡܬܢܨܚܝܢ^k. ܦܓܪܐ ܡܩܒܠܐ ܘܡܠܐܟܐ^l ܕܐܠܗܐ ܢܛܪܝܢ^m ܠܗܘܢ. ܗܘ ܕܠܒܝܫ ܢܘܚܐܝܬ ܠܢܘܗܪܐ ܡܩܒܠܐ^n. ^o ܒܗܘ^{p o} ܕܐܬܚܙܝ ܠܚܠܒܐ ܕܠܐ ܡܬܢܨܚܝܢ^p.^q ܡܛܠ ܗܢܐ ܐܠܝܨܐ ܗܘ ܕܠܐܝܠܝܢ^r ܕܡܣܗܕܝܢ ܒܠܗܘܢ ܡܬܬܡܟܢܐ ܣܘܓܐܐܝܬ ܬܫܘܒܚܬܐ^s ܡܫܒܚܝܢ ܠܗܘܢ ܡܢ ܡܩܒܠܝܢ^t.

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^a ܥܠ ܕܘܟܪܢ ܕܐܝܟܢܐ ܕܣܗܕܐ ܕܡܛܠ ܫܡܗ ܕܡܫܝܚܐ ܣܗܕܐ ܡܬܩܛܠܝܢ

^b + ܕܡܢ   ^c C ܢܦܫܗ ܠܠܘܬܗ: ܐܘ ܠܫܘܬܦܐ ܐܘ ܠܡܛܠܬܗ (ܠܡܐܟܠܬܗ B)

^d C ܕܐܦܩܘܠܘܓܝܐ   ^e C om. ܐܝܟ   ^f C ܒܠܘܗܝ ܡܬܚܘܬܐ

^g ܒܠܐܝܬ   ^h om. ܕܡܢ C   ^i ܕܡܪܝܐ (C ܕܐܠܗܐ)   ^j C om. ܐܠܗܐ

^k ܢܨܚܢ   ^l C ܡܠܐܟܐ

^m ܐܘ ܐܠܗܐ ܥܠ ܐܪܥܐ (C ܐܘ ܐܠܗܐ ܗܘܐ ܥܠ ܐܪܥܐ ܢܨܚܢ ܗܘܐ ܢܨܚܢ)

^n + C ܕܐܠܗܐ.

^o + ܒܐܝܕܗ ܒܪ ܫܡ ܐܢܫܘܢ ܠܟܢܫܐ ܒܪܘܚ: +   ^p C om. ܒܗܘ ... ܡܬܢܨܚܢ

^q + ܘܡܫܘܕܥܘܬܐ ܕܢܨܚܐ ܡܟܢܫܝܢ ܫܪܝܪ.   ^r ܠܐܝܠܝܢ   ^s + ܘ C ܡܫܒܚܝܢ

^t + C ܒܝܕ ܐܦܝܣܩܘܦܐ

ܘܕܒ̈ܢܝܗ̇ ܕܥܕܬܐ. ܐܝܟ[a] ܕܢܦܫܘ ܠܗܘܢ ܐܦܝܘܗܝ ܠܐܒܗ̈ܐ. ܘܢܗܘܘܢ[b] ܢܦܩܘܢ ܒܥܘܗܕܢܗܘܢ[c] ܘܢܬܠܘܢ ܘܫܘܪܝܐ ܥܡܪܐ ܒܕܝܪܘܬܐ. ܘܡܩܝܡܝܢ ܡܠܟܝܢ ܘܐܡܪܝܢ ܠܥܡܐ[d] ܕܒܥܝܢ ܕܝܩܪ ܠܡܪܝܐ ܡܢ Prov. iii. 9 ܥܡܠܐ[e] ܕܟܐܢܘܬܐ. ܘܡܢ ܪܫ ܟܠܗܘܢ ܥܠ̈ܠܬܗ ܡܢ[f] ܥܡܠܐ ܟܐܢܐ ܦܫܝܛ ܕܟܐܢܘܬܐ ܕܡܫܬܡܠܝܐ ܩܘܪܒܢ̈ܝܗܘܢ ܡܬܩܒܠܝܢ ܘܡܠܒܫܝܢ ܠܐܝܠܝܢ [g]ܕܦܠܚܝܢ ܫܦܝܪ[g] ܠܗܘܢ[h]. ܘܩܘܪܒܢ̈ܝܗܘܢ ܦܪܝܫ ܒܛܒ̈ܬܐ[i] ܘܐܫܝ̈ܢܬܐ ܘܐܝܠܝܢ[j] ܕܡܬܕܒܪܝܢ ܒܫܦܝܪܐ. ܘܠܐܝܠܝܢ ܕܡܬܚܫܒܝܢ [k]ܐܝܟ ܕܢܦܫܗܘܢ[k]. [l]ܘܠܐܝܠܝܢ ܕܐܠܝܨܝܢ[m]. ܘܠܟܠܢ[n] ܢܗܘܘܢ ܦܪܝܫܝܢ ܘܡܩܪܒܝܢ ܒܥܕܬܐ ܕܫܦܝܪ ܠܗܘܢ[o]. ܐܝܟ ܕܢܦܫܐ[p] ܘܬܫܡܫܘܢ[q] ܡܢ ܒܢ̈ܝܫܐ[r] ܥܡ ܠܐ ܢܟܣܝܢ ܐܝܬܘܗܝ ܠܐ ܬܬܚܫܒܘܢ ܡܢܗ[s] ܠܡܫܡܠܝܘܬܐ. ܐܠܐ ܐܝܟ ܕܡܠܝܠ ܐܬܬܨܝܘܢ[t] ܒܡܢܝܢܐ ܠܒܪܝܐ [u]ܐܝܟܢܐ ܐܝܬܘܗܝ[u].[1] ܕܠܡܥܠܐ ܥܡ [v]ܬܬܐܠܦ ܐܪܡܠܬܐ[v] ܬܢܝܢ ܠܗ ܡܢܗܘܢ ܡܫܡܫܬܐ ܡܬܡܢ. ܗܟܢܐ[w] ܥܡ ܠܐ ܢܬܟܠܨܘܢ[x] ܐܪܡܠܬܐ ܒܥܘܠܐ. ܢܝܚܝܢ ܕܢܦܩܘܢ[y] ܡܢ ܐܠܗܐ ܟܠܗܘܢ ܠܬܒ̈ܐܬܐ ܕܐܝܬܝܢ ܘܟܬܝܢ[z]. ܐܦ ܚܕܐ ܚܕܐ ܡܢܗܘܢ ܒܠܚܘܕܝܗ. f. 58 b ܘܐܢܬܘܢ ܬܗܘܘܢ ܠܐ ܡܬܬܚܫܒܝܢ ܐܢܬܘܢ ܒܟܠܗܘܢ ܫܘܠܛܢܐ ܀

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[a] ܘܐܝܟ   [b] C ܘܢܗܘܘܢ   [c] C ܒܥܘܗܕܢܗܘܢ   [d] C ܠܥܡܡ̈ܐ
[e] C ܒܥܡܠܟ   [f] C ܘܡܢ   [g] C ܕܫܦܝܪ
[h] + ܘܐܝܠܝܢ ܬܘܒ ܕܡܬܬܢܝܚܝܢ ܒܪ̈ܘܚܐ ܐܝܟ ܕܦܩܕ ܐܒܪ̈ܗܡ: ܦܘܪܫܢܐ + ܡܦܪܫܝܢ ܠܗܘܢ ܠܒܢ̈ܝܐ (ܠܒܢ̈ܝܐ C) [ܠܦܘܪܫܢܐ] (C om.) ܕܡܫܡ̈ܫܢܐ. C
[i] + ܘܛܒ̈ܬܐ C   [j] ܘܠܐܝܠܝܢ C   [k] : [ܠܡܫܟܢ̈ܐ] ܢܗܘܘܢ ܕܠܐ
[l] + ܘܠܐܝܠܝܢ ܕܡܬܢܣܒܝܢ ܠܡܫܝܚܐ. ܐܘ ܠܡܐܟܘܠܬܐ ܐܘ ܠܡܫܡܫܘܬܐ. ܘܠܐܝܠܝܢ ܕܡܬܒܥܝܢ ܠܡܘܠܕܐ.
[m] + (C ܕܡܫܡܫܝܢ) ܕܐܝܟ ܡܫܡ̈ܫܢܐ ܟܐܢܐ ܢܗܘܘܢ C   [n] + ܡܫܡܫܝܢ C   [o] ܠܗ C
[p] + ܘܬܬܐܠܦܘܢ ܬܘܒ ܡܢ (C + ܘܬܬܐܠܦܘܢ ܬܘܒ ܡܢ)   [q] + ܐܝܟ ܡܢ C
S. f. 57 b   [r] + : ܡܢܗܘܢ ܩܫܝ̈ܐ (C om. ܡܢ ܒܢ̈ܝܫܐ : + ܡܢܗܘܢ : ܥܡ ܡܢܗܘܢ : ܩܫܝ̈ܐ)
[s] ܡܢܗܘܢ C   [t] ܐܬܬܨܝܘܢ C
[u] C ܢܦܫܗ (ܐܝܟܢܐ C) ܐܝܟ ܠܗܘܢ ܘܠܐܪܡܠܬܐ (ܘܠܐ ܠܐܪܡܠܬܐ C).
[v] C ܬܬܐܠܦ ܡܢܗܘܢ ܐܪܡܠܬܐ ܬܬܐܠܦܝܢ (ܬܬܐܠܦܝܢ C) ܘ
[w] C ܘܗܟܢܐ
[x] C ܢܬܟܠܨܘܢ ܢܬܟܠܨܘܢ   [y] C ܘܢܦܩܘܢ   [z] + ܐܚܪܢܐ (C + ܠܒܪ) ܟܠܗܘܢ C   Lag. p. 77

[1] Cod. + ܐܘ

Deut. xxiii. 18 ܒܪ ܕܠܐ ܬܐܬܘܢ[a] ܥܠ ܡܕܒܚܗ ܕܡܪܝܐ. ܠܐ[b] ܕܡܝ ܟܠܒܐ ܘܠܐ[c]
ܐܓܪܐ ܕܙܢܝܬܐ. ܡܛܠ ܕܐܦ ܢܟܠܝܢ ܐܪܡܠܬܐ ܥܠ ܙܢܝܐ ܡܟܪܝ،
ܢܦܫܗܝܢ ܒܡܘܗܒܬܗܘܢ[d] ܠܐ[e] ܢܫܬܩܠܢ[f] ܒܪ ܠܐܬܘܬܗܘܢ[f]. ܒܡܕܡܐ
ܬܐܠܝܢ ܕܝܗܒܬܐ ܥܠ ܡܠܬܐ ܒܡܕܒܪܢܘܬܗܝܢ[g] ܒܝܫܬܐ. ܐܝܟ
5 ܗܘ ܕܠܐ ܐܝܬܘܗܝ، ܐܠܗܐ [h]ܦܘܠܚܢܐ. ܝܠܕܐ[h].. ܦܘܩܕܢܘܗܝ ܗܟܝܠ
f. 58 a ܘܗܪܡ ܦܩܕ ܕܠܐ ܬܫܬܡܫܢ ܡܕܒܚܗ ܕܐܠܗܐ ܡܢ ܬܫܡܫܬܐ
ܕܒܪ ܢܦܫܐ. ܠܗܝ ܠܗܝܢ ܒܪ ܒܠܚܘܕ ܕܬܐܡܪܘܢ[1] ܕܠܐ
Is. liv. 14. ܦܪܘܫܝܢ. ܢܫܒܚܘܢ ܒܪ [i]ܐܝܟܢܐ ܐܡܪ[i] ܒܟܬܒܐ. ܕܐܪܚܩ ܡܢ
ܥܘܠܐ ܘܠܐ ܬܕܚܠܝܢ[j]. ܘܠܐ[k] ܬܬܩܪܒܢ ܕܪܚܝܩܝܢ ܐܢܘܢ ܐܝܠܝܢ
10 ܕܡܫܒܚܝܢ [l]ܘܕܩܛܠܐ[l] ܠܚܒܪܐ. ܘܐܦ ܠܐ ܢܣܒܢ ܡܢܗܘܢ[m] ܡܢ ܐܝܠܝܢ
ܕܢܣܒܢܘܢ ܦܬܘܪܐ ܘܐܪܡܠܬܐ ܐܝܠܝܢ[n] ܕܐܠܝܨܝܢ.. ܐܡܪ[o] ܠܗܘܢ
ܐܠܗܐ. [p]ܕܠܐ ܬܣܒܢ ܡܢ ܒܝܫܐ. ܘܬܣܒܘܢ ܠܟܪܝܬܐ[p]. ܗܢܘ
ܠܗܘܢ ܕܬܬܒܛܠܘܢ ܡܢ ܗܢܐ ܘܠܐ ܬܣܒܘܢ[q] ܡܢ ܒܝܫܐ..
ܦܘܩܕܢ ܗܟܝܠ ܡܚܡܣܝܢ ܘܟܢܫܝܢ ܕܬܬܦܣܘܢ ܢܣܒܝܢ ܡܢ
15 ܡܣܟܢܐ ܐܝܠܝܢ ܕܡܬܬܒܥܝܢ ܠܡܕܝܢܬܐ[r] ܘܒܝܫ ܡܬܕܒܪܝܢ. ܕܬܬܦܣܘܢ
ܡܬܪܣܝܢ ܠܐܝܠܝܢ ܕܐܠܝܨܝܢ. ܘܡܢ ܐܝܠܝܢ ܕܢܣܒܝܢ[s] ܡܢ ܕܒܬܐ
ܘܡܕܒܠܝܢ[t] ܠܐ ܬܬܦܣܘܢ ܢܣܒܝܢ ܒܕܡܟܐ [u]ܕܡܬܚܫܒܘܢ ܕܢܬܦܣܘܢ[u]

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[a] ܬܥܠܘܢ C   [b] ܘܠܐ ܕܡܝ (C ܠܐ ܕܡܝ)   [c] + ܕܡܝ C   [d] ܒܡܘܪܬܗܘܢ
[e] ܘܠܐ. C   [f] C ܒܪ ܠܐ ܢܫܩܠܢ ܩܘܪܒܢܝܗܝܢ   [g] C ܒܗ ܡܕܒܪܢܘܬܗܘܢ
[h] C ܝܠܕܐ ܘܦܘܠܚܢܐ   Lag. p. 76   [i] C ܕܟܬܝܒ ܐܡܪ   S. f. 57 a
[j] + ܠܗܝ (C ܬܬܢܦܩܢ) ܬܬܢܦܩܢ ܠܐ ܬܬܩܪܒܢ ܘܐܬܬܢܝܬܐ (BC ܐܬܬܢܝܬܐ) BC   [k] C ܘܐܝܟ
[l] C ܘܕܩܛܠܐ   [m] B om. ܡܢܗܘܢ   [n] ܘܐܝܠܝܢ   [o] C ܐܡܪ
[p] ܕܡܬܠܡܢܐ ܫܒܩܘ ܡܫܬܥܠܬܐ ܕܠܘܩܐ (ܕܠܘܩܝܐ BC): ܕܬܫܡܫܬܐ ܘܫܘܪܒܢܐ
ܕܟܬܒܐ: ܕܬܬܪܥܢ ܘܢܘܗܪܐ ܬܗܘܐ ܠܟܠ ܠܗܘܢ ܕܠܐ ܬܬܟܠܝܢ:
ܘܬܫܬܥܘܢ ܡܢ ܒܝܫܬܐ. ܐܝܟ ܗܕܐ ܕܟܬܝܒ ܒܟܬܒܐ: ܒܗܕܐ ܕܐܦ ܐܝܠܝܢ
ܕܥܒܕܝܢ ܐܘܠܨܢܐ ܠܝܬܡܐ ܘܐܪܡܠܬܐ ܠܐ ܬܬܩܒܠܘܢ: C
[q] C ܬܣܪܒܘܢ   [r] ܠܟܪܝܬܐ   [s] C ܕܢܣܒܝܢ   [t] om. ܘܡܕܒܠܝܢ C   [u] C ܕܢܬܦܣܘܢ ܠܡܣܟܢܐ

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[1] Cod. ܕܬܐܡܪܢ

ܘܟܠܘܒܐ. ܐܝܠܝܢ ܕܝܢ[a] ܕܒܥܠ ܕܡܢ ܗܠܝܢ ܡܬܬܪܣܝܢ ܠܐܪ̈ܡܠܬܐ
ܘܠܡܣ̈ܟܢܐ[b] ܣܒܥܐ ܢܬܚܣܘܢ ܒܒܝܬܐ[c] ܕܡܪܝܐ. ܡܛܠ ܕܐܡܝܪ
ܡܪܝܐ[d] ܕܛܒܐ ܗܘ، ܫܪܘܬܐ ܕܝܪܩܐ ܒܚܘܒܐ ܘܒܫܠܡܐ[e]. ܛܒ ܡܢ Prov. xv. 17
ܒܫܝܠܬܐ ܕܬܘܪܐ ܡܦܛܡܐ ܒܣܢܐܬܐ. ܘܐܦ[f] ܬܬܪܣܐ[g] ܐܪܡܠܬܐ
ܒܠܒܘܫܐ ܒܠܚܘܕ ܡܢ ܚܡܠܐ ܕܐܢܘܬܐ. ܐܦ ܡܫܬܪܐ ܢܫܬܪܐ
ܠܗ. ܘܐܢ[h] ܢܬܒܥܘܢ ܠܗ ܡܢ[i] ܦܓܥ[j] ܕܒܘܠܐ. ܡܫܬܪܐ ܢܫܬܪܐ ܠܗ.
ܘܐܢ[k] ܬܬܪܣܐ[k] ܐܪܡܠܬܐ[l] ܡܢ ܡܕܡ[m] ܕܒܘܠܐ. ܠܐ ܡܬܒܣܡܐ
ܕܬܦܢܝ[n] ܬܫܬܒܚܘܬܗ ܘܟܘܬܗ[o] ܡܕܡ ܐܠܗܐ. ܘܐܟܠܐ[p] ܕܬܗܘܐ[q]
ܘܐܝܟܢܐ ܕܢܣܠܦ[r] ܢ̈ܒܝܢܐ[r] ܡܥܠܝܐ. ܠܐ ܬܫܬܒܚܢ[s] ܚܘܒܬܗ
ܕܒܠܗܘܢ[t]. ܐܠܐ[u] ܕܒܠ ܢܥܫܗ ܒܠܚܘܕ. ܡܛܠ ܕܐܠܗܐ ܚܙܐ
ܠܒܐ[v] ܐܝܬܘܗܝ[v]. ܘܒܒܝܬܐ[w] ܡܩܒܠ ܠܗܘܢ ܠܒܪܘܬܐ. ܐܝܟܢ ܒܠ
ܐܝܠܝܢ ܕܝܗܒ ܘܬܪܥܝܢ ܡܚ̈ܝܠܝܢ. ܐܦ[x] ܢܫܬܒܚܝܢ ܚܝܠܬܗܘܢ. ܐܝܠܝܢ
ܚܪ ܕܒܣܝܠܘܬܐ ܐܫܝܪܝܢ[y] ܘܠܐ ܬܪܥܝܢ ܠܐ ܗܘܐ[z] ܒܠܚܘܕ ܡܫܬܒܚܝܢ
ܠܐ ܡܫܬܒܚܝܢ[aa] ܒܕ ܡܚܝ̈ܠܝܢ. ܐܠܐ ܐܦ ܕܦܪܘܩܐ ܕܫܘܪ̈ܬܗܘܢ[bb]
ܒܒܝܢ ܡܕܡ ܐܠܗܐ[cc]. ܕܡܣܬܒܪܐ ܐܝܟ ܒ ܐܦܝܣܩܘܦܐ[dd] ܕܡܠܝܢ
ܕܡܬܐ ܡܢ ܗܢܘܢ ܕܒܕܝܠܝܢ ܡܛܠܢܝܐ ܐܘ ܐܦܝܣܩܘܦܐ
ܩܫܝ̈ܫܐ ܚܙܝܢ[ee] ܡܢ ܬܫܒܘܚܬܐ ܐܝܠܝܢ ܕܗܘ̈ܝܐ ܐܝܬܝܗܘܢ. ܗܟܝܠ

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[a] om. ܕܝܢ C [b] om. ܘܠܡܣ̈ܟܢܐ C [c] + ܒܫܘܒܚܗ C [d] ܒܛܒܐ C
[e] ܘܒܫܝ̈ܢܐ C [f] ܡܛܠ ܕܐܦ C S. f. 56 b [g] B ܬܬܬܪܣܐ [h] ܘܐܢܕܝܢ C
[i] om. ܡܢ C [j] + ܡܢ C [k] ܬܘܒ ܕܝܢ ܒܗ ܬܬܪܣܐ C [l] om. ܐܪܡܠܬܐ C
[m] om. ܡܕܡ C [n] ܕܬܦܢܐ C [o] + ܒܒܣܘܬܐ C [p] ܐܟܠܐ ܐܝܟ ܢܦܫ C
[q] ܬܗܘܐ C [r] (C ܢܒܝܢܐ) ܢ̈ܒܝܢܐ ܘܣܠܦ C [s] ܬܫܬܒܚܢ C
[t] ܕܒܠܗܘܢ C [u] + ܐܝܟ C [v] ܠܒܘܬܐ ܒܒܝܬܐ C [w] ܘܒܡܘܪܢܐ C
[x] om. ܐܦ C [y] ܐܬܝܗܘܢ C [z] C om. ܗܘܐ [aa] ܡܫܬܒܚܝܢ C
[bb] ܕܫܘܪ̈ܬܗܘܢ (C ܕܫܘܪܬܗܘܢ) [cc] ܡܪܝܐ [dd] + ܗܘܢ [ee] + ܘܡܬܪܚܡܝܢ C

ܕܩ̈ܐܠܝܢ[a] ܒܒܒܠ ܢܬܝܫܒ ܡܢ ܓܠܘܬܗܘܢ. ܐܝܟܢ ܐܝܬ ܐܦܝܣܩܘ̈ ܕܚܣܝܢ. ܘܠܐ ܡܬܟܬܠܠ ܠܗܘܢ ܒܠ ܗܠܝܢ ܓܘ̈ܢܬܐ ܡܟܠܠ ܡܣܐܒ[b] ܒܐܦܐ. ܐܘ ܡܟܠܠ ܡܬܪ̈ܥܐ ܦܠܘܣܐ. ܐܘ ܡܟܠܠ ܕܡܣܡܣܝܢ ܘܠܐ ܡܣܡܣܝܢ. ܗܬܟܡܟܐ ܢܦܠܘܢ ܠܐ ܗܘܐ ܚܝܟܐܝܬ. ܢܣܟܝܢ [c]ܓܒܪ ܗܘ[c] ܕܠܬܒ̈ܪ ܕܬܦܪܣܝܐ ܕܡܬܕܟܐ ܘܕܐܬܪ̈ܟܠܬܐ. ܡܢ ܟܬܒ̈ܬܐ ܕܐܝܬ ܠܗܘܢ ܐܚ̈ܝܐ ܕܣܟܝܢ ܒܝܬ ܐܣܝܪܐ. ܐܘ ܕܟܝܢܐܝܬ ܦܟܪܝܢ ܒܢ ܒܪ̈ܝܫܗܘܢ. ܐܘ ܕܡܫܟܢܐܝܬ[d] ܡܬܕܒܪܝܢ ܒܡܕ̈ܝܢܬܗܘܢ. ܐܘ ܕܐܚܝܕܝܢ ܠܡܫܩܠܢܐ. ܐܘ ܡܢ ܓ̈ܒܪܐ ܘܕܟܝܢܐܝܬ ܡܬܚܫܚܝܢ ܒܡܕ̈ܝܢܬܗܘܢ[e]. ܐܘ ܡܢ ܐܝܠܝܢ ܕܒܪ̈ܝܢ [f]ܘܡܬܘܪܦܝܢ ܒܪ̈ܟܢܬܐ[f][g] ܐܘ[h] ܡܢ ܢܘܩܦܐ ܢܦܫܗ ܒܐܦܐ[i]. ܐܘ ܡܢ ܒܢ̈ܝ ܕܗܟܢܐ ܘܒܢ̈ܝ ܗܐܡܟܐ ܘܒܢ̈ܝ ܢܫܐ[j]. ܐܘ ܡܢ ܡܫܝܠܘܬ ܡܬܩܠܐ. ܐܘ ܡܢ ܗܠܝܢ[k] ܕܡܬܒܠܝܢ ܒܢܓܠܐ. ܐܘ ܡܢ ܡܦܬܠܐ
f. 57 b ܕܢܠܦܝܢ ܒܟܬܒܐ[l]. ܐܘ ܡܢ ܐܣܛܪܘܠܘܓܝܐ[m] ܕܕܒܪܝܢ[n] ܒܗܘܠܐ[o]. ܐܘ ܡܢ ܟܠ ܣܘܠܦܠܐ[p] ܕܦܘܡܒܘܬܐ. ܐܝܠܝܢ ܕܒܡܦܪܐ ܐܬܠܦܟܐ[q]. ܘܡܢܟܐ ܘܕܥܐ ܐܝܢܘ ܕܠܐ ܒܥܕܢܐ[r]. ܐܘ ܡܢ ܢܦܫܗ ܪ̈ܒܝܬܐ

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[a] + ܘܒ̈ܟܝܢ C   S. f. 56 a   [b] ܡܣܐܣܒ C ܣܡܣܡ
[c] ܓܒܪ ܐܝܟ C ܠܗ ܓܒܪ B ܓܒܪ ܠܗ ܐܝܟ
[d] ܡܫܟܢܐܝܬ   [e] + ܐܘ ܡܢ ܟ̈ܬܒܐ ܒܦܬܓܡܐ C   [f] ܘܡܬܘܪܦܝܢ C ܘܡܬܘܪܩܝܢ
[g] ܒܐܦܐ : (C ܦܐܝܪܐ) ܐܘ ܡܢ ܗܝܠܐ C
[h] + ܒܩܠܐ ܒܐܦܐ. ܡܣܠܩ̈ܢܐ (Lag. p. 75) ܐܘ ܡܢ
[i] + : ܐܘ ܡܢ ܢܘܩܦܐ ܕܡܬܒܪܟܢܐ : ܐܘ ܡܢ ܒܟ̈ܬܒܐ ܒܬܪ̈ܟܐ C
[j] + : ܐܘ ܡܢ ܚܫܝܫܐ : ܐܘ ܡܢ ܒܩܠܐ (C ܡܫܡܫܢܐ ܡܢ ܒܡܫܟܢܐ) ܐܘ ܡܢ : ܐܘ ܡܢ ܒܟܠܐ C
[k] ܐܝܠܝܢ C   [l] ܟܬ̈ܒܐ C   [m] ܦܠܝܛܘܣܐ C   [n] ܕܡܬܬܕܢܝܢ C
[o] + : ܒܗܘܠܐ (C ܐܘ ܡܫܟܠܢܐ) ܐܘ ܡܢ ܐܣܛܪܘܠܘܓܝܐ : ܐܘ ܡܢ ܦܘܠܠܐ C
[p] ܣܘܠܦܠ C   [q] ܐܬܦܠܛܘ B
[r] + ܡܬܬܕܢܝܢ ܒܡܘܬܐ ܕܡܟܠܠ (C ܒܥܕܢܐ) ܕܦܩܕܢ ܡܢ (C ܐܘ ܡܢ
ܒܢܓܠܐ ܘܒܢܓܠܐ ܡܢ ܦܓܪܐ: ܘܡܢ ܒܠܗܘܢ ܒܡܫܟܢܐ: ܘܡܢ (C ܐܘ ܡܢ
ܕܠܐ ܒܥܕܢܐ: ܐܘ ܡܢ ܦܬܟܪܐ. C

ܕܢܦܩ. ܘܠܐ ܗܘ ܐܦ ܐܢܫܐ ܕܡܠܠ ܐܘܠܨܢܐ ܢܦܩ. ܘܐܦ[a] ܒܡܘܬܐ ܕܝܢ[a] ܡܬܦܫܩ ܠܗ[b] ܐܢܫ ܕܢܦܩ. ܥܒܪ ܢܦܩ. ܘܡܢ ܐܠܗܐ ܒܫܝܢܐ ܘܒܢܝܚܐ ܕܠܥܠܡ ܢܬܒܣܡ:

Chap. XVIII ܘܦܠܐܘܢ ܕܬܫܒܘܚܬܗ ܀ ܬܘܒ ܠܘܬ ܐܦܝܣܩܘܦܐ. ܕܐܬܟܢܫܘ ܠܘܬ ܐܦܝܣܩܘܦܐ. ܕܠܐ ܢܫܬܡܥܘܢ ܡܢ ܐܢܫܝܢ ܕܒܢܝܢ ܒܗܝܡܢܘܬܐ. ܐܝܟ ܕܠܬܪܥܝܬܐ ܕܬܘܕܝܬܐ ܘܕܐܫܬܘܕܥܬܐ ܘܕܡܫܝܚܐ. ܐܦܠܐ ܐܦ ܢܬܐܠܨܘܢ ܠܡܬܦܠܓܘ ܡܢ ܒܢܝܐ. ܘܕܡܫܝܚܐ ܐܬܬܪܝܡܘܢ ܐܦ ܥܠܝܢ. ܘܠܐ ܡܬܬܟܢܝܢ ܒܬܚܘܬܐ ܕܡܫܝܚܐ ܐܡܪܬ، ܕܡܫܠܡ ܥܠ ܗܠܝܢ ܕܐܝܟ ܗܢܘܢ. ܕ.ܕ ܡܬܬܩܪܘܢ ܡܢ f. 57a ܕܝܠܗܘܢ. ܘܕܡܢ ܡܗܝܡܢܐ ܘܦܪܝܫܐ ܗܘ ܕܢܦܩܘ ܡܢ. ܐܝܟ ܕܠܬܘܕܝܬܐ ܕܡܫܝܚܐ. ܐܝܟ ܕܠܦܘܪܫܢܐ ܕܥܡܐ. ܘܕܐܠܝܨܐ[c]. ܐܦܝܣܩܘܦܐ[d] ܗܠܝܢ[e] ܘܡܫܡܫܢܐ. ܦܘܠܘܣ ܐܡܪ ܥܠ ܡܫܡܫܢܘܬܐ ܕܡܬܟܢܫܝܢ ܕܡܬܝܕܥܐ. ܐܡܪܝܢ ܕܝܢ ܥܠ ܐܪܥܝܬܐ ܘܥܠ ܫܘܒܚܐ. ܕܟܠ ܡܪܝܡ[f] ܘܟܠ ܫܦܝܠ ܢܗܘܐ ܟܠܝܠ ܠܗܘܢ[g]. ܟܠ ܐܢܫ ܕܡܬܩܪܐ. ܕܐܢܫܐ ܐܝܬܝܗܘܢ ܕܒܪܘܚ، ܕܗܘ ܕܢܦܩ. ܐܘ ܕܢܦܫܐ ܐܝܟ ܕܠܬܘܕܝܬܐ[h]. ܐܡܪܝܢ[i] ܬܘܒ ܐܦ[j] ܕܡܫܡܫܢܐ. ܡܠܠ ܕܝܢ ܢܬܬܪܝܡ ܐܪܥܝܬܐ[k] ܡܢ ܒܥܠܐ[l] ܕܕܝܢܘܬܐ. ܬܫܡܫܬܐ ܘܕܝܢܬܐ ܘܡܫܠܡܢܘܬܐ[m] ܢܬܩܢ ܡܢܐ ܡܫܪܝܐ[n]. ܟܕ ܒܪܗ ܡܫܝܚܐ. ܘܦܘܫܗ ܡܕܝܢܬܐ ܕܠܗ ܬܫܡܫܬܐ ܘܐܝܩܪܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ[o]. ܢܗܘܐ ܗܠܝܢ[p] ܟܠܝܠ[q] ܠܗܘܢ ܘܡܬܦܫܩܝܢ ܐܢܘܢ ܕܡܢ ܬܫܡܫܬܐ ܕܬܪܝܢܘܬܐ ܕܡܫܡܫܢܘܬܐ ܦܘܩܕܢ ܡܫܡܫܝܢ ܠܐܪܥܝܬܐ. ܕܡܕܡ

[a] ܘܒܡܘܬܐ C   [b] ܡܢ C

[c] ܕܠܐ ܙܕܩ ܕܢܦܠ ܒܡܫܡܫܢܘܬܐ ܕܙܕܩܬܐ ܡܢ ܗܢܘܢ ܕܡܫܠܡ C   [d] ܐܦܝܣܩܘܦܐ

[e] C om. ܗܠܝܢ   [f] ܡܪܝܡ   [g] + ܐܢܘܢ ܘܡܬܦܫܩܝܢ C   [h] ܕܠܬܘܕܝܬܐ   [i] + ܕܝܢ C

[j] om. ܐܦ C   [k] C om. ܐܪܥܝܬܐ   [l] C ܒܥܠܐ   [m] C ܘܡܫܡܠܝܘܬܐ

[n] C ܐܠܗܐ ܐܝܟ ܕܠ   [o] om. ܐܡܝܢ C   [p] C om. ܗܠܝܢ   [q] ܟܠܝܠ *sic*

ܡܕܒܪܢܐ ܒܪ ܕܐܠܗܐ ܚܝܒ. ܡܛܠܗܢܐ ܓܝܪ ܐܠܗܐ ܢܛܘܪ. ܠܐ ܗܘܐ ܒܪ ܦܠܓܐܝܬ ܢܗܒ[a]. ܡܛܠ ܒܪ[b] ܕܫܦܝܪܐܝܬ ܡܬܝܪܐ[1] ܗܘܐ ܕܠܐ ܡܟܐܢܘܬܐ ܒܟܠܗܝܢ ܥܠ ܐܝܠܝܢ ܕܢܣܒܝܢ. ܡܠܬܗ f. 56 b ܒܪ ܕܐܝܬܘܗ̇ ܚܠܬܐ. ܡܫܡܥ ܗܘܐ ܚܠܦ[c] ܐܚܘܗܝ. ܐܝܠܝܢ ܒܪ[d] ܕܫܒܩܢܐ ܠܟ[e] ܐܝܬܝܗܘܢ. ܓܝܪ ܐܠܗܐ [f]ܢܣܒܠܘܢ ܠܦܘܪܥܢܐ[f] ܒܚܝܠܐ ܕܠܟܠܗܘܢ. [g]ܘܐܝܠܝܢ ܕܐܝܬ ܠܗܘܢ[g] ܘܡܥܒܕܪܢܘܬܐ[h] ܢܣܒܝܢ. ܐܦ ܬܘܒ ܚܛܗܐ ܐܝܬܝܗܘܢ. ܘܚܠܦ ܕܢܚܠܦܘܢ ܘܢܬܠܘܢ[i] ܠܐܚܪ̈ܢܐ. ܢܣܒܝܢ ܗܘܘܢ ܡܫܐܠ[j]. ܡܛܠܗܢܐ ܢܬܬܒܥܘܢ ܗܘ ܡܕܡ ܕܢܣܒܝܢ ܥܠ ܕܐܝܠܝܢ ܘܫܦܝܪܬܐ ܕܡܫܒܚܢܐ ܡܫܬܡܥܢܐ. ܟܠ[k] ܕܐܝܬ ܠܗ ܡܢܝܢܐ[l] ܘܠܐ ܢܗܒ ܠܐܚܪ̈ܢܐ. ܐܟܠܐ ܗܘ ܡܬܚܫܒ ܚܝܒܗ. ܫܝܡܬܐ ܕܐܚܪܢܐ[m] ܦܐܝܣ ܠܗ ܒܐܪܥܐ. ܘܪܘܚܬܐ ܗ̇ܘ ܕܝܗܒܐ ܕܢܬܒ ܥܠ ܫܝܡܬܐ ܢܬܬ[n]. ܘܫܝܕܘܢܗ[o] ܢܦܩ ܕܒܝܫ ܢܛܥܒ. ܐܢܫܐ ܒܪ ܕܐܝܬ ܠܗ ܘܡܪܟܠܘܬܐ ܢܗܒ. ܠܐ ܡܫܡܫ ܠܐܠܗܐ. ܐܠܐ ܠܡܡܘܢܐ ܕܥܘܠܐ. ܘܡܛܠ ܡܘܬܪܢܐ[p] ܕܟܠܒܘܬܐ. ܐܫܝܪ ܠܗ ܠܓܠܝܬܐ ܒܡܫܐܒ[q] ܒ̈ܐܦܐ. ܘܡܫܡܠܠ ܗܘ ܥܠܝܗ ܡܫܝܚܘܬܐ. ܐܢܫܐ[r] ܕܫܒܩܢܐ ܐܝܬܘܗܝ. ܫܝܕܘܢܫܐ[s] ܢܦܩ ܕܢܛܥܒ ܒܗܘ [t]ܠܐ ܡܫܬܡܥܢܐ[t]. ܐܢܫܐ ܕܝܢ ܕܫܦܝܪܐܝܬ ܢܗܒ ܠܟܠܢܫ. ܫܦܝܪ ܥܒܕ

[a] + ܗܘܐ C ܚܝܒܐ [b] om. ܒܪ C [c] B ܚܠܦ [d] ܡܫܒܠ C
[e] om. ܠܟ C [f] C ܢܣܒܠܘܢ ܦܘܪܥܢܐ [g] [ܘܐܝܠܝܢ ܕܐܝܬ ܠܗܘܢ] BC sine uncis
[h] [ܘܡܥܒܕܪܢܘܬܐ] ܘܡܥܒܕܪܢܘܬܐ BC ܡܥܒܕܪܢܘܬܐ [i] ܘܢܬܠܘܢ C
[j] ܡܫܐܠ [k] ܟܠܗܝܢ ܒܪ C [l] + ܡܕܡ C S. f. 55 b. Lag. p. 74
[m] ܕܐܚܪ̈ܢܐ [n] ܢܬܬ [o] ܘܫܝܕܘܢܫܐ C ܘܫܝܕܘܢܫܐ [p] ܗܘ ܡܘܬܪܢܐ C
[q] ܒܡܫܐܒ BC ܒܡܫܐܒ [r] + ܕܝܢ C [s] ܫܝܕܘܢܫܐ C ܫܝܕܘܢܫܐ
[t] ܐܝܠܝܢ ܕܠܐ ܡܫܬܡܥܝܢ C

[1] Cod. ܢܗܒ

ܐܢܫܝܢ ܕܠܐ ܙܕܩ ܠܡܥܒܕ ܫܥܒܕܐ[a]. ܡܛܠ [b]ܥܘܬܪܐ ܕܝܠܗܘܢ[b] ܒܡܪ̈ܕܐ ܕܬܫܡܫܬܐ. ܐܝܠܝܢ[c] ܕܫܥܒܕܐ ܐܝܬܝܗܘܢ ܐܦ ܩܢܘܢ ܠܗܘܢ ܠܫܠܝܢ ܢܬܡܚܠܘܢ[d]. ܘܒܫܠܝܢ ܢܩܘܡܘܢ[e] ܣܘܥܪܢܘܬܐ[f]. ܘܡܕܒܪ ܕܠܐ ܐܟܠܗ ܡܙܒܢܐ ܢܐܟܠܘܢ ܐܬܘܪ̈ܝܐ. ܘܐܪܥܗܘܢ ܠܚܝ̈ܘܬܗܘܢ (cf. Is. 1. 7) ܢܐܟܠܘܢܗ ܢܘܟܪ̈ܝܐ.. ܐܝܬܝܗܘܢ ܫܒܝܠ ܐ̄ܦ ܐܦܝܣܩܘܦܐ ܦܘܩܕܢܗܘܢ ܫܠܝܛܝܢ ܠܥܒܕܝܗܘܢ ܕܐܢܫܐ ܢܗܘܘܢ ܡܬܚܪܪܝܢ[g] ܕܠܐ ܢܫܥܒܕ ܠܗܘܢ ܡܕܡ. ܘܡܢܐ ܕܗܘܐ ܙܓܝܢܗ ܕܡܠܘܠܬܐ. ܡܚܘܝܗ ܠܡܪܝܐ ܠܡܕ ܡܢ ܐܢܫܐ. ܘܠܠܝܐ[h] ܒܪ ܡܬܚܪܪܐ [1]ܢܐܠܦ ܐܘܡܢܘܬܐ. ܘܡܢܐ ܕܗܘܐ ܠܡܪܐ[1] ܢܥܒܕ ܐܡܪܐ ܕܫܘܐ[i] ܠܐܘܡܢܘܬܗ[j]. ܕܠܐ[k] ܡܥܠ ܢܐܡܪ ܥܠ ܣܘܒܐ ܕܐܢܫܐ ܕܗܘܐ ܠܘܬܗܘܢ. ܕܠܐ ܕܢܓܠܐ[l] ܘܕܠܐ ܡܫܐܒ[m] ܒܪ̈ܟܐ. ܘܡܬܪܓܪܓܬ ܠܡܘܬܗ، ܠܗܝ[n] ܕܡܫܝܚ ܕܠܗܪ ܢܒܥܘܢ. ܘܠܐ ܢܐܠܦܢ ܕܥܒܕܬܐ [o]ܕܬܫܡܫܬܐ ܘܐܪܡܠܘܬܐ ܘܡܣܟܢܘܬܐ[o]: ܕܡܫܬܪܝܢܐ ܐܢܘܢ ܐܝܠܝܢ ܕܫܠܝܢ[p] ܕܙܕܩܬܐ ܒܪ ܠܐ ܡܣܒܝܢ ܘܠܗܘܢ ܠܒܪ[q] ܠܐܝܠܝܢ ܕܐܝܬ ܠܗܘܢ ܘܒܪܚܡܬܐ ܗܘ ܢܣܒܝܢ. ܟܠܢ ܠܒܪ ܡܢ ܐܝܠܝܢ ܕܢܣܒܝܢ ܦܬܟܪܐ ܢܦܠ ܠܡܪܝܐ ܐܠܗܐ ܒܝܘܡܐ ܕܕܝܢܐ. ܕܐܢܫܐ ܢܥܒܕ. ܐܝܟ ܡܛܠ ܠܠܝܘܬܐ ܕܬܫܡܫܬܐ. ܘܐܝܟ ܡܛܠ ܒܡܪ̈ܕܘܬܐ ܕܫܥܒܘܬܐ. ܘܐܝܟ ܡܛܠ ܡܣܟܢܘܬܐ ܕܥܘܕܪܢܐ. ܘܐܝܟ ܡܛܠ ܬܪܒܝܬܐ ܕܒܢ̈ܝܐ ܢܥܒܕ ܐܢܫ. ܗܢܐ ܐܦ ܡܬܬܥܝܪܘ ܡܬܬܥܝܪ[r]

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[a] + ܡܛܠ ܕܫܦܝܪ ܠܫܥܒܕܐ: ܘܫܡܥܬܗܝܢ   [b] ܒܥܘܬܪܗܘܢ   [c] + ܡܥܠ
[d] ܢܬܚܠܘܢ   [e] ܢܩܡܘܢ   [f] ܣܘܥܪܢܘܬܗܘܢ   S. f. 55 a
[g] ܡܬܚܪܪܝܢ   [h] + ܕܡ (B om. ܘܠܠܝܐ + ܕܡ ܒܪ)   [i] B om. ܕܫܘܐ
[j] + ܘܢܬܠܡ ܠܗ ܒܟܐܢܘܬܐ ܕܡܬܥܒܕܝܢ ܠܐܘܡܢܘܬܗ   [k] ܘܠܐ   [l] ܢܓܠܐ
[m] ܡܫܐܒ   [n] ܠܚܠܝܢ   [o] ܕܬܫܡܫܬܐ ܘܐܪܡܠܘܬܐ ܘܡܣܟܢܘܬܐ   [p] + ܡܢ C
[q] + ܡܢ ܐܠܗܐ C   [r] ܡܬܬܥܝܪ C

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[1] Cod. ܢܐܠܦ .... ܠܡܪܐ *bis*

Chap. XVII ܘܐܠܝ̈ܢ ܕܡܬܚܠܡ̈ܢ. °ܕܙܕܩ ܠܐܦܝܣܩܘܦܐ ܕܢܐܨܦ ܕܝܬ̈ܡܐ
ܐܝܠܝܢ ܕܦܫܝܢ ܒܪ ܐܒܗ̈ܝܢ. ܘܡܛܠ ܐܝܟ ܕܢܬܪ̈ܒܘܢ. ܘܕܣܘܦܢܩܐ
ܐܝܬ ܠܗܘ̈ܢ ܠܐܝܠܝܢ ܕܒܪ ܐܝܬ ܠܗܘܢ ܘܠܐ ܡܫܟܚܝܢ ܡܬܦܪܢܣܝܢ
ܘܢܦܠܝܢ ܒܗ ܒܣܘܥܪܢܘܬܐ ܗܠܝܢ ܕܡܬܦܪܢܣܝܢ ܠܕܪܬܐ. ܡܛܠ ܝܬ̈ܡܐ
ܘܕܐܪ̈ܡܠܬܐ.° ܐܢ ܐܢܫ[b] ܡܢ ܒ̈ܢܝ ܟܪ̈ܣܛܝܢܐ ܢܗܘܐ ܝܬܡܐ ܐܘ
ܛܠܝܐ ܐܘ ܛܠܝܬܐ. ܫܦܝܪܐ ܗܘ ܗܕܐ. ܕܐܢ ܐܝܬ ܐܢܫ ܡܢ
f. 56 a ܐܚ̈ܐ ܕܠܝܬ ܠܗ ܒܢ̈ܝܐ. ܢܣܒܝܘܗܝ ܠܛܠܝܐ ܒܕܘܟܬ ܒܪܐ. ܘܠܛܠܝܬܐ°
ܢܣܒܝܗ. [d]ܘܟܠ ܡܢ[d] ܕܐܝܬ ܠܗ ܒܪܐ ܡܐ° ܕܗܘܐ ܠܒܪܗ ܢܬܠܝܗ
ܠܗ ܒܢܫܐ. ܘܢܫܬܡܠܐ[f] ܥܒܕܗ ܒܬܫܡܫܬܐ ܕܐܠܗܐ. ܐܝܟ ܐܝܬ°

ܘܐܢܬܬܐ: ܠܝ ܕܝܠܝ ܟܠܗ ܒܟܘܠܬܐ: ܘܟܠܡܕܡ ܡܟܝܠ ܘܡܛܠ ܕܟܠܢ: ܚܙܝ
ܒܟܠܐ ܡܬܢܐܝܬ ܕܡܬܒܥܐ ܠܝ ܕܝܠܝ. ܕܢܒܥܐ ܡܢܟܐ ܠܐܢܫ. ܕܡܬܒܥܐ ܒܗ
ܕܐܢܬܘܢ ܕܡܬܐܡܢܝܢ: ܘܡܕܡ ܡܢ ܕܡܥܢܐ ܐܢܫܝܢ ❖ ܘܬܘܒ ܒܐܘܢܓܠܝܘܢ
cf. John xiii. 4, 5 ܡܟܝܠ ܐܢܬܘܢ ܕܒܪܝܟ. ܕܐܡܪܐ ܡܠܟܐ ܡܢܢ ܡܫܘܚܐ ܒܢܝܫܐ. ܘܐܡܪ
ܡܠܐ ܒܠܫܢܐ ܕܢܒܝܘܬܐ S. f. 54 b ܒܪ ܡܫܒܚܝܢ. ܘܢܦܩ ܘܐܡܝܕ ܕܟܠܐ
ܕܟܠ. ܘܦܘܫ ܒܫܡܘܢܐ. ܗܕܐ ܕܝܢ ܕܒܟܐ. ܕܢܗܘܐ ܠܝ ܚܘܒܐ ܘܪܚܡܬܐ
ܕܐܢܫܐ. ܕܗܘܐ ܐܟܘ ܚܝ ܚܒܝܒܢ ܡܫܘܚܐ ܚܕ ܠܚܕ. ܐܦ ܡܫܠ ܡܢܢ ܒܒܪ
ܡܫܘܚܐ. ܐܢܬܘܢ ܡܫܡܫܢܐ: ܡܬܥܠܝܢ ܐܢܬܘܢ ܕܗܘܝܬܘܢ ܚܒܝܒܝܢ ܡܫܘܚܐ:
ܠܐܝܠܝܢ ܕܪܚܡܝܢ ܘܕܠܐ ܢܦܠ ܐܝܟܢ: ܕܐܬܬܓܒܝܢ ܦ̈ܠܚܐ ܕܥܕܬܐ: ܘܕܡܒܪ̈ܝܢ ܗܘ
ܕܡܫܝܚܐ ܐܚܝܕܝܢ ܐܢܬܘܢ. ܡܟܝܠ ܗܘܝܬܘܢ ܡܫܡܫܝܢ ܒܫܘܒܚܐ. ܘܠܐ
ܬܗܘܘܢ ܪܚܝܩܝܢ ܐܘ ܡܬܥܠܝܢ. ܘܐܢܝܢ ܠܟ. ܐܝܟ ܕܡܛܠ ܒܢܝܫܐ ܗܘ
ܫܡܫܬܘܢ. ܘܠܐ ܗܘܐ ܡܛܠ ܐܠܗܐ. ܘܐܬܪܘܢ ܐܝܟ ܬܫܡܫܬܟܘܢ
ܬܦܠܘܢ ܒܫܘܒܚܐ ܕܢܒܝܐ. ܡܬܒܥܐ ܠܟܘܢ ܡܫܠ ܠܟܘܢ ܠܡܫܡܫܢܐ:
ܕܬܗܘܘܢ ܡܫܡܫܝܢ ܠܟܠܗܘܢ ܐܝܠܝܢ ܕܣܢܝܩܝܢ. ܘܟܠ ܐܝܠܝܢ ܕܐܠܝܨܝܢ ܬܗܘܘܢ
ܡܥܕܪܝܢ ܠܐܦܝܣܩܘܦܐ. ܘܬܗܘܘܢ ܢܗܝܪܝ ܘܐܚܝܕܝ. ܘܟܠܡܕܡ ܬܗܘܘܢ
ܠܗܝܢ ܘܡܬܒܥܝܢ ܠܗ.

[a] ܡܛܠ ܪܘܒܝܐ ܕܝܬ̈ܡܐ ܕܐܝܠܝܢ [b] + ܕܡܢ Lag. p. 73 [c] + ܕܡܢ [d] ܒܠܚܘܕ
[e] ܘܡܢܐ [f] ܕܢܫܬܡܠܐ

ܘܐܦܝܣ ܕܢܘܗܪ[a]. ܘܐܦܝܣܘܢ ܕܒܬܐ ܘܒܢ̈ܝ. ܒܗ ܢܦ̈ܫܐ[b] ܐܬܪܚܡܬܐ. ܐܦ ܠܗ ܡܬܒܥܝܐ ܗܘ ܠܗ ܬܫܒܘܚܬܐ ܕܡܫܝܚܝܘܬܐ[c]. ܠܝܩܪ̈ܬܐ ܡܫܡܠܝܘܬܐ. ܠܟ̈ܠܬܐ ܒܪ ܕܫܘܝܐ. ܐܝܟܢܐ ܒܪ[d] ܕܐܝܬ ܢܦ̈ܫܐ ܡܗܝܡܢܘܬܐ. ܡܫܡܫܢܝܬܐ ܒܪ[d] ܡܬܒܥܝܐ[e] ܕܬܘܕܝܬܐ ܚܐܠܐ ܘܦܪܐ ܠܐܢܠܝܢ ܕܩܪܝܒܝܢ. ܘܡܫܡܫܐ ܠܗܘܢ ܒܡܕܡ ܕܡܬܒܥܝܐ ܠܗܘܢ. ܘܠܐܢܠܝܢ ܕܡܬܒܣܠܝܢ[f] ܡܢ[g] ܒܫܪܪܐ ܬܘܕܝܬܐ ܡܫܝܚܝܐ:[h g]

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[a] ܕܢܘܗܪܐ   [b] + ܬܘܒ   [c] ܘܡܫܡܫܢܝܬܐ   [d] om. ܒܪ   [e] ܡܬܒܥܝܐ
[f] ܕܒܪ̈ܝ ܡܬܒܣܠܝܢ   [g] ܒܫܪܪܐ ܗܘܐ ܡܫܝܚܐ
[h] + (ܡܛܠ ܡܫ̈ܡܫܢܐ): ܡܫ̈ܡܫܢܐ ܕܝܢ ܗܘܘ ܕܩܕܡ ܒܗܘܦܛܣܗܘܢ: ܠܐܦܝܣܩܘܦܐ. ܒܬܪ ܕܝܢ ܡܟܪܟܝܢ ܬܠܬܐܝܬ ܗܘܘ ܒܟܠܝܢ ܦܬܪ ܬܠܬ ܒܝܘܡ. ܘܠܐ ܢܗܘܘܢ ܦܪܫܝܢ ܬܘܬܪܝܐ ܦܠܓܐ. ܐܠܐ ܗܘܘ ܢܣܒܝܢ ܡܫܡܫܢܘܬܐ. ܘܠܗܘܢ ܗܘܦܠܛܗ ܕܟܡܐ (B om.) ܕܟܬܒܐ ܕܒܬܪܐ: ܗܟܢܐ ܗܘܘ ܡܫ̈ܡܫܢܐ S. f. 54 a ܕܡܩܒܠܝܢ ܢܦܫܗܘܢ ܘܡܣܪܝܢ ܠܟܠܗ. ܐܝܟܢܐ ܕܠܗܘܦܢܝܬܐ ܐܝܠܝܢ ܕܠܬܗ ܒܗܘܢ ܢܦܠܐ: ܘܠܐܢܫܐ ܘܠܐܢܬܬܐ ܐܝܠܝܢ ܕܐܬܬܣܝܡܘ ܒܚܘܪܢܐ. ܠܟܠܢ ܒܝܬܘܢ ܢܦܩܘܢ ܬܫܡܫܬܐ ܕܙܕܩܐ ܠܗ. ܐܬܬܬܐ ܕܝܢ ܬܬܪܢܝܬܐ ܬܗܘܐ ܢܦܩܐ ܒܬܫܡܫܬܐ ܕܢܫܐ. ܘܒܒܪܐ ܡܫܡܫܢܐ ܒܬܫܡܫܬܐ ܕܒܒܪܐ. ܘܗܝܕܝܢ ܡܬܪܡܝܢ ܠܡܫܡܫܬܗ ܠܗ Lag. p. 72 ܘܠܡܫܡܫܬܗ ܘܒܝܬܗ ܠܗܘܦܢܝܗ ܕܐܦܝܣܩܘܦܐ. ܘܠܟܠܗܘܢ ܕܡܫܬܪܝܢ ܕܢܦܩܝܢ ܐܘ ܕܢܐܡܪ ܠܐܝܟ ܒܡܕܡ. ܗܘܐ ܟܕ ܘܠܐܝܐ: ܡܬܒܥܝܐ ܒܪ ܕܟܠܢ ܢܦܩ ܕܡܬܬܗ. ܘܬܬܪܢܝܢ ܕܡܫܡܠܝܢ. ܘܦܘܩܘ ܒܗ ܡܠܟܐ ܘܒܝܫܐ ܬܪܥܝܬܐ. ܘܗܢܐ ܢܦܫܐ ܕܡܬܒܪܐ ܡܬܪ̈ܝܢ ܦܠܓ̈ܝܢ. ܘܦܘܩܕܢܐ ܢܗܘܢ ܕܗܟܢܐ ܗܘ ܡܫܡܫܢܘܬܐ. ܐܝܟ ܕܐܡܪ ܡܪܢ ܘܦܪܘܩܢ ܠܫܠܝܚ̈ܘܗܝ: ܕܐܝܢܐ ܡܢܟܘܢ ܕܢܨܒܐ ܕܢܗܘܐ ܪܫܐ: ܢܗܘܐ ܠܟܘܢ ܥܒܕܐ. ܐܝܟܢܐ ܕܒܪܗ ܕܐܢܫܐ: ܠܐ ܐܬܐ ܕܢܫܬܡܫ ܐܠܐ ܕܢܫܡܫ. ܘܕܢܬܠ ܢܦܫܗ ܦܘܪܩܢܐ ܚܠܦ ܣܓܝܐܐ. ܗܟܢܐ ܡܬܒܥܐ ܠܗܘܢ ܕܬܫܡܫܘܢ ܐܦ ܐܢܬܘܢ ܡܫܡܫܢܐ ܟܠ ܫܘܐ ܠܗܘܢ ܕܬܫܡܫܘܢ ܢܦܫܟܘܢ ܚܠܦ ܐܚܝܟܘܢ: ܡܫܡܫܢܘܬܐ ܕܡܬܒܥܝܐ ܠܗܘܢ. ܐܝܟܢܐ ܒܪ ܗܘ ܡܪܢ ܘܦܪܘܩܢ: ܒܗܝܐ ܒܗ ܡܫܡܫ ܗܘܐ ܠܢ: ܐܝܟ ܕܟܬܝܒ ܒܐܫܥܝܐ: ܠܡܙܕܩܘ ܠܙܕܝܩܐ ܕܦܠܚ ܫܦܝܪ ܒܣܓܝܐܐ ܠܣܓܝܐܐ. ܟܕ ܗܟܝܠ ܡܢܗ ܕܡܫܝܚܐ

ܠܟܝ̈ܢܐ. ܡܬܒܥܐ ܕܝܢ ܡܫܡܫܢܝܬܐ ܢܬܡܨ̈ܝܢ. ܘܡܫܡܫܐ[a] ܕܡܫܡܫܘܬܐ[b] ܠܐ ܙܕܩ ܕܢܬܒܣܡ ܠܐܢܫܘܬܐ ܕܬܬܥܒܕ ܒܗ. ܐܠܐ ܡܬܝܪܐܝܬ[b] ܡܫܡܫܢܝܬܐ. [d][c]ܐܝܟܢܐ ܓܝܪ ܐܝܬܘܗ̇ ܠܟܝܢܐ[e] ܕܡܫܡܫ ܕܗܘ ܢܫܡܫܝܘܗ̇ ܠܗܘ ܕܒܪܝܗ̇. ܐܝܟܢܐ ܕܐܦ ܕܐܝܬ ܐܝܬܘܬܐ. ܘܡܬܝܪܐܝܬ ܡܫܡܫܢܝܬܐ[d] ܠܐ ܙܕܩ[e] ܠܢܦ̈ܫܐ ܕܢܬܒܣܡܢ ܡܬܒܣ̈ܡܝܢ ܡܢ ܚܛ̈ܗܐ. ܐܠܐ ܒܫܘܠܡ ܐܝܕܐ ܩܘܡܬ ܚܛܝܬ ܙܕܩܐ ܠܒܝܫܘ. ܐܝܟܢܐ ܕܚܫܝܢ[f] ܗܘܘ ܡܢ ܩܕܡ ܒܗܘܢܐ ܘܫܠܝܐ ܕܐܝܣܛܪܐܛܠ[g]. ܐܦ ܐܝܬ

f. 55b

ܒܗ ܒܡܫܡܫܘܬܐ[h]. ܒܫܘܠܡ ܐܝܕܐ ܩܘܡܬ ܚܛܝܬ ܙܕܩܐ ܕܐܝܬܝܗ̇ ܕܢܬܒܣܡ ܡܫܡܫܢܘܬܐ. ܐܝܟ ܕܐܝܟܢܐ ܘܐܝܟ ܕܒܝ̈ܫܐ. ܘܡܢ ܚܛܝܬܗ ܐܝܟ ܐܝܬ ܕܡܫܡܫ ܐܝܬ. ܘܐܝܟ[i] ܠܡܫܡܫܢܝܬܐ[j] ܦܫܛ ܐܝܬ [k]ܐܘ ܠܡܫܡܫܐ. ܠܡܫܡܫܘ[k]. ܐܝܬܘܬܐ ܡܫܡܫܢܝܬܐ ܐܝܟ ܕܡܕܡ ܐܡܪܝܢ ܬܘܒ ܐܦ[l] ܡܫܡܫܐ ܠܢܦ̈ܫܐ. ܚܛܝܐ[m] ܢܗܘܐ ܡܕܡ[n] ܚܠܦܝܗܘܢ ܥܡ̈ܡܐ ܕܦܪܘܬܐ ܕܐܠܗܘܬܐ ܒܟ̈ܝܢܐ. ܘܡܢܐ [o]ܕܦܠܚܐ ܗܘ ܕܡܫܡܫܐ ܡܢ ܟ̈ܝܢܐ[o] ܬܘܡܠܝܗ ܡܫܡܫܢܝܬܐ ܘܬܐܠܗܘܬܗ ܘܬܪܥܝܬܗ. ܕܐܝܟܢܐ ܢܗܘܐ ܫܘܡܠܝܐ ܕܡܫܡܫܢܘܬܐ ܕܠܐ ܬܦܪܐ ܒܫܡܫܘܬܐ ܘܡܫܡܫܢܘܬܐ[p]. ܡܬܠܡܢܐ ܐܬܩܝܡܘ ܕܡܬܒܥܝܢ[q] ܘܐܠܝܨܐ ܬܫܡܫܬܐ ܕܐܢܫܘܬܐ ܡܫܡܫܢܝܬܐ. ܡܛܠ ܕܐܦ ܡܪܢ ܘܦܪܘܩܢ ܒܪ ܢܦ̈ܫܐ ܡܫܡܫ̈ܢܝܬܐ ܐܬܒܣܡ ܕܐܢ̈ܫܘܬܗܘܢ ܡܪܝܡ ܡܫܬܡܠܝܬܐ. ܘܡܪܝܡ [r]ܗܘ ܕܡܫܡܫ[r]

Lag. p. 71   [a] ܡܫܡܫܐ

[b] ܐܝܠܝܢ ܕܫܘܐ ܠܟ̈ܝܢܐ. ܘܐܝܟܢܐ ܕܠܐ ܡܫܬܡܠܝܐ ܐܝܬܘܬܐ: ܘܡܬܝܪܐܝܬ

[c] ܐܝܟܢܐ ܠܗ̇ܘ   [d] B om. ܐܝܟܢܐ .. ܡܫܡܫܢܝܬܐ   [e] ܕܟܝܢܐ   S. f. 53 b

[f] ܕܡܬܚܫܚܝܢ   [g] ܒܐܝܣܛܪܐܛܠ   [h] ܒܗ ܕܡܫܘܬܐ   [i] B om. ܘܐܝܟ

[j] ܠܡܫܡ̈ܫܢܐ   [k] ܠܡܫܡܫܘ ܐܘ ܠܡܫܡ̈ܫܢܐ   [l] om. ܦܐ   [m] + ܕܝܢ   [n] ܡܕܡ̈ܝܢ

[o] ܕܦܠܚܘܬ ܡܢ ܟ̈ܝܢܐ ܗܘ ܕܡܫܡܫܐ   [p] ܘܡܫܡܫܘܬܐ   [q] ܕܡܬܝܪܐܝܬ ܡܬܒܥܝܢܐ

[r] ܒܪܬ ܡܫܡܫ

Gen. XXVII. 29 *sic* ܡܛܠܘܬܐ ܥܠ ܕܡܒܪܟܝܢ ܒܪܝܟ ܗܘ. [a]ܘܗܘ ܕܠܐܛ ܠܝܛ ܗܘ[a].. f. 55 a ܦܘܬܘܗ̈ܝ[b] ܡܒܪܟܝܢ ܘܦܐܡ ܒܐܢܫܝܢ ܕܐܝܬܝܗܘܢ̈[c] ܕܠܐ ܡܒܪܟܘܬܐ.[d] ܘܦܘܬܘܗ̈ܝ [e]ܡܫܒܠ ܡܒܪܟܝܢ[e] ܘܡܒܪܟܝܢ ܘܡܠܝܟܝܢ[f] ܠܐܢܫܝܢ ܕܒܐܝܬܝܗ ܡܒܪܟ̈ܬܐ[g]. ܢܣܒܘܢ ܫܒܠ ܕܩܝܡܢ ܐܪܡܠܬܐ ܡܢ ܠܘܛܬܐ. ܡܛܠ ܕܠܡܒܪܟܘ ܐܬܦܩܕܘ. ܡܛܠܘܬܐ ܠܐ ܐܦܝܣܩܘܦܐ ܘܠܐ ܡܫܒܚܐ ܘܠܐ ܡܫܡ̈ܫ ܘܠܐ ܐܪܡܠܬܐ ܢܣܒܘܢ ܠܘܛܬܐ ܡܢ ܦܘܡܗܘܢ. ܕܠܐ ܢܪܬܘܢ ܠܘܛܬܐ. ܐܠܐ ܒܘܪܟܬܐ. ܘܗܕܐ ܬܘܒ ܒܠܒܠܬܐ[h] ܬܘܩܕܐ ܠܟ ܐܦ ܐܦܝܣܩ̈ܦ ܕܐܡܠܐ ܐܝܟ ܡܢ ܒܬܪ ܟܠܡܕܐ[i] ܢܣܒ ܠܘܛܬܐ ܡܢ ܦܘܡܗ[l]. ܕܟܠܢܫ ܒܪ ܐܢܬ[k] ܗܘ ܢܟܦ ܐܢܬ ܀

Chap. XVI ܡܛܠܬܐ ܕܬܪܬܝܢ ܕܐܬܬܚܡܘ. ܡܛܠ. [illegible] ܘܡܫܬܒܚܢܘܬܐ. [m]ܘܕܐܢܝܫܐ [illegible] ܒܬܫܒܘܚܬܗܘܢ. ܕܠܐ ܡܘܩܕ ܐܪܥܐ ܘܡܫܬܥܒܕܘܬܐ[m] ܀ ܡܛܠܬܐ ܐܦ ܐܦܝܣܩܘܦܐ ܗܘܝܬ ܡܫܒܩ ܠܟ ܦܠܓܐ ܕܕܝܢܘܬܐ ܘܡܬܒܪܢܐ[n] ܕܡܬܒܪܝܢ ܒܗܝܢ ܠܫܥܐ. ܐܝܠܝܢ ܕܢܦܩܝܢ ܠܟ ܡܢ ܟܠܗ ܒܥܐ ܕܒܥܐ[o]. ܒܪܢܐ ܗܘ [p]ܕܒܥܐ ܠܡܦܪܢܣܘ[p] ܡܫܬܐܠܐ[q] ܐܝܠܝܢ[r] ܕܡܬܒܥܝܢ. ܐܝܬܝܬܐ ܕܐܝܟ ܐܝܟ ܕܠܡܫܬܒܚܘܬܐ ܕܢܦܫܐ. ܐܝܬ[s] ܒܪ ܒܝܬܐ ܐܝܢܐ ܕܠܐ ܡܫܟܚ ܐܢܬ [t]ܠܡܬܒܪܘ ܠܡܫܒܚܢܐ[t] ܠܘܬ ܢܦܫܐ ܡܛܠ ܣܘܦܐ. [u]ܡܫܬܪ ܐܢܬ ܠܡܫܬܒܚܘܬܐ[u]. ܡܛܠ[v] ܒܪܘܬܐ[w] ܡܫܬܐܠܬܐ. ܕܦܩܕܬܐ ܕܐܝܬܝܬܐ ܡܫܬܒܚܘܬܐ ܡܬܒܪܢܐ. ܠܦܘܩܕ ܡܢܐ ܕܢܫܘܬ ܢܦܫܐ

S. f. 53 a [a] om. ܗܘ . . . ܘܗܘ [b] + ܡܫܒܠ [c] ܕܐܝܬܝܗܘܢ [d] ܡܒܪܟܘܬܐ
[e] ܬܘܒ ܒܝܢ ܘܡܠܝܟܝܢ [f] om. ܘܡܒܪܟܝܢ [g] ܡܒܪܟ̈ܬܐ
[h] ܒܠܒܠܬܐ C [i] ܒܡܕܐ C ܦܘܡܗܘܢ [k] ܬܘܬ [l] ܦܘܡܗܘܢ
[m] om. ܘܕܐܢܝܫܐ . . . . . ܘܡܫܬܥܒܕܘܬܐ [n] ܡܬܒܪܢܐ
[o] ܬܒܥܐ ܘܬܒܥ ܡܬܒܥܝܢܐ [p] ܐܝܟ ܕܠܡܦܪܢܣܘ ܕܝܬܘܬܐ
[q] ܫܘܐܠܬܐ [r] om. ܐܝܠܝܢ [s] ܐܝܬ [t] ܠܡܫܒܚܢܐ ܠܡܬܒܪܘ
[u] ܐܢܬ ܕܡܫܬܪ ܐܝܟ ܡܫܬܒܚܘܬܐ [v] + ܕܐܝܟ [w] + ܐܪܥܝܬܐ ܒܪܘܬܐ

Matt. v. 44 ܒܐܘܢܓܠܝܘܢ ܐܡܪ[a]. ܕܪܚܡܘ ܠܐܝܠܝܢ ܕܣܢܝܢ ܠܗܘܢ. ܘܬܘܒ ܐܡܪ[a].
Luke x. 5 ܕܡܐ ܕܥܐܠܝܢ[b] ܠܒܝܬܐ. ܦܩܘܕܘܢ ܐܡܪܝܢ ܫܠܡܐ ܠܒܝܬܐ[c] ܗܢܐ.
Matt. x. 13 ܘܐܢܗܘ ܕܫܘܐ ܒܝܬܐ ܗܘ ܠܫܠܡܟܘܢ[d] ܢܐܬܐ ܥܠܘܗܝ. ܘܐܢܕܝܢ
ܠܐ ܫܘܐ[e] ܥܠܝܟܘܢ ܢܗܦܘܟ[f]. ܐܝܟ ܗܟܝܠ ܫܠܡܐ ܗܘ[g] ܥܠ ܐܝܠܝܢ
ܕܡܫܠܡܝܢ[h] ܠܗ ܗܦܟ. ܡܛܠ[i] ܗܦܟ ܬܘܦܢܐ[j] ܠܡܠܬܐ ܥܠ [k]ܐܢܫܐ
ܕܡܥܡܪ ܠܗ. ܐܝܟ ܕܒܪ ܚܕ ܕܡܩܒܠܝܢ ܠܗ ܐܢܫ[k] ܡܛܠ ܕܠܐ
ܫܘܐ ܕܢܩܒܠ ܠܡܠܬܐ. ܗܘ[l] ܕܐܬܛܪܕܬ ܫܠܡܗܘܢ. ܡܛܠܗܢ[m] ܕܠܐܢܫ
ܠܐܢܫ ܥܪܝܡܐܝܬ. ܠܢܦܫܗ ܗܘ ܠܐܢܫ. ܡܛܠ ܕܡܬܒܪ ܒܬܒܠܐ.
Prov. xxvi. 2 ܕܐܝܟܢܐ ܕܦܪ̈ܚܝܢ ܨܦܪ̈ܐ ܘܡܣܬܟܐ. ܗܟܢܐ ܢܦܩܝܢ[n] ܠܘܛ̈ܬܐ
Prov. x. 18 ܣܪܝܩܬܐ. ܘܬܘܒ ܐܡܪ[a] ܕܐܝܠܝܢ ܕܡܦܩܝܢ ܠܡܠܬܐ[l] ܣܢ̈ܝܬܐ، ܣܟܠܐ
ܐܢܘܢ. ܒܕܡܘܬܐ ܕܝܢ ܕܕܒܘܪܝܬܐ. ܡܬܠܝܢ[o] ܐܝܟ ܕܐܡܪ[p]
Prov. vi. 6 ܡܟܝܠ. ܕܐܙܠ[q] ܠܘܬ ܕܒܘܪܝܬܐ [r]ܘܐܝܠܦ ܡܢܗ̇ ܐܝܟܢܐ[r] ܚܟܝܡܐ.
8 ܕܩܘܠܣܗ̇ ܒܣܝܒܪܬܐ ܚܟܝܡܐ. ܘܐܦ ܒܚܠܡܗ ܡܛܝܒ ܡܐܟܘܠܬܐ[s]
ܠܚܬܪܐ ܘܠܡܦܩܕܢܐ. ܡܛܠ [t]ܕܙܪܝܙܘܬܐ ܘܡܚܝܠܘܬܐ ܐܝܬܝܗ̇. ܒܗ̇
ܒܫܠܐ ܚܝܘܬܐ ܗܝ. ܐܝܟܢܐ ܗܟܝܠ ܕܕܒܘܪܝܬܐ[u] ܒܫܠܐ ܚܝܘܬܐ
ܗܝ، ܟܠ[v] ܕܕܒܪܗ ܠܐܢܫ ܥܕܡܐ[w] ܠܚܘܫܒܗ̇ ܘܦܘܪܫܗ̇[x] ܒܦܪܘܬܐ
ܘܒܟܠ ܚܝܠܗ. ܗܟܢܐ ܐܦܢ ܡܫܬܟܚܐ ܒܗ̇ ܒܕܡܘܬܐ. ܟܠ
Tobit iv. 15 ܡܕܡ ܕܣܢܐ ܕܢܥܒܕ ܠܐܢܫ ܐܚܪܝܢ ܠܢܦܫܗ ܗܘ ܡܬܟܐܒܝܢ[y]. ܟܠܡܕܡ
ܓܝܪ ܕܣܢܐ ܐܢܬ ܕܢܗܘܐ ܠܟ. ܐܢܬ ܠܐܚܪܝܢ ܠܐ ܬܥܒܕ.

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[a] ܐܡ̈ܪ [b] + ܐܢܬܘܢ C ܐܢܬܘܢ ܕܥܐܠܝܢ [c] ܒܒܝܬܐ [d] ܠܫܠܡܟܐ. + ܫܠܡܟܘܢ C
[e] + ܫܠܡܟܘܢ C [f] ܢܗܦܘܟ C Lag. p. 70 [g] om. ܗܘ C [h] ܕܡܫܒܚܝܢ C
[i] om. ܡܛܠ C [j] ܬܗܦܘܟ ܬܦܢܝܬ C [k] ܐܝܠܝܢ ܕܡܩܒܠܝܢ ܠܗ ܡܪܝܡܐܝܬ C
[l] + ܡܛܠ C [m] + ܓܝܪ C [n] ܫܡܥܝܢ [o] ܡܬܡܠܝܢ [p] ܕܐܡ̈ܪ [q] ܕܐܙܠ
[r] ܘܐܝܠܦ ܕܐܝܟܢܐ [s] ܠܡܐܟܘܠܬܐ [t] om. ܕ ܡܛܠ [u] ܕܕܒܘܪܝܬܐ
[v] ܘܡܟܐ [w] + ܠܗ [x] ܘܦܘܪܫܢܐ [y] ܡܬܟܐܒܝܢ

ܦܘܩܕܢܐ ܕܐܪܥܐ ܥܠܝܡܐ ܗܘܘ̈ܢ[a] ܡܛܠ ܡܢ ܗܢ. ܚܢܢܐ ܦܘܩܕܢܘܗܝ
ܕܬܬܡܕܒܪܝܢ[b] ܠܗܘ ܕܡܒܪ. ܘܬܬܦܫܘܢ ܘܠܐ ܬܬܒܛܠܝܢ ܒܗܘ ܕܢܦܫ.
ܐܠܐ ܬܒܥܝܢ ܠܟܘ ܒܫܘܒܚܐ ܘܬܬܠܝܢ ܒܗ ܐܦܝܟܘܢ ܘܬܗܘܘܢ ܠܐܠܗܐ
ܚܠܦ ܐܪܥܠܝܬܐ ܒܪܬ ܙܒܢܐ. ܘܬܬܠܝܢ ܬܗܘܘܢ ܒܗ ܗܘ[c] ܕܝܗܒ.
ܘܒܠ ܗܘ ܕܢܦܫ ܘܬܒܥܝܢ ܡܢ ܡܪܝܐ. ܕܢܦܩܘܢ[d] ܐܦ ܠܟܘܢ ܬܪܥܐ
ܕܚܝܐ ܒܒܥܠ[e] ܢܦܫܗ ܡܪܝܐ ܝܠܗܬܐ ܕܠܐ ܫܦܝܪܐ. ܘܢܫܪܐ
ܠܟܘܢ ܚܝܐ ܡܛܠ ܡܢ ܕܠܗܘܢ ܐܪܥܠܝܬܐ ܒܪܬ ܙܒܢܐ. ܡܢ ܐܝܢܐ
ܕܠܐ ܡܣܬܟܠ ܒܪܐ ܦܘܩܕܢܘܗܝ ܠܡܫܬܡܥܘ ܘܡܦܘܩܐ ܕܡܫܡܠܝܢܘܬܐ
[f]ܢܦܩܘܢ ܡܫܬܡܥܢ[f]. ܐܘ ܠܐ ܢܬܒܛܠܘܢ[g] ܕܬܗܒ ܒܐܘܪܚܬܗܘܢ.
ܕܡܢܐ ܕܐܡܪ ܐܝܬ ܕܗܘܝܬܐ ܠܐ ܬܦܩܪܐ ܡܪܝܐ ܡܕܡܚܝܢ[h] ܐܝܟ Matt. vi. 2
ܕܬܬܒܝܐ ܠܗܘܢ. ܐܝܟ [i]ܕܢܦܩܝܢ ܒܐܦܝ̈ ܒܢܝ̈ܢܫܐ[i]. ܐܡܝܢ[j] ܐܡܪ
ܐܢܐ ܠܟܘܢ ܕܩܒܠܘ ܦܘܪܥܢܗܘܢ[k]. ܐܦܪܥܘܢ [illegible]
ܕܐܪܥܠܝܬܐ ܕܠܝܬܝܢ ܐܢ ܐܠܗܐ ܦܬܚܝܢ ܦܡܐ ܕܬܬܡܢܥ ܬܬܟܢܫܬܐ
ܒܒܝܫܬܐ. ܘܡܢ ܦܬܓܡܐ ܗܘ ܦܡ ܕܢܦܫ. ܐܝܬ, ܦܬܚܝܢ ܕܢܦܩܬܐ[m]
ܒܒܝܫܬܐ. ܠܒܢܝܐ ܡܒܢܝܐ ܐܝܬ, ܒܠܝܬܐ. ܐܘ ܐܝܬ, ܬܗܒ
ܠܒܢܝܐ [n]ܡܬܟܠܐ ܐܝܬ[n]. ܕܠܐ[o] ܒܠܚܘܕ ܡܬܒܛܠܐ ܡܬܒܠܬܐ f. 54 b
ܐܝܬ. ܘܦܩܕܢܐ ܐܝܬ, ܐܝܟ ܥܠܬܐ[p]. ܘܐܦ[q] ܠܗܬܐ ܡܟܘܢܐ
ܐܝܬ, ܐܝܟ ܚܝܘܬܐ. ܐܘ ܠܐ ܢܒܥܘܢ[r] ܒܢܝܐ ܐܡܪ ܒܬܒܐ.
ܕܟܠ[s] ܕܡܒܪܟ ܒܪܝܟ ܗܘ. ܘܟܠ ܕܠܐܛ ܠܝܛ ܗܘ. ܘܬܗܒ[t] Gen. xxvii. 29 *sic*

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[a] ܗܘܘܬ [b] ܬܬܕܒܪܝܢ [c] + ܡܢ [d] + ܠܟܘܢ [e] ܘܒܒܥܠ [f] ܢܦܩܘܢ
[g] ܢܗܘܘܢ ܐܝܬܝܗܘܢ [h] ܡܕܡܚܝܢ ܒܟܢܘܫܬܐ [i] ܕܢܦܩܝܢ ܒܐܦܝ̈ ܒܢܝ̈ܢܫܐ [j] + ܓܝܪ
[k] om. ܦܘܪܥܢ [l] ܡܫܡܠܝܢܘܬܐ [m] ܕܢܦܩܬܐ S. f. 52 b [n] ܡܬܟܠܝܢ
[o] + ܗܘܐ [p] ܠܐ ܐܪܥܠܝܬܐ [q] ܐܠܐ ܐܦ [r] C ܢܒܥܘܢ
[s] C ܟܠ [t] + ܐܦ

ܘܕܡܘܬܐ. ܠܐ ܬܕܥ ܡܫܠܡ ܛܒܐ[a] ܥܒܕܐ ܡܢܝܢ. ܕܠܡܐ ܟܕ ܬܦܢܝܢ ܘܬܫܠܡ ܥܒܕܗ[b] ܟܕ ܡܫܠܡܐ ܐܢܬ، ܥܠ ܗܘ ܕܡܬܒܥ. ܢܫܠܡ ܘܢܬܒܥ[c] ܥܒܕܗ ܠܐܪܒܥܗ، ܕܢܦܫܐ. ܘܢܦܩ ܢܦܫܐ ܟܕ ܐܝܬܘܗܝ، ܒܪܢܫܐ ܕܡܫܠܐ. ܐܦ ܚܕܢܫܐ ܚܢܢ ܕܟܕ ܢܫܬܒܩ ܐܢܫ ܡܢ ܡܫܬܡܥܢܐ ܢܦܘܩ ܘܢܫܠܠ. ܘܠܐ ܡܬܦܪܥܐ ܕܢܩܘܡ ܠܒܪ ܘܢܬܟܠܝܢ. ܐܝܠܝܢ [d]ܕܗܘܝܢܐ ܐܢܘܢ[d]. ܐܘ ܡܬܦܬܠܠ ܒܥܒܕܬܐ ܡܠܝܠ ܕܗܘ ܕܡܫܡܫ ܘܡܫܠܠ ܠܗܘܢ ܠܐܠܗܐ ܠܐ ܫܦܪ[e]. ܐܠܐ ܐܢܬ، ܦܘܩܘ، ܡܫܠܡܐ ܟܠܗܘ، ܟܕ ܡܫܠܡܐ ܐܢܬ، ܥܒܕܗ. ܘܗܦܟܐ ܡܫܠܡܐ ܐܢܬ، ܡܕܡ ܕܟܬܝܒ. ܐܢܬ، ܘܐܬܪܥܠܬܐ ܐܝܠܝܢ ܕܗܘܝܢܐ ܐܝܬܝܗܘܢ ܕܐܝܬܝܗܝܢ ܡܕܒܫܐ ܡܢܝܢܐ ܕܐܠܗܐ ܡܫܬܡܫܢܐ.. ܗܢܐ ܕܝܢ ܫܡܥܝܢ ܕܐܝܬ ܐܬܪܥܠܬܐ ܕܠܐ ܡܬܦܪܥܢ ܐܝܟ ܦܘܩܕܢܐ. ܐܠܐ ܥܠ ܗܕܐ ܦܘ ܟܠܝܠ ܠܗܘܢ ܒܠܒܘܕ. ܕܗܘ، ܡܫܬܐܠܝܢ ܘܗܘܝܢ ܘܡܬܦܪܥܝܢ. ܘܗܢ

f. 54 a

ܬܘܒ ܕܢܫܒܘܩ ܘܕܡܘܬܐ ܡܢ ܡܕܝܢܐ ܗܘܝܐ[f] ܕܠܐ ܡܕܒܪܐ [g]ܟܕ ܬܫܠܡܐ ܡܕܡ ܕܦܘܩܐ[g]. ܘܫܠܡܘܬ[h] ܘܐܘܪܚܬ ܥܒܕܗ ܕܗܘ ܕܡܬܒܥ. ܘܗܢ ܟܕ ܥܒܕܬ ܪܫܝܢܐ ܦܘܩܕܢ ܘܡܬܕܒܪܢܐ ܒܐܦܝܣܩܘܦܐ ܗܘ ܕܦܪܝܫ. ܐܘ ܒܡܫܝܚܐ[i] ܐܘ[j] ܒܗܘ ܕܡܬܒܥ ܡܫܡܫܢܘܬܐ[k] ܘܐܚܪܢܐ. ܠܐ ܢܦܩ ܦܘܩܕ ܕܐܢܫܐ ܡܬܪܐ[l] ܡܕܝܢܐ ܡܘܢܘ ܠܝ. ܘܫܠܡ ܡܢ ܗܢ. ܐܢܫܐ ܐܠܝܦܐ ܗܘܢܘ. ܘܠܐ ܢܦܩܐ ܕܠܐ [m]ܦܘܩܕ ܗܕܐ[m] ܡܢ ܥܢܝܐ ܕܟܪܣܝܐ[n]. ܐܠܐ ܒܦܘܩܕܢܐ ܕܐܠܗܐ. ܐܝܟ ܠܡܫܡܫܕܐ ܐܢܬ، ܘܐܚܪܢܐ[o] ܕܐܢܫܐ ܡܬܦܪܥܐܝܬ ܡܕܝܢܐ ܡܘܢܘ ܠܝ. ܘܢܦܩ

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[a] ܕܡܒܐ [b] ܥܒܕܐ [c] ܘܬܒܥܐ B ܘܬܒܥܐ [d] ܕܗܘܝܢ

[e] ܘܡܫܠܡܢܐ ܕܥܒܕܬܐ ܗܘܐ + ܡܫܬܡܫܢ Lag. p. 69. S. f. 52 a

[f] ܕܐܬܬܪܗ [g] ܠܗ ܠܐܠܗܐ ܕܡܫܬܠܡ ܠܗܢ ܟܕ ܫܠܡܘܬ [h] ܫܠܡܘܬ [i] ܒܡܫܡܫܢܐ

[j] + ܒܗ [k] + ܡܕܡ [l] ܡܬܪܐ [m] ܗܘܐ [n] + ܗܘܐ ܦܘܩܕ

[o] + ܐܢܬ، ܠܗ: +

ܡܛܠ ܗܝܡܢܘܬܐ ܘܕܘܒܪܐ[a]. ܐܢ ܓܝܪ ܬܬܠܒܫ[b] ܠܒܢܬܐ ܬܬܟܦܢܝܢ
ܘܬܬܦܠܣ[c]. ܘܐܢܫܝܢ ܒܢܫܬܐ ܬܬܠܒܫ[b] ܘܒܟܪܣܗܘܢ ܕܥܢܝܐ ܬܬܒܥ.[d]
ܬܬܦܪܥܐ ܘܬܬܕܝܢܐ ܡܢ ܡܠܟܘܬܐ ܕܠܥܠܡ. ܡܛܠ ܕܥܒܕܬ ܐܝܠܝܢ
ܕܠܥܠܡ[e] ܘܐܣܓܬ ܩܠܝܢ ܕܘܟܝܐ. ܫܘܝܢ ܓܝܪ ܘܡܬܥܒܕܝܢ ܕܐܝܬ
ܕܡܬܬܢܝܢ[f] ܐܪܡܠܬܐ ܘܐܝܬ ܒܗܘܢ[g] ܣܦܩܐ ܣܓܝ ܥܠ ܣܘܐ. ܟܕ[h]
ܠܒܪܬ ܓܝܪ ܐܘ ܢܣܒܬ ܡܕܡ ܡܢ ܐܢܫ. ܐܢܬܝ[i] ܩܒܠܬܐ ܒܪܬ[1] ܘܠܟܝ f. 53b
ܣܓܝܐ ܐܢܬܝ[j] ܐܘ ܐܪܡܠܬܐ ܕܟܕ[k] ܢܦܫܬ ܕܝܢ[k] ܠܥܒܕܝ ܕܐܬܦܪܫܬ.
ܐܢܬܝ[l] ܕܐܬܡܠܝܬܝ ܐܪܡܠܬܐ ܕܐܠܗܐ ܬܬܩܪܝܢ ܕܒܪܝܟ ܗܘ[m] ܐܠܗܐ
ܕܐܪܘܚ ܠܦܩܘܕܐ ܒܪܬ ܘܠܟܝ[n]. ܘܬܬܥܒܕܝܢ ܠܐܠܗܐ. ܘܬܬܪܥܝܢ ܠܗܘ
ܕܝܗܒ[o]. ܘܬܬܐܡܪܝܢ ܕܬܬܚܒܠ ܒܪܘܚ ܠܥܠܡܐ. ܘܐܬܕܒܪܝܢ ܡܢ
ܡܠܟܘܬܐ ܒܗܝܡܢܘܬܐ ܕܩܘܕܫܝܟܝ. ܘܐܟܘ ܠܐܦܝܣܩܘܦܐ[p] ܕܒܠܝ[q] ܥܡܝܪ
ܕܒܪܗ[q] ܡܕܡܝܟܝ. ܘܦܪܘܣ ܕܢܗܘܐ ܒܡܠܬܗ. ܡܛܠ ܕܡܠܝܟܐ ܦܘܪܬ
ܩܒܠܬܐ ܒܪܬ ܘܠܟܝ. ܘܐܬܦܪܫܬ. ܘܐܘܣܦ ܠܗ ܠܗ ܬܫܡܫܬܐ
ܘܦܘܫ[r] ܠܗ[s] ܒܠܒܠܐ ܕܫܘܒܚܐ ܒܫܡܝܐ ܕܠܥܠܡܐ ܗܘ[t] ܕܡܬܬܒܥܝܢ[u]..
ܘܬܦܘܫ ܕܝܢ ܐܦ ܗܝ ܐܪܡܠܬܐ ܕܫܩܠܬ ܕܢܗܘܐ ܡܢ ܡܪܝܐ
ܕܬܬܠܝܐ[v] ܥܠ ܗܘ ܕܝܗܒ[w]. ܒܕ ܡܠܝܟܐ. ܫܒܩܗ ܐܝܟ ܣܘܟܠܬܐ.
ܕܬܦܘܫ ܕܢܒܘܬܗ ܠܘܬ ܐܠܗܐ. ܘܠܐ ܠܘܬ ܒܢܝ̈ܢܫܐ. [x]ܘܗܕܐ
ܡܬܡܛܝܬܐ[x] ܐܝܟ ܕܐܡܪ ܒܐܘܢܓܠܝܘܢ. ܕܡܟܐ ܕܥܒܕ ܐܢܬ Matt. vi. 3

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[a] ܘܥܒܕܐ [b] ܬܬܠܒܫ [c] ܘܬܬܦܢܟܠ [d] ܬܬܒܥ [e] + ܘܦܪܥܬ
[f] om. ܕܡܬܬܢܝܢ [g] + ܟܠ [h] [ܟܕ] S. f. 51 b [i] om. ܐܢܬܝ [j] ܦܫܘܬܝ
[k] ܢܦܫܬܝ [l] ܐܢܬܘܢ [m] om. ܗܘ [n] B ܘܠܟܝ [o] ܕܝܗܒܬ [p] ܘܠܐܦܝܣܩܘܦܐ
[q] ܕܥܡܝܪ ܝܗܒܬ [r] ܘܦܘܫ [s] + ܬܘܒ [t] om. ܗܘ [u] ܕܡܬܬܒܥܝܢ
[v] ܬܬܠܝܐ [w] + ܗܕܐ ܡܬܡܛܝܬܐ [x] om. ܗܕܐ ܡܬܡܛܝܬܐ

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[1] Cod. ܒܪ

f. 53 a ܠܐ ܡܫܬܡܥܐ. ܘܗܝ ܡܬܒܠܒܠܐ[a] ܒܟܡ. [b]ܘܐܦ ܠܗܘ[b] ܠܐ ܫܡܥ ܠܗ ܕܢܬܦܝܣ. ܐܝܟܢܐ ܐܢܫ ܠܐ[1] ܢܬܦܝܣ ܠܗ. ܢܬܦܝܣܐ ܘܢܒܥܐ ܘܢܒܥܐ ܘܬܬܒܥܐ ܠܓܘܡܠܝܗ. ܘܬܬܦܝܣ ܡܢ ܡܕܡ ܕܒܥܐ ܘܢܦܫܐ. ܥܠ[c] ܕܠܐ ܘܠܐ ܠܐܪܡܠܬܐ ܠܡܠܦܘ ܥܠ ܐܪܡܠܬܐ ܕܝܢ ܠܡܠܦܘ ܐܘ ܕܝܢ ܐܪܡܠܬܐ ܠܡܠܦܘ ܠܐ ܫܠܝܛ. ܡܛܠ ܕܥܒܪ ܦܘܪܥܢܐ ܗܘ. ܘܡܕܒܪܢܘܬܗ ܙܟܐ ܠܗܘ ܕܡܫܝܚܐ [d]ܐܦ ܠܗܘ[d] ܕܚܫܗ. ܐܠܐ ܓܝܪ ܥܠܝܟܝ ܗܘܐ. ܕܝܢ[e] ܐܪܡܠܬܐ ܠܡܠܦܘ[f] ܗܘ ܡܢܝ ܘܡܠܦܝܢ ܡܢ [g]ܐܢܫܝܢ ܡܢܝܢ[g] ܫܡܥܐ ܗܘܐ. ܐܠܐ[h] ܡܢ ܦܘܡܗ[i] ܕܡܪܢ[j]. ܐܝܟ ܕܐܦ ܐܚܪܢܐ ܡܢ ܥܡܐ. ܠܐ ܫܦܝܪ ܬܬܠܝܢ ܥܠܝܗܝܢ ܡܕܒܪܢܘܬܗ ܐܢܫܐ ܘܐܢܬܬܐ. ܟܕ ܬܬܦܪܫܢ ܠܒܪ ܡܢ ܢܩܦܘܬܐ ܕܐܘܠܦܢܗܝܢ ܥܠ ܡܫܡܫܢܘܬܗ[k] ܕܐܪܡܠܬܐ ܕܙܕܝܩܬܐ ܠܘܬ[l] ܚܕܪܐ ܥܠ ܣܦܩܘܬܐ [m]ܐܘ ܥܠ[m] ܦܘܪܥܢܐ ܐܘ ܥܠ ܡܫܬܠܡܢܘܬܐ ܘܬܫܠܘܡܬܐ ܐܘ ܥܠ ܡܠܟܘܬܐ[n] ܘܡܕܒܪܢܘܬܐ. ܐܘ ܥܠ ܚܘܫܒܢܐ ܡܕܡ ܐܚܪܢ ܠܗܝܢ[o]. ܥܢܘܬܢܝܬܐ[p] ܠܐ ܡܬܒܥܝܐ ܕܢܗܘܝܢ ܒܗ ܥܠܝܡ. ܒܐܪܡܠܬܐ[q] ܐܝܠܐ ܡܬܒܥܝܢܗܘ ܙܕܩ[r] ܕܬܬܒܥܝܢܗ ܚܕܐ ܡܢ ܥܠܝܡ. ܐܠܐ ܡܛܠ ܗܘ[s] ܕܟܬܝܒ ܒܢܒܝܘܬܐ. ܡܫܡܫܢܝܬܐ[t] ܐܢܝܢ ܝܗܒܬܗ[u]. ܚܙܐܠ ܒܐܪܡܠܬܐ ܕܠܐ ܗܘܝ ܐܪܡܠܬܐ ܘܡܬܚܫܒܢ ܒܗܝܢ. ܐܝܬ ܓܝܪ ܕܐܡܪܬܝܢ ܥܠ ܢܦܫܗܝܢ[v] ܕܐܪܡܠܬܐ ܐܝܬܝܗܝܢ. ܘܫܡܥܐ[w] ܕܢܗܘܝܢ ܠܡܥܒܕܗܝܢ ܠܐ ܫܡܥܢ. ܠܐ ܗܘܐ ܓܝܪ ܡܛܠ ܥܢܝܐ ܕܐܪܡܠܘܬܐ ܡܬܚܫܒܢ ܠܡܥܒܕ ܠܡܠܦܢܘܬܐ. ܐܠܐ

S. f. 51 a [a] ܡܬܒܠܒܠܐ [b] ܘܠܗܘ ܬܘܒ [c] om. ܥܠ [d] ܘܠܗܘ [e] ܡܢ
[f] ܠܡܠܦܘ [g] ܡܢܝܢ ܐܢܫܝܢ [h] ܐܠܐ ܕܝܢ [i] + ܗܘ [j] B ܐܬܠܡܕ
[k] ܡܫܡܫܢܘܬܗܝܢ [l] ܕܠܘܬ [m] ܐܘ ܕܝܢ [n] + ܘܪܘܚܐ [o] ܠܗܘܢ [p] ܕܥܢܘܬܢܝܬܐ
[q] + ܕܝܢ [r] ܐܝܟ ܗܘܐ [s] ܕܗܘ Lag. p. 68 [t] ܡܫܡܫܢܝܬܐ [u] + ܘܐܘܪܚܘܬܗ
[v] + ܐܦ [w] + ܕܝܢ

[1] Cod. om. ܠܐ

ܢܦܫܗ ܐܝܟ ܗܢܐ[a] ܕܠܐ ܚܠܝܡܐ ܐܝܬܘܗܝ. ܐܘ ܕܠܐ ܡܢ[b] ܦܫܝܛܐ ܐܝܬܘܗܝ. ܘܠܘܬ ܐܣܛܘܟܣܐ[c] ܐܝܠܝܢ ܕܐܝܬܝܗܘܢ ܒܡܪܟܒܘܬܐ[d] ܐܘ ܕܢܦܫܢ ܡܢ ܒܪܝܬܐ. ܡܛܠ °ܕܦܫܝܛܝܢ ܗܢܘܢ°. ܡܫܠܡܢܐ ܐܝܬܘܗܝ ܫܪܝܪܐܝܬ. ܕܬܐܘܪܝܢ ܘܬܫܡܫܬܗܝܢ ܐܝܟ ܢ. ܫܬܝܢ[1] ܐܝܠܝܢ ܗܟܝܠ ܠܡܫܡܫܘ ܐܝܠܝܢ ܕܗܦܟܝܢ ܐܝܬܝܗܘܢ. ܕܠܐ ܗܘܐ ܟܠܗܘܢ ܡܬܝܪ ܡܢ ܚܕܬܐ ܬܪܬܝܢ ܐܝܬܝܗܝܢ ܕܬܪܬܝܗܝܢ. ܫܒܝܩܝܢ ܘܡܫܬܡܠܝܢ. ܐܠܐ ܐܦ ܡܬܝܪ ܡܢ ܡܬܒܥܐ ܘܐܦܝܩܘܪܘܣ. ܗܘܢܘܢ ܕܝܢ ܡܕܡܝܢ ܐܫܘܬܐ. ܕܟܠ ܕܢܦܩܘܢ ܠܗܝܢ ܕܒܗܘܬܐ ܒܗ ܡܫܬܡܫܢܐ [f]ܬܫܡܫܬܗܝܢ ܠܗܘܢ[f]. ܒܪ[g] ܠܐܠܗܐ ܗܘ ܡܫܬܡܫܝܢ ܐܝܬܝܗܘܢ ܘܠܟܠ ܕܬܫܡܫܬܗܘܢ ܒܦܘܪܢܣܗ ܕܐܦܝܩܘܪܘܣ. ܐܝܬܝܗܝܢ ܕܠܐ ܒܕܠܝܐ ܗܘܢܘܢ[h] ܠܘܬ ܐܠܗܐ. ܐܦ ܟܠ ܐܢܫܐ ܡܢ ܒܢܝ ܟܠܗܢܐ [i]ܒܪ ܡܫܬܡܫܢ[i] ܠܐܦܝܩܘܪܘܣ ܘܡܫܬܡܥܢ ܠܗ. ܡܛܠ ܕܦܘܫܝܢ ܢܗܘܘܢ ܦܬܓܡܐ[2] ܚܠܦ ܟܠܢܫ. ܐܢܕܝܢ ܠܐ ܬܫܡܫܘܢ ܠܬܪܝܢܐ ܕܐܦܝܩܘܪܘܣ ܘܕܬܪܝܢ. ܦܘܫܘ ܡܢ ܬܫܡܫܘܢ ܡܢ ܡܫܬܠܡܘܢ ܘܐܝܬܘܢ[j] ܬܬܠܘܢ ܦܬܓܡܐ ܒܠ ܟܠ ܕܟܕܝܢ ܐܝܬܘܢ ܒܪܢܫܐ ܢܦܫܟܘܢ. ܐܘ ܒܪܢܫܐ ܢܦܫܟܘܢ [k]ܐܘ ܐܪܥܢܝܬܐ[k] ܒܪ ܗܘ ܕܒܕܝܠ[l] ܟܠ ܒܪ ܕܚܝܠܐ ܐܘ ܕܡܫܬܡܫܬ[m] ܒܪ ܗܘ ܕܡܟܡ ܡܢ ܒܪܝܬܐ. ܒܐܢܫܝܬ [n]ܢܬܚܫܒ ܒܟܡܐ[n]. ܠܒܪܢܫܐ ܗܘ ܒܪ ܘܠܐܒܕܢܐ ܕܢܦܫܬܐ ܗܘܝܢ ܗܘܝܢ. ܐܝܟܢܐ ܢܫܬܡܫ ܐܢܫ ܘܚܝܠܐ ܒܪ ܗܘ °ܕܒܕܝܠ ܘܢܦܫܗ° ܡܢ ܒܪܝܬܐ. ܘܠܐ ܢܫܬܡܫ ܠܐܦܝܩܘܪܘܣ. ܠܐܠܗܐ

a ܘܗܘ   b om. ܡܢ   c + ܕܝܢ   Lag. p. 67   d ܒܡܪܟܒܘܬܐ   e ܕܡܫܟܚܝܢ ܦܫܝܛ
f ܘܬܫܡܫܬܗܝܢ ܠܗܘܢ   g om. ܒܪ   h ܗܘܝܢ ܐܝܬܝܢ   i ܕܡܫܬܡܫܢ
j + ܕܝܢ   k om. ܐܘ ܐܪܥܢܝܬܐ   l ܕܒܕܝܠ   m ܢܫܬܡܫ
n ܢܬܚܫܒ ܒܟܡܐ. ܡܫܬܡܫܐ   o ܕܒܕܝܠ

[1] Cod ܫܬܝܢ   [2] Cod. om. ܦܬܓܡܐ

ܐܘܡܢ. ܗܕܐ[a] ܟܠ ܡܕܡ ܕܡܣܟܐ ܦܘܩܕܢ ܦܩܕܬܗ ܠܗ ܡܣܒܪܬܐ..[b] ܡܬܒܥܝܐ ܠܗܘܢ ܫܒܝܠ ܠܐܪܡܠܘܬܐ. ܕܢܗܘܘܢ[c] ܡܬܬܪܡܝܢ ܠܐܦܝܣܩܘܦܐ[d] ܘܢܗܘܘܢ ܒܫܘܬܗ ܘܡܬܒܥܝܢܗ ܘܕܝܠܗ ܡܢ ܐܦܝܣܩܘܦܐ[e] ܐܝܟ ܕܡܢ ܐܠܗܐ. ܘܠܐ[f] ܡܬܒܥܝܢܐ ܒܪܚܡܝ ܢܦܫܗܘܢ. ܘܠܐ [g]ܢܗܘܘܢ ܒܟܘܒܐ[g] ܡܕܡ ܠܒܪ ܡܢ ܡܟܐ[h] ܕܡܬܒܥܐ ܠܗܘܢ [i]ܡܢ ܐܦܝܣܩܘܦܐ[i]. ܐܘ ܕܠܒܪ ܡܢ ܡܠܟܐ ܢܫܠܠܘ ܚܕ ܐܝܟ ܐܝܟܢ ܕܠܩܘܝܡܐ. ܐܘ ܕܢܐܪܬܘܢ ܠܗܘܢ ܐܝܟ ܐܝܟܢ ܕܠܡܣܒܠ ܘܠܡܣܒܪܬܐ. ܐܘ ܕܢܣܬܒܪܘܢ ܚܕ ܐܝܟ. ܐܘ ܕܢܣܒܘܢ ܡܢ ܐܝܟ ܡܕܡ. ܐܘ ܕܢܬܒܥܘܢ ܐܢܫܐ[j] ܘܢܬܠܘܢ ܠܟ ܐܝܟ. ܠܒܪ ܡܢ ܗܘܡܢܘܢܐ[k] ܕܐܦܝܣܩܘܦܐ[l]. ܐܝܟܢ [m]ܕܢ ܬܬܒܥܘܢ[m] ܡܕܡ ܕܠܐ ܫܡܝܥ ܠܗ ܬܬܒܠܒܐ[n]. ܥܠ ܕܐܬܒܪܟܬ ܕܠܐ ܡܪܕܘܬܐ. ܡܢ ܐܪܡܠܐ ܗܟܢ ܢܗܘܝܐ ܐܝܬܝܗ̇, ܐܘ̈ ܐܢܬܬܐ. ܕܡܢ ܡܚܒܒ ܢܫܡܥܐ ܐܝܬܝܗ̇. ܐܘ ܡܢ ܐܪܡܠܐ ܬܫܒܘܚܬܐ ܡܫܬܡܥܢܝܬܐ ܐܝܬܝܗ̇. ܐܘ ܥܠ ܡܚܒܒ ܢܫܡܥܐ ܐܝܬܝܗ̇. ܐܘ ܥܠ ܡܚܒܒ ܫܡܥܐ ܐܝܬܝܗ̇, ܐܝܟܢܐ. ܠܐ[o] ܢܗܘܐ ܐܝܬܝܗ̇, ܕܚܠ ܚܕܐ ܚܕܐ ܡܢ ܗܠܝܢ. ܬܫܡܫܬܐ ܢܫܡܥܐ ܐܝܬܝܗ̇,

f. 52b ܠܡܪܝܐ ܒܫܘܡܐ ܕܕܝܢܐ: ܥܠ ܕܡܫܬܘܬܦܐ ܐܝܬܝܗ̇, ܠܒܢܝ̈ܢܫܐ: [illegible] ܐܝܬܝܗ̇, ܕܡܢ[q] ܐܪܡܠܘܬܐ ܕܐܬܝܠܝܕ ܕܠܐ ܡܪܕܘܬܐ. ܫܪܝܐ ܐܝܬܝܗ̇, ܠܐܪܡܠܘܬܐ ܒܢܝܬ ܙܘܓܐ. ܐܘ ܠܐܝܠܝܢ ܒܬܪܗܘܢ. ܘܥܠ ܗܕܝܢܐ[r] ܠܐ ܟܠܝܠ ܠܗܝ ܕܬܬܪܡܝ ܘܬܬܠܝܢ. ܘܬܬܚܙܝܢ ܐܝܟܢܐ[s] ܘܬܬܚܫܒܢ ܐܝܟ ܫ. ܐܠܐ ܚܙܝܐ ܐܝܬܝܗ̇,

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a + ܕܡܢ ܗ

b + [ܕܠܐ ܗܘܐ ܠܐܪܡܠܘܬܐ ܠܡܚܒܒ ܡܕܡ ܒܠܒܪ ܡܢ ܗܘܡܢܘܬܐ ܕܐܦܝܣܩܘܦܐ]

c + ܢܟܝܢ ܘܢܗܘܘܢ d ܠܐܦܝܣܩܘܦܐ ܘܠܡܫܡܫܢܐ e ܐܦܝܣܩܘܦܐ

f + ܢܗܘܘܢ g ܢܬܟܢ ܠܡܟܒܕ h ܡܕܡ i om. ܡܢ ܐܦܝܣܩܘܦܐ

j [ܐܢܫܐ] k ܗܘܡܢܘܢ l + ܐܘ ܕܡܫܡܫܢܐ m ܬܬܒܥܘܢ n ܠܗ ܬܬܒܠܒܐ

S. f. 50 b o + ܚܕ p ܡܪܕܘܬܐ q + ܐܘ r ܗܕܝܢܐ s [ܐܢܫܐ]

ܒܢܬܗ̇ ܘܙܢܝܐ ܒܡܕܝܢܐ ܕܐܝܣܡܟܐ ܘܟܠܠܝܐ. ܘܕܠܐ ܫܠܝܐ
ܒܟܠܝܘܡ ܡܡܪܟܐ ܓܠܗ̇ܬܐ [a]ܘܫܟܗ̇ܬܐ ܘܡܣܝܠܝܐ ܕܒܝܐܝܬ ܡܕܡ
ܡܪܝܐ ܘܢܣܒܐ ܟܠܡܕܡ ܕܫܐܠܐ. ܡܛܠ ܕܟܠܗ ܪܚܡܗ̇ ܒܠ
ܗ̇ܕܐ ܗܘ ܣܒܪ. ܠܐ ܒܪ ܬܪܒܝܬܗ̇ ܡܢܐ[b] ܗ̇ܘ̣[c] ܠܡܣܒ ܘܐܟܠܐ
ܪܚܡܬܗ̇ ܦܓܪܢܐ[d] ܠܡܣܡܘ ܢܦܫܬܐ ܡܓܢܐܝܬܐ. ܘܐܟܠܐ[e] ܒܢܝܗ̇
ܦܣܝܐ ܕܬܒܝܪܐ[f] ܡܕܡ ܘܬܐܪܒ[g]. ܘܬܒܥܘܢ ܡܢܗܘܢ. ܘܠܐ ܫܒܥܐ
ܬܓܠܐ ܒܝܫܬܐ ܕܬܦܪܘܫܬܐ ܠܗܘܢ. ܒܠ ܕܠܐ ܢܦܩܐ ܘܡܬܦܪܢܣܐ
ܠܒܪ. ܡܛܠܬܝܢܐ ܠܐ ܡܬܦܪܢܣܐ ܝܠܗ̇ܬܗ̇ ܡܢ ܡܕܡ. ܘܫܒܩܐ
ܥܠܘܗ̇ܝ ܘܢܦܩܬܗ̇. [h]ܒܡܢ ܢܦܩܬܗ̇[h] ܗ̇ܘܝܐ ܡܣܟܠܐ ܡܕܡ
ܐܠܗܐ. ܘܟܠ ܕܫܐܠܐ ܡܢ ܐܠܗܐ ܒܛܠ ܢܦܩܐ ܫܐܠܬܗ̇. ܡܛܠ
ܕܐܪܡܠܬܐ ܐܢܫܐ ܕܗ̇ܒܝܐ ܐܝܬܝܗ̇. ܕܠܐ ܪܫܝܐ ܒܫܘܩܐ. ܘܠܐ
ܡܬܪܟܢܐ ܠܦܬܘܐ. ܘܠܐ ܒܠܘܥܝܐ ܘܠܐ ܡܢܝܐ. ܐܠܐ ܐܡܒܝܢܐ f. 52 a
ܒܝܠܘܬܐ. ܘܡܫܒܚܐ ܘܠܐ ܥܛܝܥܐ. ܘܢܟܦܐ ܘܡܦܣܕܬܢܝܬܐ.[1]
ܘܬܘܒܐ[i] ܒܢܬܗ̇ ܘܫܪܪܐ ܒܡܪܐ ܘܡܦܢܝܐ[j]. ܡܛܠ ܕܬܦܪܘܫ ܡܕܡ
ܠܐܢܫܝܢ ܕܐܠܝܨܝܢ. ܐܝܟ ܬܗ̇ܘܝܢ ܬܘܒ ܠܐܣܝܪܐ ܕܠܐ ܬܗܒܘ[k]
ܡܢܗܘܢ ܡܕܡ. ܡܛܠ ܕܒܗܕܐ ܠܐܪܡܠܬܐ ܗܝ ܕܐܣܗܕ ܒܠܗ̇
ܡܪܢ ܒܐܘܢܓܠܝܘܢ. ܗܝ ܕܐܬܬܗ̇ ܘܐܪܡܝܬ ܒܝܬ ܓܙܐ ܬܪܬܝܢ ܫܡܘܢܐ cf. Mark xii. 42
ܬܪܝܢ. ܕܐܝܬܝܗܘܢ ܕܢܪܐ ܚܕ. ܗܝ ܕܟܕ ܚܙܗ̇ ܡܪܢ ܘܡܠܟܢ ܟܣܪ
43 ܬܓܡܘܬܐ ܐܡܪ ܠܗ. ܐܝܟ ܬܠܡܝܕܘ ܗ̇ܕܐ ܐܪܡܠܬܐ ܡܣܟܢܬܐ ܝܗܒܬ
44 ܡܢ ܟܠܗ ܐܪܡܝܬ ܕܗܘܬ. ܡܛܠ ܕܟܠܗ ܡܢ ܡܕܡ ܕܝܗܒܬ ܠܗ

[a] om. ܘ ܓܠܘܬܐ [b] ܒܢܐ [c] om. ܗ̇ܘ̣ [d] B ܡܓܢܐܝܬܐ [e] ܐܟܠܐ
[f] ܘܬܐܪܒܐ [g] ܘܬܐܪܒ S. f. 50 a. Lag. p. 66 [h] ܘܢܦܩܬܗ̇ [i] ܘܬܘܒܐ
[j] om. ܘܡܦܢܝܐ [k] ܬܗܒܘܢ

[1] Cod. ܘܡܦܣܕܬܢܝܬܐ

ܕܐܡܩ̈ܝܢܐ ܘܠܐܘܪܚܘܬܐ[a] ܕܫ̈ܠܝܚܐ. ܡܬܘܡ[b] ܒܪܥܝܬܐ ܡܕܒܪܢܝܬܐ
ܘܒܠܚܘܕ [c]ܟܠ ܚܕܚܕܢܐ[c] ܫܬܩ. ܩܠܝܠ ܕܐܝܬܘܗܝ، ܐܠܗܘܢ[d]
Matt. vi. 21 [e]ܒܨܘܡܝܗܘܢ ܘܬܟܫܦܬܗܘܢ ܒܫ̈ܗܪܘܬܗܘܢ[e]. ܐܝܟܐ ܡܢ ܕܐܝܬܘܗܝ
ܣܝܡܬܗܘܢ ܬܡܢ ܗܘ ܐܦ ܠܒܗܘܢ[1]. ܐܝܕܐ ܡܢ ܕܐܬܒܚܝܪܬ[f] ܠܗ
ܕܬܗܘܐ[g] ܘܡܬܒܪܟܐ ܐܝܟ ܕܠܡܫܒܚ[2] ܠܐ ܡܬܚܫܒܐ ܠܟܠܬܐ.
ܐܠܐ ܠܡܫܡܫܢܐ ܗܘ ܦܠܚܐ. ܘܡܫܡܫܢܐ ܠܡܘܬܪ̈ܢܐ ܠܟܠܢܫ.
f. 51 b ܘܠܐܠܗܐ ܕܬܫܪܝܪ،[h] ܠܐ ܡܫܡܫܐ. ܐܦܠܐ ܠܬܫܡܫܬܗ ܡܫܬܡܠܝܐ.
ܕܬܗܘܐ ܐܡܝܢܐ ܡܚܝܠܢܐ ܘܚܣܝܢܐ. ܡܛܠ ܕܬܫܡܫܬܗ ܩܫܝܐ
ܥܕܡܐ ܒܡܫܝܠܘܬܐ ܕܟܠܚܘܝܬܐ. ܘܡܢ ܬܘܒܕܡܝ[i] ܠܡܚܝܠܘ. ܡܬܕܒܪܐ
ܕܠܐܢܫܐ ܬܬܐܝܠ[j] ܐܝܟ ܕܠܡܫܒܚ[2] ܡܕܡ. ܐܦ ܕܠܫܢܗ ܬܘܒ
ܕܬܐܡܪ ܡܠܬܐ ܡܕܡ ܠܬܫܒܘܚܬܗ. ܘܡܢ ܡܢܝܚܐ ܕܬܬܠܐ[k] ܠܐ
ܗܘܐ ܪܚܝܡܗ ܥܠ ܝܠܘܬܗ. ܐܠܐ ܥܠ ܡܫܪܝܬܐ ܗܘ ܕܫܠܡܘܬ
ܥܠ ܬܪܥܝܬܗ. ܘܐܡܪܐ ܕܗܟܢܐ ܗܘ، ܠܐ ܡܢ[l] ܡܫܬܡܠܝܐ ܠܗ[m]
ܝܠܘܬܗ[n]. ܐܠܐ ܒܟܠ ܦܫܝܛܐ ܝܠܘܬܗ ܡܛܠ ܥܒܝܕܘܬܗܘܢ[o]
ܕܪܚܡܘܗܝ. ܥܠ ܕܠܐ ܗܘܐ ܡܢ ܟܠܗ ܠܒܗ ܡܥܪܒܐ ܝܠܘܬܐ
ܠܐܠܗܐ. ܐܠܐ ܐܝܠܐ ܒܬܪܥܝܬܐ ܕܡܥܒܕܢܘܬܗ ܕܦܠܚܢܐ[p].
ܘܡܬܚܠܠܐ ܒܗ ܪܘܚܬܗ ܥܠ ܡܕܡ ܕܡܘܬܪܢܐ ܠܘܬ ܒܗ. ܡܛܠ
ܕܠܐ ܢܕܟܐ ܐܢܚܢܐ[q] ܗܝܡܢܬ ܐܦ ܠܐܢܫܐ ܕܘܒܝܬܐ ܐܢܫܘܬܗ..
[r]ܐܪܡܠܬܐ ܕܝܢ ܐܡܪܐ ܕܢܦܫܐ ܠܡܫܦܪ ܠܐܠܗܐ. ܢܬܒܥ ܬܘܒܐ ܒܟܘ

S. f. 49 b [a] B ܘܠܐܘܪܚܘܬܐ [b] ܬܘܒ [c] ܗܘ ܕܚܕܚܕܢܐ [d] ܐܠܗܘܢ
[e] ܒܨܘܡܗܘܢ ܘܒܪܘܚܗܘܢ [f] ܕܐܬܒܚܝܪܬ [g] + ܗܟܢܐ [h] ܕܬܫܪܝܪ [i] ܬܘܒܕܡ
[j] ܬܬܐܝܠ [k] om. ܕܬܬܠܐ [l] om. ܡܢ [m] om. ܠܗ [n] + ܒܟܠܡܕܡ [o] B ܥܒܝܕܘܬܗ
[p] ܕܡܥܒܕܢܘܬܐ [q] ܕܐܢܚܢܐ [r] + [ܥܠ ܐܪ̈ܡܠܬܐ ܢܬܡܠܠ]

[1] Cod. ܠܒܗܘܢ [2] Cod. ܕܠܡܫܒܚ

ܦܠܓܐ ܒܓܠܝܒܢܐ. ܘܠܐ ܥܒܕ ܠܗܘܢ ܕܢܬܬܚܒܪܘܢ[a] ܠܦܬ ܡܕܝܢܐ.
f. 51 a ܘ[b]ܐܝܠܝܢ ܕܦܬܓܡܐ ܐܢܘܢ ܒܗ ܡܫܝܚܝܢ ܟܐܠܝܢ ܠܒܝܬܐ. ܘܡܬܒܪܐܝܬ
ܬܘܒ ܒܗ ܡܫܝܚܝܢ ܢܦܫܝܢ [c]ܡܢ ܒܝܬܐ[c] ܡܛܠ ܕܠܐ ܥܒܕܝܢ ܡܕܡ
ܕܡܬܦܠܓܠܠ. ܐܦ ܡܬܦܢܝܐ ܐܝܟ ܕܢܡܠܠܘܢ ܒܐܕܢܐ ܕܠܒܫܬܗܘܢ.
ܕܟܢܫ ܦܓܠ ܐܝܠܝܢ ܕܦܬܓܡܐ ܐܬܬܡܘܢ ܠܦܘܡܗܘܢ ܕܐܡܪ
Is. vi. 9 ܒܠܒܗܘܢ ܐܫܡܥܐ. ܕܡܫܡܥܘ ܬܫܡܥܘܢ ܘܠܐ ܬܣܬܟܠܘܢ.
10 ܘܡܚܙܐ ܬܚܙܘܢ ܘܠܐ ܬܚܙܘܢ. ܐܬܥܒܝ ܠܗ ܓܝܪ ܠܒܗ
ܕܥܡܐ ܗܢܐ. ܘܒܐܕܢܝܗܘܢ ܝܩܝܪܐܝܬ ܫܡܥܝܢ. ܘܥܝܢܝܗܘܢ
ܥܡܨܘ. ܕܠܐ ܡܬܬܦܢܘܢ[d] ܢܚܙܘܢ ܒܥܝܢܝܗܘܢ ܘܢܫܡܥܘܢ
ܒܐܕܢܝܗܘܢ. ܒܗ ܦܓܠ ܒܫܪܐ ܕܡܬܦܬܐ. ܗܢܘ[e] ܐܕܢܐ
ܕܠܒܫܬܗܘܢ[f] ܕܐܪܡܠܬܐ ܐܝܠܝܢ ܕܦܬܓܡܐ ܐܢܘܢ[g]. ܟܠ ܕܠܐ ܡܬܠܝܢ
ܬܘܒܬ ܡܛܠܠܐ ܕܟܬܝܒܗܘܢ. ܕܢܦܩܘܢ ܡܢ ܓܠܝܢ ܘܟܬܝܢ ܡܢ ܡܕܝܢܐ.
ܐܠܐ ܡܫܬܪܝܢ ܠܡܪܘܒ ܐܝܟ ܕܠܒܬܪܢܝܐ[h]. ܘܟܕ ܫܒܩܬܘܢ
ܡܕܝܢ ܬܪܝܨܘܬܗ ܕܓܠܝܒܢܐ. ܐܪܡܠܬܐ ܕܝܢ ܐܝܕܐ ܕܦܬܓܡܐ
ܐܬܬܡܐ ܠܐ ܥܠܡܐ ܠܡܕܒܚܘܗ ܕܡܫܝܚܐ. ܡܛܠ ܕܟܬܝܒ
Matt. xviii. 19 ܒܐܘܢܓܠܝܘܢ[1] ܕܐܢ ܢܫܬܘܘܢ ܬܪܝܢ[i] ܘܢܫܐܠܘܢ ܥܠ ܟܠ ܨܒܘ
Matt. xxi. 21 ܕܐܝܬ ܢܬܝܗܒ ܠܗܘܢ[j]. ܘܐܢ ܢܐܡܪܘܢ ܠܛܘܪܐ ܕܢܫܬܩܠ ܘܢܦܠ
ܒܝܡܐ ܐܝܟ[k] ܢܗܘܐ ܦܬܓܡܐ.. ܫܡܥܬ ܦܓܠ ܕܐܝܬ ܐܪܡܠܬܐ.
ܕܐܝܟ ܬܐܓܘܪܬܐ ܫܩܝܠܐ ܠܗܘܢ ܨܒܘܬܐ. ܘܢܩܦܢ ܒܚܢܘܬܐ.
ܘܫܠܦ ܕܒܟܬܒܐ ܦܬܓܡܐ ܘܝܬܒܢ ܠܐܦܝܣܩܘܦܐ ܐܝܟ ܕܠܡܫܒܠܐ

S. f. 49 a [a] ܕܢܬܬܚܪܘܢ [b] + ܠܐܝܠܝܢ ܕܦܬܓܡܐ ܐܬܬܡܘܢ
[c] om. ܡܢ ܒܝܬܐ [d] ܡܬܬܦܢܘܢ [e] ܐܫܬܟܚܢ [f] ܕܠܟܘܬܗܘܢ [g] ܐܬܬܗܘܢ
Lag. p. 65 [h] ܕܠܒܬܪܢܝܐ [i] + ܐܝܟ ܚܕܐ (B ܐܟܚܕܐ) [j] ܠܗܘܢ [k] om. ܐܝܟ

[1] Cod. ܒܐܘܢܓܠܝܘܢ

ܕܬܬܩܘܡ ܡܬܟ̈ܠܝܢ ܘܒܟܝܢ ܡܢ ܡܪܢܐ ܐܠܗܐ. ܡܛܠ ܕܗܘ[a] ܫܡܫ ܡܫܝܚܐ ܡܠܟܢ. ܠܟ ܠܬܫܒܘܚܬܐ ܫܪܪ ܠܟ[b] ܕܬܬܠܚܡ ܠܥܡܐ ܘܠܥܒ̈ܕܝܟ. ܐܝܬ ܗ̈ܘܘ ܕܝܢ ܒܥܡܐ ܬܠܡܝܕܘܬܐ ܡܕܝܢ ܡܟܪܝܘܬܐ[c] ܘܡܕܝܢ ܐܣܝܘܬܐ. ܘܠܐ ܫܪܪ ܕܬܬܠܚܡܝܢ ܥܡܢ ܠܥܡܐ. ܐܠܘ ܓܝܪ ܡܬܦܪܥܐ ܗܘܐ [d]ܕܢܬܝܠܦܘܢ ܢܟ̈ܐ ܗܘܘ[d] ܡܠܟܝܢ ܡܫܡܫ ܗܘܐ ܠܗܘܢ[e] ܕܢܬܬܠܚܡܝܢ ܥܡܢ. ܐܠܐ ܬܗܘܐ ܢܕܒܐ ܐܪܡܠܬܐ ܕܡܫܝܚܐ ܗܘ[f] ܕܐܠܗܐ. ܘܬܗܘܐ [g]ܐܡܝܢܐ ܘܢܬܒܐ ܒܒܝܬܗ[g]. ܘܠܐ ܬܗܘܐ ܦܫܝܐ ܘܡܬܦܪܥܐ [h]ܒܥ̈ܬܐ ܕܐܪ̈ܥܐ ܡܫ̈ܡܫܢܐ[h] ܐܝܟ ܕܠܡܫܝܚ. ܡܛܒܣܘ ܓܝܪ ܕܐܠܗܐ ܠܐ ܢܗܘܐ[i] ܦܫܐ ܘܡܬܦܪܥ ܒܢܘܒܐ. ܐܠܐ ܒܫܘܒܐ ܕܦܘܪܥܢܐ[j] ܡܬܘܡ.. [k]ܠܐ ܦܫܠ ܡܬܦܪܥܐ ܕܬܗܘܐ ܐܪܡܠܬܐ ܦܫܐ ܘܡܬܦܪܥܐ ܒܝܬ ܩܛܐ. ܡܛܠ ܕܐܢܠܝܢ ܕܦܫܝܬܐ ܐܬܝܢ ܘܠܝܬ ܠܗܘܢ ܒܡܘܬܬܐ. ܐܦܠܐ ܒܬ̈ܘܠܬܗܘܢ ܒܢܝ̈[l] ܘܢ̈ܫܘܬܐ[m]. ܡܛܠ ܕܠܐ ܗ̈ܘܘ ܐܪ̈ܡܠܬܐ. ܐܠܐ ܡܦܪ̈ܬܐ.. ܘܟܠ ܡܕܡ ܐܣܝܡ[n] ܠܐ ܟܠܝܠ ܠܗܘܢ. ܐܠܐ ܕܢܗܘܘܢ ܡܠܝܢ ܠܡܫܝܚ. ܡܛܠ[o] ܕܐܝܬܝܗܝܢ[p] ܦܬܝܬܐ ܘܦܠܓܘܬܐ. ܡܬܘܬܐ[q] ܡܬܪ̈ܥܢ ܡܝ̈ܩܪܬܐ[r]. ܘܠܝܬ ܠܗܘܢ ܢܦܘܩܬܐ[s]. ܐܢܠܝܢ ܓܝܪ ܕܦܫܝܬܐ ܐܝܬܝܗܝܢ. ܠܐ ܫܩܝܢ ܠܗܘ ܕܥܢܐ ܐܬܝܢ. ܐܦܠܐ ܓܝܪ ܒܫܘܬܦܘܬܐ ܕܒܢܝܐ ܕܢܫܐ ܕܫܢ ܒܥܒܕܐ. ܡܢܐ ܕܐܬܝ̈ܗ ܡܬܬܚܝ̈ܒܢ. ܐܢܠܝܢ ܕܦܫܝܬܐ ܐܝܬܝܗܝܢ. ܐܘ ܐܢܠܝܢ ܕܦܫܝܬܐ ܐܝܬܝܗܝ̈ܢ. ܐܠܐ ܡܢܝܢ ܢܗܘܝܢ ܐܘ ܦܪ̈ܟܝܢ ܡܡܠܠܐ. ܒܠ ܡܕܡ ܐܣܝܡ[n]. ܐܝܟ ܕܐܦ ܐܣܝܬܐ ܢܬܒܥܘܢ ܒܐܝ̈ܬܝܗܘܢ ܡܢ

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a + ܡܪܢܐ ܐܠܗܐ b om. ܠܟ c + ܘܡܕܝܢ ܒܬܪ ܡܫܘܚܬ
d [ܕܢܬܝܠܦܘܢ ܢܟ̈ܐ· ܗܘܘ] e + ܠܗܠܝܢ f [ܗܘ] g ܐܡܝܢܐܝܬ ܢܬܒܐ ܒܒܝܬܗ sic
h ܒܟܬܝ̈ܒܬܗܘܢ ܕܡܫܡ̈ܫܢܐ i ܡܬܦܪܥܬ j ܕܦܘܪܥܐ
k + [ܡܛܠ ܐܪܡܠܬܐ ܕܬܬܠܚܐ]+ l ܦܫܝܩ m om. ܘܢܬܘܡ n ܐܣܝܪ
o ܘܡܛܠ p + ܘ ܦ̈ܠܛܐ q om. ܡܬܘܬܐ r + ܘܡܬܘ̈ܝܢ s ܒܡܘܬܬܐ

ܕܡܫܬܐܠܝܢ ܠܗܘܢ. ܢܬܩܘܢ ܡܬܝܗܒܢ ܠܗܘܢ ܦܬܓܡܐ ܒܠܫܢܗ..[a]
ܟܠ ܫܪܪܐ ܕܝܢ ܕܡܬܒܥܐ. ܘܟܠ ܗܘ ܕܫܐܠ[b] ܐܠܗܐ ܒܠܫܢܗ. ܘܟܠ
ܬܫܒܘܚܐ ܘܟܠ ܢܝܫܐ. ܘܟܠ ܡܠܟܘܬܐ ܕܫܡܗ ܕܡܫܝܚܐ. ܘܟܠ
ܡܕܒܪܢܘܬܗ. [c]ܘܠܐ ܓܝܪ[e] ܫܢܒܐ ܗܢܘ[d] ܐܪܡܠܘܬܐ ܐܝܟܐ ܕܝܢ ܒܙ ܚܠܡܐ
ܠܡܡܠܠܘ. ܟܕ ܓܝܪ ܢܡܠܠܘܢ ܕܠܐ ܒܙܒܢܬܐ ܕܡܘܠܕܢܐ ܠܒܪܢܫܐ
ܡܬܬܝܡ ܒܠ ܡܠܬܐ.. ܡܛܠ ܓܝܪ[e] ܕܕܡܝܢ ܡܢܗܘܢ ܠܡܠܬܐ ܕܡܫܪܬܗ
[f]ܠܦܪܕܬܐ ܕܫܪܒܐ. ܗܘ[f] ܕܝܢ ܫܪܒܐ[g] ܓܝܪ ܠܐ ܡܬܦܪܫ[h]
ܒܐܘܡܢܘܬܐ. ܡܕܒܪ ܗܘ ܘܫܪܐ ܠܐܢܫܝܢ ܕܡܬܬܚܫܒܝܢ ܒܗ.
ܡܛܠܗܢܐ ܐܡܪ ܡܪܢ ܒܐܘܢܓܠܝܘܢ ܠܐܪ̈ܡܠܘܬܐ ܘܠܟܠܗܘܢ
Matt. vii. 6 ܒܢܝ ܥܠܡܐ. ܕܠܐ ܬܪܡܘܢ ܡܪ̈ܓܢܝܬܟܘܢ ܩܕܡ ܚܙܝܪ̈ܐ. ܕܠܐ
ܢܕܘܫܘܢ ܐܢܝܢ ܒܪ̈ܓܠܝܗܘܢ[i] ܘܢܗܦܟܘܢ ܬܘܒ[j] ܘܢܒܙܥܘܢܟܘܢ.
ܟܕ ܓܝܪ ܢܫܡܥܘܢ ܚܟ̈ܝܡܐ ܐܝܠܝܢ ܕܡܬܬܠܡܕܝܢ ܠܡܠܬܐ[k]
ܕܐܠܗܐ. ܟܕ ܠܐ ܡܬܬܐܡܪܐ ܗܝܡܢܘܬ ܐܝܟ ܕܙܕܩ ܠܗ̇. ܐܝܟ
ܕܠܟܠܒܐ ܕܫܕܐ ܕܠܚܡܐ. ܘܡܬܒܙܐܬ ܡܛܠ ܕܟܡ ܐܢܬܬܐ ܡܬܡܠܠܐ
ܠܗܘܢ. ܒܠ ܕܐܢܚܫܐ ܠܓܙ ܡܢܝ ܦܓܪܐ. ܘܟܠ ܫܡܗ ܕܡܫܝܚܐ
ܢܡܫܘܢ ܘܢܒܙܥܘܢ. ܣܓܝ ܕܝܢ[l] ܕܢܫܡܥܘܢ ܠܡܠܬܐ ܕܡܘܠܕܢܐ
f. 50b ܘܬܫܒܘܚ[m] ܕܝܠܗ. ܪܒܐ ܕܫܠܝܚܘܬܐ. ܠܐ ܫܦܝܪ ܡܬܦܪܫܐ[n] ܐܪܡܠܬܐ
ܐܢܫܝܢ ܗܢܘ[o] ܕܢܬܦܩܘܢ ܢܫ̈ܐ ܒܟܢܘܫܬܐ. ܘܡܬܒܙܐܬ ܒܠ ܫܡܗ
ܕܡܫܝܚܐ. ܘܟܠ ܦܘܪܫܢܐ ܕܫܡܗ. ܠܐ ܦܘܫܐ ܓܝܪ ܟܠ ܗܕܐ
ܡܬܬܝܡ ܢܫ̈ܐ ܐܝܟ ܕܬܠܬܝܢ. ܘܡܬܒܙܐܬ ܕܝܢ[p] ܐܪܡܠܘܬܐ[q]. ܐܠܐ[r]

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[a] + [ܠܐ ܙܕܩ ܠܐܪܡܠܬܐ ܠܡܠܦܘ ܐܝܠܐ ܠܒܪ ܒܠܚܘܕ] [b] + ܗܘ
[c] ܠܐ [d] [ܠܐ] [e] om. ܓܝܪ [f] ܠܫܪܒܐ. ܘܗܘ [g] ܫܪܒܐ [h] ܡܬܦܪܫܢ
[i] om. ܒܪ̈ܓܠܝܗܘܢ [j] ܒܠܚܘܕ [k] ܡܠܬܐ S. f. 48 b [l] om. ܕܝܢ
[m] B ܘܬܫܒܘܚܐ [n] ܡܬܦܪܫܢ [o] om. ܗܢܘ Lag. p. 64 [p] om. ܕܝܢ
[q] ܐܪ̈ܡܠܘܬܐ [r] + ܟܠ

ܡܛܠ ܗܢܐ ܟܠ ܦܘܪܣܝܢ ܢܗܘܐ ܟܠܝܠ ܠܗ[a] ܥܠ ܡܩܒܠܢܐ:
Chap. XV ܢܬܠܐܘܢ ܕܝܢ ܕܡܬܩܝܡܢ. ܕܐܝܟܢܐ ܙܕܩ [b]ܕܬܗܘ̈ܝܢ ܐܪܡܠܬܐ
ܒܢܟܦܘܬܐ ܘܒܡܟܝܟܘܬܐ. ܘܕܠܐ ܙܕܩ ܕܬܠܝܢ ܕܢܫܐ. ܘܐܦܠܐ ܗܠܝܢ
ܕܐܬܬܣܝܡܝܢ ܐܪܡܠܬܐ ܕܟܢܫܬܐ. ܘܐܦܠܐ ܟܠܗܝܢ ܟܢܫܐ. ܘܥܠ
ܫܢ̈ܝܗܝܢ ܕܡܬܩܝܡܢ ܐܪܡܠܬܐ ܙܟܠܬܐ. ܘܥܠ ܕܦܟܪܐ ܐܪܡܠܬܐ
ܕܢܬܩܬܐ. ܘܕܝܢ ܠܗܝܢ ܠܐܪܡܠܬܐ ܕܢܗܘܝܢ ܡܫܬܡܥܢ ܠܐܦܝܣܩܘܦܐ
ܘܠܡܫܡ̈ܫܢܐ. ܘܕܠܐ ܢܥܒ̈ܕܢ ܡܕܡ ܒܠܥܕ ܡܢ ܡܫܡܥܢܘܬܐ. ܘܕܡܫܝܚܐ
ܐܬܬܕܡܝܢ ܗܠܝܢ ܕܢܬܕܟܪܢ ܡܕܡ ܕܐܝܟ ܗܘܐ. ܐܘ ܡܛܠܬ ܟܡܐ
ܐܢܫܝܢ ܕܢܦܩܢ. ܘܕܠܐ ܢܬܒܥܢ ܠܐܢܬܬܐ ܠܡܣܥܪܘ. ܘܥܠ ܡܫܡܫܢܐ
ܕܬܒܥܝܢ. ܕܟܠ ܐܢܫ ܕܐܪܡܠܬܐ ܙܟܝܬܐ. ܘܡܫܡܫܢܘܬܐ ܕܐܢܫܝܢ
ܕܐܢܫܝܢ ܕܝܢ ܕܡܬܒܥܝܢ[a]. ܡܬܒܥܝܐ ܠܗ ܗܟܝܠ ܠܟܠ ܐܪܡܠܬܐ ܕܐܝܬܝܗ.
f. 50a ܕܬܗܘܐ ܡܟܝܟܐ ܘܫܠܝܐ ܘܢܝܚܐ. [c]ܘܬܗܘܐ ܛܒܬܐ[c] ܕܠܐ ܟܒܝܫܬܐ
ܘܕܠܐ ܪܘܓܙܐ. ܘܠܐ ܬܗܘܐ ܡܣܓܝܢܐ ܡܡܠܠܐ. [d]ܘܠܐ ܬܗܘܐ ܬܪܝܨ
ܦܠܓ ܒܪ ܡܡܠܠܐ[d]. ܘܠܐ ܢܗܘܐ ܐܪܝܟ ܠܫܢܗ. ܘܠܐ ܬܗܘܐ
ܪܢܝܐ ܡܢܝܬܐ. ܘܟܕ ܬܫܡܥ ܡܕܡ ܕܡܫܢܐ ܕܗܘܐ ܐܘ ܬܬܥܒܕ[1].
ܬܗܘܐ ܐܝܟ ܗܘ ܕܠܐ ܫܡܥܬ ܘܠܐ ܥܒܕܬ. ܥܠ ܡܕܡ[e] ܐܚܪܝܢ[f]
ܠܐ ܢܗܘܐ ܟܠܝܠ ܠܗ ܠܐܪܡܠܬܐ. ܐܠܐ ܬܗܘܐ[g] ܡܫܠܡܐ ܥܠ
ܐܢܫܝܢ ܕܢܫܐܠܘܢ ܘܥܠ ܦܠܓܗ ܒܬܪܐ. ܘܟܕ ܬܬܫܐܠ ܡܠܬܐ ܡܢ
ܐܢܫ. ܠܐ ܒܥܓܠ ܬܗܘܐ[h] ܦܢܝܐ ܦܬܓܡܐ. ܐܠܐ ܐܢ ܥܠ
ܕܝܠܝܕܘܬܐ ܒܠܚܘܕ. ܘܥܠ ܡܫܝܚܘܬܐ ܕܐܠܗܐ ܘܬܗܘܐ ܡܫܕܪܐ[i]
ܠܗܘܢ ܠܐܢܫܝܢ ܕܝܕܥܝܢ ܕܢܬܬܠܡܕܘܢ ܠܘܬ ܡܕܒܪܢܐ[j]. ܘܠܐܢܫܝܢ

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[a] ܠܗܝ [b] ܠܗܝܢ ܠܐܪܡܠܬܐ ܕܬܗܘ̈ܝܢ S. f. 48 a [c] ܘܬܗܘܐ ܛܒܬܐ
[d] ܘܠܐ ܬܗܘܐ ܦܩܚܐ [e] + ܗܢܐ [f] ܐܚܪܢܐ [g] ܕܬܗܘܐ [h] [ܬܗܘܐ]
[i] ܡܫܕܪܐ [j] ܡܕܒܪܢܐ

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[1] Cod. ܬܬܥܒܕ

ܕܬܬ̈ܪܡ ܕܒܢܝܢ ܠܓܒܪܐ. ܘܢܦܘܩܐ ܒܒܪܐ[a] [b]ܗܢܐ ܠܐ ܙܕܩܐ. ܗܘܐ ܓܝܪ
ܢܕܒܒܘܬܟܝ[b] ܕܐܢܫܐ[c] ܕܗܘܢܐ ܠܝܬ ܠܓܒܪܐ ܐܝܟ ܕܡܢ ܢܟܪܝܘܬܐ
ܗܘܢܐ[d]. ܘܕܡܬܒܥܝ ܡܢ ܗܕܐ ܐܢܫܘܬܐ[e] ܗܝ. ܡܬܠܗܝܢܐ ܗܘܝܬܘܢ
ܐܚܕܝܢ ܒܐܝܕܐ ܕܐܢܫܝܢ ܕܓܠܝܢ ܕܒܚܬ̈ܝ ܒܡܣܩܬܐ ܠܐܠܗܐ.
ܢܬܒܠܠ ܠܟܝ ܗܟܝܠ ܒܠܒܗܘܢ ܕܗܠܝܢ ܐܘ ܐܦܝܣܩܘܦܐ ܘܦܘܫܬ
ܒܗܘܢ ܐܦ ܠܡܫܡܫܢܐ. ܘܦܘܫܬ ܐܢܬ ܒܐܝܕܝܗܘܢ[f] ܘܡܬܬܪܗܐ
[g]ܠܗܘܢ. ܐܦ ܐܢܬ ܡܢܗܘܢ ܕܠܐ ܗܘܘ ܐܪ̈ܡܠܐ ܐܘ ܐܪ̈ܡܠܬܐ. f. 49 b
ܘܡܣܟܢܝܢ ܒܠ ܒܘܪܕܢܐ ܡܛܠ ܝܬܡܘܬܐ. ܐܘ ܡܛܠ ܟܘܪܗܢܐ.
ܐܘ ܡܛܠ ܬܪܒܝܬܐ ܕܒܢܝܐ ܡܬܟܐܠܝܢ[h]. ܡܬܒܥܐ ܠܟܝ ܕܟܠ ܚܠܘܢ
ܢܬܒܠܠ ܠܟܝ. ܘܕܚܠܘܢ ܬܦܘܫܐ ܢܝܦ. ܡܬܠܗܝܢܐ ܐܝܠܝܢ ܕܢܗܘܝܢ
ܡܗܘܒܬܐ. ܠܐ ܗܘܐ ܦܘܠܝܢ ܒܐܝܕܝܗܘܢ ܢܗܘܒܝܢ ܠܗܘܢ
ܠܐܪ̈ܡܠܬܐ. ܐܠܐ ܠܟܝ ܗܘ ܡܗܝܡܢ ܠܗܘܢ. ܐܝܟܢܐ ܕܐܢܬ ܡܟܫܦ[i]
ܐܢܬ ܫܦܝܪ ܒܐܝܠܝܢ ܕܐܠܝܨܝܢ. [j]ܕܐܝܟ ܪܒ ܒܝܬܐ[j] ܠܓܒܪ̈ܐ ܬܦܠܓ
ܠܗܘܢ[k]. ܢܕܥ ܗܘ ܓܝܪ ܐܠܗܐ ܠܗܘ ܦܟܡ ܕܢܗܘܒ. ܐܦܢ
ܠܐ ܡܫܬܡܥܠ. ܘܡܢܐ ܕܡܥܠܠ ܐܢܬ ܦܘܫܬ ܐܚܪܢ ܐܢܬ[l] ܠܗܘܢ
ܫܟܝܢ ܕܗܘܐ ܕܡܢܟ. [m]ܕܢܦܫܘܢ ܕܝܢ ܡܬܠܝܢ[m] ܒܠܗܘܢ. ܒܫܟܝܢܗ.
ܒܟܠܗܘܢ ܓܝܪ ܒܬ̈ܪܐ ܡܚܘܡܫ[n] ܡܢܗܘܢ ܒܠ ܡܫܡ̈ܫܢܐ[o]. ܐܦ[p]
ܐܬܠܡܘܢ ܡܫܡܠܝܬܐ. ܘܬܘܒ ܕܝܢ[q] ܡܙܗܪ ܒܐܫܥܝܐ[r] ܘܐܡܪ
ܗܟܢܐ. ܕܦܪܘܣ ܠܟܦܢܐ ܠܚܡܟ. ܘܠܡܣܟܢܐ[s] ܕܠܝܬ ܠܗ ܡܛܠܠܐ[t] ܐܥܠ Is. lviii. 7
ܠܒܝܬܟ. ܘܟܕ ܬܚܙܐ ܥܪܛܠܝܐ ܟܣܝܗܝ. ܘܠܐ ܬܗܡܣܐ ܡܢ ܒܪ ܒܣܪܟ

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[a] + ܕܗܘܢ ܠܓܒܪܐ C S. f. 47 b [b] ܐܬܝܬܘܢ ܓܝܪ ܢܕܒܢ ܗܕܐ C [c] C ܘܐܢܫܐ
[d] + ܘܠܬܬ̈ܪܡ C [e] ܐܢܫܬܐ C [f] ܒܐܝܕܗܘܢ [g] + ܐܢܬ [h] ܘܡܬܟܐܠܝܢ
[i] ܕܡܟܫܦ [j] ܐܝܟ ܪܒܝܬܐ [k] + ܡܢ ܐܝܠܝܢ ܕܡܬܬܗܒܢ ܠܟܝ [l] om. ܐܢܬ
[m] ܕܢܦܠܘܢ [n] ܡܚܡܫ [o] + ܘܡܚܡܫ ܒܠܗܘܢ [p] + ܠܟܝ [q] om. ܕܝܢ
[r] ܒܝܕ ܐܫܥܝܐ Lag. p. 63 [s] + ܐܢܫܐ [t] ܡܛܠܠܐ

ܘܣܘܓܠܐ ܕܠܘܬ ܐܦܝܣܩܘܦܐ ܡܛܠ ܐܪ̈ܡܠܘܬܐ ܘܡܣ̈ܟܢܐ ܘܝ̈ܬܡܐ[r]: f. 49a ܐܪ̈ܡܠܬܐ ܕܝܢ ܗܘܝܬܘ̈ ܡܡܝܬܝܢ ܐܝܟܐ ܕܠܐ ܗܘܬ ܡܣܝܒܪܐ ܡܢ ܒܢܬ ܣܡܟܝܢ ܥܡܝܢ ܘܠܒܠ[a] ܕܒܐܬܪܐ ܗܘ، ܒܠܒܬܐ ܡܛܠ ܥܡܠܗ ܕܬܗܘܐ[b] ܙܘܥܐ ܡܢ ܐܝܠܢܐ ܕܬܗܘܐ ܠܓܒܪܐ[c] ܐܚܪܢܐ[c]. ܐܝܟܢ ܬܡܝܗܝܢ ܠܐܢܫܐ ܕܓܠܝܐ ܒܪܘܚܗ ܐܪ̈ܡܠܬܐ. ܘܠܐ ܬܫܒܘܩ[d] ܐܪ̈ܡܠܘܬܐ ܡܛܠ ܓܠܝܘܬܗ ܬܗܘܐ[e] ܠܓܒܪܐ. ܢܓܪܐ ܬܫܬܐ ܥܠ ܬܟܒ̄ܘ ܕܐܪ̈ܡܠܘܬܐ. [f]ܘܬܬܠ ܫܘܒܚܐ ܠܐܠܗܐ. ܬܗܘܐ[f] ܠܘܬܗ ܥܠ ܕܣܦܬ[1] ܠܝܬ̈ܡܐ ܒܒ̈ܬܐ. ܘܬܗܘܐ ܕܝܢ ܥܠ ܕܐܬܦܪܣܬ ܕܬܗܘܐ ܐܪ̈ܡܠܬܐ ܠܐܠܗܐ. ܘܐܝܟ ܐܪ̈ܡܠܬܐ ܢܨܒܐ ܗܘܬ ܘܠܐ ܩܘܝܬ ܒܐܪ̈ܡܠܘܬܐ. ܐܝܟܢ ܐܝܬ ܐܪ̈ܡܠܬܐ[g] ܕܓܠܝܐ. [h]ܕܒܗ ܒܟܠܗ ܗܘܬ[h] ܘܠܒܠ ܘܒܟܝܐ ܘܫܒܩܬ[i]. ܐܦ ܒܟܠܗ[2] ܡܕܡ ܐܚܪܢ[j] [k]ܬܥܒܕ. ܘܐܢ ܠܐ[k] ܬܗܘܐ[l] ܡܫܟܢܐ. ܘܬܗܘܐ ܠܘܬ ܢܦܫܗ ܒܠܚܘܕܝܗ. ܟܕ ܐܝܬܝܗ ܒܐܝܕܐ ܕܐܪ̈ܡܠܘܬܐ. ܓܘܒܐ ܬܗܘܐ [m]ܬܫܡܠ ܡܢ ܐܠܗܐ ܕܐܬܒܕܪܬ ܠܐܪ̈ܡܠܘܬܐ ܗܝ، ܕܒܪܘܚܗ ܕܝܠܗ. ܗܝ ܕܐܬܬܒܝܢܬ ܠܘܬܗ ܡܠܐܟܐ ܡܫܒܚܐ ܢܒܝܗ ܕܐܠܗܐ. ܐܦ ܬܗܘܐ[l] ܐܝܟ ܚܢܐ. ܗܢ ܕܢܒܝܬ ܠܡܬܒܝܢܗ[n] ܕܡܫܝܚܐ. ܘܗܘܬ ܒܠܘܚ ܦܘܪܫܢܐ. ܘܬܬܝܗܒ[o] ܡܛܠ ܓܒܝܬܗ ܐܝܟܢܐ ܥܠ ܐܪܒܥܐ ܡܢ ܒܢ̈ܝܢܫܐ. ܘܬܬܟܒ̄ ܡܢ[p] ܐܠܗܐ ܬܬܐܪܬ[q] ܒܫܟܝܢܐ. ܐܪ̈ܡܠܬܐ ܕܝܢ ܐܝܠܝܢ ܕܓܠܝܢ ܠܐ ܢܬܬܟܫܦܢ ܒܪܘܚܗ ܐܪ̈ܡܠܬܐ. ܐܠܐ ܢܬܩܘܡܢ ܡܬܒ̈ܝܢܢ ܘܡܬܒ̈ܪܢ[s]. ܕܠܗܠܐ ܒܟܠܗ ܕܢܦܫܗ ܠܗܘܢ ܒܢ̈ܝܢ[t] ܠܡܗܘܐ

[a] om. ܘܠܒܠ [b] ܬܗܘܐ [c] ܠܝܬ̈ܡܐ ܒܒ̈ܬܐ: Lag. p. 62 [d] B ܬܫܒܘܩܝ
[e] ܘܬܗܘܐ [f] ܘܬܬܠ ܬܬܠ (B ܬܬܠܠ) ܠܐܠܗܐ [g] ܐܝܟܢܐ
[h] ܕܒܗ ܒܟܠܗ ܗܘܬ [i] ܘܡܛܘܬ ܒܟܠܗ [j] ܐܚܪ̈ܢ [k] om. ܬܥܒܕ. ܘܐܢ ܠܐ
[l] + ܬܘܒ [m] ܬܫܡܠ [n] ܠܡܬܒܝܢܘܬܗ [o] ܘܬܬܚܫܪ [p] ܕܡܢ [q] B ܬܬܐܪܬ
[s] C ܘܡܬܒ̈ܪܢ [t] C ܒܢ̈ܝܢ

[1] Cod. ܕܠܐ ܗܘܬ [2] Cod. ܒܟܠܗ

ܐܦ ܒܡܪܕܘܬܐ[a] ܬܬܦܘܣ ܐܡܝܢܝܢ. [b]ܐܦ ܒܒܥܒܕܘܗܝ[b] ܬܬܦܘܣ
ܦܠܘܚ ܘܠܐ ܡܬܛܘܪ[c] ܬܬܦܘܣ ܥܡܠܝܢ. ܡܛܠ ܕܐܡܝܪ ܡܪܝܐ.
Prov. vi. 6 ܕܐܬܕܡܝܬܐ[d] ܠܫܘܫܡܢܐ. ܐܘ ܚܒܝܢܐ ܚܙܝ ܒܐܘܪܚܬܗ. ܘܗܘܝ
7 ܚܟܝܡ ܡܢܗ. ܠܗܘ ܓܝܪ ܠܝܬ ܠܗ ܦܠܚܘܬܐ ܘܠܐ ܐܝܢ ܕܐܠܨ[e]
8 ܐܦܠܐ ܐܝܬܘܗܝ, ܬܩܝܢ ܥܘܠܠܢܐ. ܘܡܛܝܒ ܡܢ ܩܝܛܐ ܠܣܝܒܘܬܗ.
8a ܘܦܩܘܣ ܠܗ ܦܠܚ ܒܚܝܕܐ ܡܐܟܘܠܬܐ.. ܘܬܘܒ ܐܡܪ ܕܙܠ ܠܘܬ
ܕܒܘܪܝܬܐ ܘܝܠܦ ܕܐܝܟܢܐ ܦܠܚܐ. ܕܦܘܠܚܢܗ ܒܢܟܦܘܬܐ ܦܠܚܐ
8b ܘܡܢ ܥܡܠܗ ܡܩܪܒܝܢ ܠܡܐܟܘܠܬܐ ܠܡܠܟܐ ܘܠܗܕܝܘܛܐ. ܐܠܐ[f]
8 ܪܚܝܡܬܐ ܘܫܒܝܚܬܐ ܐܝܬܝܗ. ܘܟܕ ܒܚܝܠܐ ܟܪܝܗܐ ܗܝ.. ܥܒܝܕܐ
9 ܠܚܟܡܬܐ ܘܐܬܝܩܪܬ. ܥܕܡܐ ܠܐܡܬܝ, ܕܕܡܟ ܐܢܬ ܚܒܝܢܐ
10 ܘܐܡܬܝ[g] [h]ܬܩܘܡ ܡܢ ܫܢܬܟ[h]. ܩܠܝܠ ܬܢܘܡ ܘܩܠܝܠ ܬܕܡܟ. ܘܩܠܝܠ
11 ܬܬܡܟ ܘܩܠܝܠ ܬܣܝܡ ܐܝܕܝܟ ܥܠ ܚܕܝܟ. ܘܬܐܬܐ[i] ܡܣܟܢܘܬܐ
ܐܝܟ ܪܗܛܐ. ܘܚܣܝܪܘܬܐ ܐܝܟ ܓܒܪܐ ܟܒܝܪܐ. ܐܠܘܠܐ ܕܠܐ
11a ܡܐܟܝܢܘܬܐ[j]. ܢܬܐ ܘܢܦܩܘܢ ܐܝܟ ܡܒܘܥܐ ܥܠܠܬܟ. ܘܡܣܟܢܘܬܐ[k]
ܬܬܪܚܩ[l] ܡܢܟ ⁘ [m]ܡܘܬܪܗܘܢ ܕܟܠ ܦܠܚ ܒܟܠܝܘܡ. ܡܛܠ ܗܢܐ ܗܘ
2 Thess. iii. 10 ܓܝܪ ܕܠܝܬ ܠܗ ܐܘܡܢܘܬܐ ܒܛܝܠܐ ܗܘ[n]. ܐܝܟܢܐ ܐܡܪ ܠܬܣܠܘܢܝܩܝܐ[o]
ܠܐ ܦܠܚ ܠܐ ܢܠܥܣ. ܠܫܒܝܢܐ ܓܝܪ ܐܦ ܡܪܝܐ[p] ܦܩܕ. ܚܒܝܢܐ
ܓܝܪ ܕܢܗܘܐ ܡܬܡܚܝܢܐ ܠܐ ܡܫܟܚ:

Chap. XIV [q]ܡܛܠܘܗܝ ܕܐܬܪܟܒܘܗܝ[q]. ܡܛܠ [r]ܐܬܪܥܝܬܐ ܘܡܛܠ ܢܦܫܐ
ܕܦܠܓܘܬܗܘܢ ܕܒܪܝܬܐ. ܘܡܘܠܕܐ ܕܟܠ ܐܢܫܐ ܕܢܦܠܓܐ ܡܢܗܘܢ
ܕܐܬܪܟܒܘܗ ܡܢ ܐܠܗܐ. ܘܫܘܪܝܐ ܕܟܠ ܗܝ, ܕܕܢܫܐ ܡܢܗܘܢ.

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[a] ܒܡܪܕܘܬܐ   [b] C ܘܒܥܒܕܘܗܝ   [c] ܡܬܛܘܪ   [d] ܐܬܕܡܐ
[e] + ܠܗ   [f] om. ܐܠܐ   [g] ܐܡܬܝ   [h] ܡܢ ܫܢܬܟ ܬܬܩܘܡ
[i] ܘܬܐܬܝܟ   [j] + ܬܗܘܐ   [k] + ܐܝܟ ܪܗܛܐ ܥܢܝܐ   S. f. 47 a
[l] B ܬܬܪܚܩ   [m] C marg. ܡܛܠ ܒܛܝܠܐ   [n] om. ܗܘ C   [o] C ܡܢܟܘܢ
[p] + ܐܠܗܐ C   [q] ܕܐܪ̈ܟܒܬܗܘܢ   [r] ܢܦܫܐ ܕܦܠܓܘܬܗܘܢ ܕܐܪ̈ܟܒܬܐ
C (ܐܪ̈ܟܒܬܐ ܡܛܠ ܗܘܝܐ ܬܠܝܬܝܐ ܕܢܫܡܬܐ ܢܦܫܐ)

ܐܡܪ[a] ܓܝܪ ܡܪܝܐ[b] ܒܝܕ ܐܫܥܝܐ ܢܒܝܐ[c]. ܠܐܝܠܝܢ ܕܗܒܢܐ
ܐܬܒܣܡܘܢ. ܗܪ ܗܪ[d] ܕܐܬܝܢ ܡܢ ܚܙܬܐ. ܘܬܘܒ ܐܡܪ. ܢܫܐ
Is. xxvii. 11 *sic* ܐܢܝܢ ܕܐܬܝܢ ܡܢ ܚܙܬܐ ܐܬܝܢ[e]. ܡܛܠ ܕܥܡܐ ܗܘ ܕܠܝܬ ܒܗ
ܣܘܟܠܐ. ܢܫܐ ܗܟܝܠ ܠܚܙܬܐ[f] ܗܘ ܦܪܐ. ܠܐܝܠܝܢ[g] ܕܒܢܘܪܐ ܘܢܩܡ[h]
ܘܐܩܡ ܐܢܝܢ ܡܢ ܚܙܬܐ ܕܬܐܘܛܪܘܢ[i]. ܘܐܚܕ ܘܡܒܠ ܐܢܝܢ.
ܘܐܠܦ ܕܠܐ ܬܗܘܐ[j] ܢܐܙܠ ܠܬܡܢ.. ܐܡܪ ܓܝܪ ܒܐܪܡܝܐ
Jer. x. 2 ܕܐܘܪܚܬܗܘܢ[k] ܕܥܡܡܐ ܠܐ ܬܐܠܦܘܢ. ܘܬܘܒ ܒܐܘܢܓܠܝܘܢ
Matt. x. 5 ܐܡܪ[l]. ܒܐܘܪܚܐ ܕܥܡܡܐ ܠܐ ܬܐܙܠܘܢ. ܗܪܟܐ ܗܟܝܠ
ܡܟܝܠ ܘܠܥܠܡ[m]. ܕܡܠܐܟܝܬ ܟܠ[n] ܢܦܫ ܡܢܟܠ ܐܬܪܘܬܐ. ܕܐܬܚܙܝܢ
ܡܙܒܢܬܐ ܕܥܡܡܝܐ[o] ܘܕܠܐ ܢܦܠ ܠܚܢܦܘܬܐ ܢܘܟܪܝܬܐ[p]. ܘܡܢ
ܣܓܝܗܘܢ ܕܗܘܝܢ ܒܥܠܬ ܦܠܚܝܐ.. ܡܫܡܫܢܐ[q] ܠܝܨܗܘܢ ܠܗ[q]
ܢܛܪܘܢ. ܠܒܪ ܡܢ ܡܐ[r] ܕܢܣܒ ܠܗ ܬܐܘܪܝܬܐ[s] ܕܚܙܢܐ ܘܕܢܩܫܐ.
ܘܩܘܡܬܘܢ[t] ܡܢܗܘܢ ܡܢ ܟܠܗ ܚܙܬܐ ܣܢܝܩܬܐ ܕܦܠܚܝܐ. ܘܡܢ
[u]ܟܐܪܘܗܘܢ ܘܣܓܝܐܘܢ[u].. ܐܝܠܝܢ ܕܝܢ ܕܐܙܠܝܢ ܒܚܙܬܐ ܢܗܘܘܢ
ܡܬܚܫܒܝܢ ܕܝܢ[v] ܫܘܬܐܦܘܬ ܕܠܐ ܡܐܢܝܘܬܐ. ܒܟܠܗܘܢ ܓܝܪ ܡܘܬܐ
f. 48 b ܐܝܠܝܢ ܕܡܬܚܫܒܝܢ. ܒܚܘܫܒܐ ܘܒܡܥܒܕܢܘܬܐ ܘܡܐܢܘܬܐ. ܟܠܗܘܢ[w]
ܗܟܝܠ[x] ܡܫܡܠܝܢ[y] ܒܟܠܗܝܢ. ܟܠ ܐܢܫ ܕܠܐ ܐܬܝܬܘܢ ܒܥܕܬܐ
ܒܥܒܕ̈ܝܗܘܢ ܗܘܘ ܐܬܝܢ ܐܢܝܢ. ܘܟܠܗ[z] ܒܡܢܬܐ ܕܫܡܥܘܢ.

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[a] ܐܡܪ̈ [b] + ܐܠܗܐ [c] om. ܢܒܝܐ [d] + ܠܐܝܠܝܢ [e] ܐܬ̈ܝ
[f] ܠܚܙܬܐ [g] ܠܗܠܝܢ [h] ܘܢܩܡ [i] ܕܬܐܛܪܘܢ [j] + ܡܟܝܠ
[k] ܕܐܝܟ ܐܘܪܚܬܗܘܢ [l] ܐܡܪ [m] + ܠܗ [n] om. ܟܠ Lag. p. 61
[o] + ܕܥܡܡ̈ܐ ܒܢ̈ܝܐ ܡܢ ܡܢܗܘܢ ܗܘܝܢ ܦܠܚ ܐܡ ܘܬܘܒ
[p] + ܢܣܒ ܬܫܡܫܬܐ ܚܠܡܝܬܐ ܘܡܢ ܬܐܛܪܘܢ [q] ܐܡ ܠܝܨܒ ܐܟܠܐ [r] om. ܡܐ
S. f. 46 b [s] ܬܐܘܪܝܬܐ B ܬܐܘܪܝܬ [t] + ܡܟܝܠ ܩܘܡܬܘܢ
[u] ܒܐܝ̈ܟܐ ܕܣܓܝ̈ܐܘܢ [v] om. ܕܝܢ [w] ܟܠܗܘܢ C [x] C om. ܗܟܝܠ
[y] + ܘ ܒܟܠܗܘܢ C [z] ܕܟܠܗ C

ܬܒܪܘ ܩܘܣܛܘܢ ܟܕܡ. ܐܝܟ ܕܠܬܐܘܕܘܣܝܘܣ. ܒܟܕܐ ܕܝܢ ܕܫܪܪܐ ܕܣܠܩ ܐܠܗܐ ܢܗܘܐ ܠܗܘܢ. ܩܘܣܛܘܢ ܫܒܩ ܡܬܩܫܝܢ. ܕܠܐ ܡܬܬܘܡܐ[a] ܬܬܟܠܘܢ ܡܢ ܟܢܫܐ[b] ܕܒܕܘܬܐ. ܐܝܟ ܐܝܟ ܢܟܦܘܬ ܟܢܫܐ ܕܒܕܘܬܐ ܕܐܠܗܐ ܘܐܝܟ ܠܟܢܫܐ ܕܟܢܫܬܐ. ܟܕ ܢܐܡܪ ܘܟܕ ܐܝܬ ܠܗ ܐܝܟ[c] ܕܢܗܘܐ ܪܘܚܐ ܠܐܠܗܐ ܒܗܘܡܐ ܕܕܒܪܐ. ܕܢܦܩ ܒܕܘܬܐ ܡܕܒܪܬܐ. ܘܬܫܡܫܬܐ ܕܐܠܗܐ ܚܝܐ [d]ܕܚܝܐ ܘܡܟܐܝܢ[d]. ܘܡܬܟܢܫܝܢ ܠܦܓܪܐ ܘܠܦܓܪܝܗ ܡܢ ܢܘܪܐ ܘܠܡܟܐܒ[e]. ܘܐܝܟ ܠܟܢܫܐ ܕܟܢܫܬܐ. ܡܛܠ ܕܗܟ ܠܡܪܬܐ ܕܬܐܘܦܝܠܘܣ[f]. ܡܛܠܗܢܐ ܐܝܟ ܗܘ [g]ܡܢ ܩܢܘܢ[g] ܕܟܢܐܠܝܢ ܠܬܚܡ ܢܬܟܢܫ ܥܠ ܕܗܟ ܠܡܒܬܪ ܘܠܡܬܒܥܘ ܬܫܒܘܚܬܐ [h]ܕܬܝܒܘܬܐ ܕܡܠܟܘܢ[h] ܕܐܦܝܣܩܘܦܘܢ[i] ܕܟܢܘܫܝܐ ܡܬܒܬܐ. ܘܡܢ ܪܘܚܐ ܐܝܟ ܕܚܝܠܐ. ܡܬܒܥܘ ܐܝܟ ܟܢܪ ܘܡܬܝܒܬܐ. ܘܡܬܦܩܕܝܢ ܡܢ ܣܘܟܠܘܬܐ. ܘܠܢܘܪܐ ܕܠܟܠܗ ܡܬܚܪܝܢ.. ܐܠܐ ܥܠ ܕܟܠܗܐ ܒܝܬܐ ܠܗܘܢ. ܘܟܪܣܛܝܢܐ f. 48 a ܕܟܘܡܪܐ ܡܬܩܫܝܢ ܐܝܬܘܢ ܘܟܕ ܐܝܬܘܢ ܠܦܪܘܫ ܠܟܢܬܐ ܡܐܬܘܠܝܩܘܣ[j] ܟܘܠܗ ܣܝܒܘܬܐ ܕܡܪܝܐ ܐܠܗܐ ܡܪܝܡܐ. ܕܬܫܟܠܘܢ ܡܠܟܝܐ ܕܐܠܗܐ ܕܡܫܐ ܠܟܠܢ. ܘܡܟܢܫ ܠܡܟܐܒ[k] ܠܐܢܫܝܢ ܕܡܫܟܠܝܢ ܡܠܬܐ ܕܚܝܐ. ܘܩܘܡܘ ܫܒܩ ܐܡܟܝܢ ܘܟܢܫܝܢ. ܟܡ ܡܣܬܟܠܐ ܐܢܫܝܢ ܕܚܐܝܢ ܒܐܡܬܗܘܢ ܟܕܘܬܐ. ܗܘ ܕܚܐܝܐ[l] ܗܘ ܘܡܟܐܒܐ ܠܟܢܫܗ[m]. ܘܩܘܡܘ ܕܗܫܪܝܢ ܕܠܐ ܬܩܘܡܘܢ ܡܬܟܢܫܝܢ ܐܝܟ[n] ܐܢܫܝܢ ܕܐܟܪܝܢ ܒܬܐܘܦܝܠܘܣ[o]. ܕܐܬܝܗܒ ܟܢܫܐ ܕܚܝܠܐ ܕܡܟܢܫܘܬܐ ܘܕܐܟܪܢܝܐ. ܐܢܫܐ ܟܢܪ ܕܟܐܠ ܠܟܢܫܐ ܕܟܢܫܬܐ ܐܝܟ ܗܘ ܡܢܗܘܢ ܢܬܟܢܫ ܘܢܩܒܠ ܘܢܐ..

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[a] ܡܬܬܘܡܐ [b] B ܟܢܫܬܐ [c] om. ܐܝܟ [d] ܕܚܝܐ ܘܡܟܐܝܢ [e] ܘܠܡܟܐܒ
[f] ܕܬܐܘܦܝܠܘܣ [g] ܡܢ ܩܢܘܢ ܕܗܘ [h] ܕܬܝܒܘܬܐ [i] ܕܐܦܝܣܩܘܦܘܢ S. f. 46 a
[j] ܡܐܬܘܠܝܩܐ [k] ܠܡܟܐܒ [l] ܕܚܐܝܐ [ܗܘ] [m] om. ܠܟܢܫܗ [n] ܟܡ
[o] ܒܬܐܘܦܝܠܘܣ

[a]ܚܕ ܠܐܝܬܘܬܐ[a] ܡܘܬܪܝܢ. ܘܡܬܦܠܓܝܢ ܒܟܝܢܝܘܬܗܘܢ[b]. ܘܠܐ ܡܫܡܫܝܢ ܡܢ
ܒܝܠܝܘܬܗܘܢ. ܗܢܘܢ ܕܡܢ ܚܠܛܗ ܕܡܠܬܐ ܐܫܬܪܝܘ. ܡܛܠ ܕܠܐ
ܫܡܝܢܘ. ܘܬܘܒ ܐܦ ܡܢ ܥܡܝܐ ܕܦܪܫܝܢ ܒܥܘܫܢܗܘܢ ܡܢܗܪܐ.
ܡܢܗܪܐ ܗܝ[c] ܡܢܗܪܢܘܬܐ ܡܬܦܬܟܪܐ[d]. ܗܠܝܢ[e] ܕܝܢ ܠܐ ܐܝܬܝܗܘܢ
ܡܢܗܪܢܐ. ܠܐ ܓܝܪ ܡܢܗܪܝܢ ܒܫܠܡܗ ܕܡܥܒܕܢܐ. ܕܥܒܕܝܢ ܢܗܘܪܐ
ܒܟܘܢܗ. ܐܝܟ ܕܬܘܩܢܗܘܢ ܘܡܒܝܢܗܘܢ. ܐܢ ܗܟܝܠ ܐܢܫܝܢ ܕܠܐ
ܚܐܝܢ[f] ܡܬܦܫܟܝܢ[g] ܒܢܦܫܗܘܢ ܒܐܢܫܝܢ ܕܠܝܬ ܒܗܘܢ ܡܢܗܪܝܢ. ܘܠܐ
ܡܫܡܫܝܢ ܠܗܘܢ ܡܕܡ. ܟܡܐ ܡܟܝܠ ܒܢܘܗܪܐ ܐܝܬ ܠܗ ܡܕܡ
f. 47 b ܡܢܗܪܐ ܐܠܗܐ. ܠܐܢܫܐ ܕܡܬܦܠܓܐ ܡܢ ܒܝܫܐ ܕܒܗܬܐ. ܘܠܐ
ܡܬܦܪܢܣܐ ܐܟܠܐ ܒܡܫܡܫܢܘܬܐ ܘܡܬܦܠܓ ܕܠܐ ܟܝܢ. ܡܫܡܫܐ ܠܗ[h]
ܡܢܗܪ[i] ܘܥܕܪ ܒܫܘܬܦܘܬܐ. ܠܗܢܘܢ ܕܐܬܦܢܝ ܠܗܘܢ ܡܢܗܪܐ ܟܝܢ
Jer. xvi. 11 ܐܪܡܝܐ. ܕܢܗܘܪܗܘܢ ܠܐ ܢܛܪܘܢ. ܐܠܐ ܘܐܠܗܐ[j] ܐܝܟ ܢܗܘܪܐ
ܕܡܫܡܫܐ[k] ܐܬܦܪܫܘܢ. ܘܟܕ ܘܠܝܬ ܐܬܦܬܬܘܢ ܒܥܡܐ.
Jer. ii. 11 ܒܒܝܫܬܐ. ܘܐܝܟ [l]ܕܡܫܡܫܐ ܡܢܗܪܝܢ[l] ܐܠܗܝܗܘܢ[m]ܟܕ ܗܢܘܢ
ܠܐ ܐܝܬܝܗܘܢ[m] ܐܠܗܐ. ܥܡܝ ܕܝܢ[n] ܚܠܦ ܐܝܩܪܗ ܒܕܠܐ ܡܘܬܪ.
[o]ܐܢܫܝܢ ܗܟܝܠ ܢܗܘܐ[p] ܢܘܗܪܐ ܐܢܫܝܐ ܕܡܫܡܫܐ. ܘܠܐ ܚܫܝܟ
ܒܟܝܢܐ ܕܒܗܬܐ[q] ܕܐܠܗܐ[r]. ܘܐܝܟ[s] ܐܢܫ ܕܡܛܠ ܒܥܕܐ ܕܬܠܡܐ
ܐܚܝܕ[t] ܒܠܒܬܐ[u] ܘܡܬܦܠܓܢ. ܗܕܐ ܢܗܘܐ ܢܗܪ ܐܘܪܚܬܗܘܢ[v]
ܕܡܫܡܫܢܐ. ܒܟܕܐ ܕܡܢ ܣܒܪܐ ܡܬܦܢܝܢ. ܒܥܕܗܘܢ ܓܝܪ ܥܒܕܐ
ܕܒܠܬ ܐܠܗܐ ܗܘ ܐܘܪܚܬܗܘܢ[w] ܡܢ[x] ܗܟܝܠ ܐܝܟ ܒܟܕܐ ܕܡܢ

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[a] ܚܕܐ ܠܐܝܬܘܬܐ [b] + ܘܠܐ ܡܬܦܢܝܢ ܡܬܦܠܓܝܢ ܘܠܐ ܚܫܝܢ ܒܟܝܢܝܘܬܗܘܢ
[c] + ܓܝܪ [d] ܡܬ[ܬ]ܦܬܟܪܐ [e] ܘܗܠܝܢ [f] ܚܝܝܢ [g] ܡܬܦܫܟܝܢ S. f. 45 b
[h] + ܘܩܢܘܡܐ [i] ܘܡܥܕܪ [j] ܐܠܗܐ [k] [ܕܡܫܡܫܢܐ] [l] ܡܢܗܪܝܢ ܟܡܫܡܫܢܐ
[m] ܗܢܘܢ ܕܠܐ ܐܝܬܝܗܘܢ [n] B ܕܝܢ [o] C marg. ܡܛܠ ܐܘܪܚܬܐ [p] C ܢܗܘܐ
Lag. p. 60 [q] C ܒܒܗܬܐ [r] om. ܕܐܠܗܐ [s] + ܐܝܬ C [t] ܐܚܝܕ C
[u] C ܒܠܒܬܐ [v] ܕܐܘܪܚܬܗܘܢ C [w] B ܐܘܪܚܬܗܘܢ [x] om. ܡܢ C

ܦܬܘܪܐ. ܘܠܐ ܬܦܘܩܘܢ ܡܢܬܘܢ ܡܢ ܡܠܬܐ ܕܐܠܗܐ. ܝܕܥܬܘܢ[a] ܕܥܠܡܐ[b]. ܐܠܐ ܬܦܘܩܘܢ ܥܒܕܝܢ ܥܠܡܝܢ ܒܝܘܡܗ ܕܡܪܝܐ. ܘܪܗܛܝܢ ܐܝܬܘܗܝ ܘܡܬܦܫܛܝܢ[c] ܐܝܬܘܗܝ ܠܡܪܕܘܬܗܘܢ. ܡܛܠ ܕܗܘܝ ܐܝܬܝܗ[d] ܬܫܒܘܚܬܗܘܢ. ܘܐܠܗܐ ܡܚܝܐ ܐܝܬ ܠܗܘܢ[e] ܡܛܠ ܒܪܘܚܐ ܩܕܝܫ[f] ܐܠܗܐ. ܠܐܝܠܝܢ ܕܠܐ ܚܙܝܢ ܒܝܘܡܗ ܕܡܪܝܐ.
f. 47 a ܠܡܫܝܚܐ ܡܠܬܐ ܕܫܝܐ. ܘܠܡܬܬܪܨܘ ܬܪܝܨܘܬܐ ܐܠܗܝܐ ܕܡܫܡܫܐ ܠܥܠܡ. ܡܛܠ ܕܗܠܝܢ ܕܥܒܕܐ[g] ܐܚܝܢ ܘܕܚܠܬܐ ܘܕܥܒܕܬܐ ܡܬܦܫܛܝܢ ܐܝܬܘܗܝ ܠܡܫܡܠܝܘ. ܡܢ ܗܠܝܢ ܕܝܢ[h] ܕܠܥܠܡ ܡܫܡܫܝܢ ܐܝܬܘܗܝ ܘܕܡܫܡܫܢܘܬܐ ܕܝܢ ܘܕܡܬܒܠܥܢܘܬܐ[i] ܕܡܪܝܐ ܘܕܝܩܘܬܐ ܐܚܪܢܝܬܐ ܢܝܚܝܢ ܐܝܬܘܗܝ ܕܬܬܪܬܪܘܢ[j]. ܥܠ ܗܠܝܢ ܕܝܢ ܕܠܥܠܡ ܠܐ ܬܬܠܠ ܠܗܘܢ. ܐܠܐ ܚܫܝܢ ܐܝܬܘܗܝ ܒܢܦܫܗܘܢ ܘܠܐ ܡܬܦܫܛܝܢ[k] ܠܡܪܕܬܐ. ܕܬܫܒܘܚܬܗܘܢ ܘܬܡܠܘܢ ܡܠܬܐ ܕܐܠܗܐ.. ܘܐܝܟ ܕܠܦܘܩܕܢܐ ܕܐܝܠܝܢ[l] ܕܠܦܢܝ. ܡܚܝܐ ܐܝܬ ܠܗܘܢ ܡܛܠ ܒܪܘܚܐ. ܡܛܠ ܗܢܐ ܕܣܓܝܐ ܡܢܐ ܕܥܒܕܘ ܡܢ ܥܒܝܕܬܗܘܢ ܒܟܠ ܙܒܢ. ܐܝܠܝܢ ܒܝܫܐ ܕܢܦܠܘܢ ܘܢܫܬܒܩܘܢ ܠܚܛܗܝܗܘܢ. ܡܢ[m] ܩܕܡ ܥܠܡܘܢ ܒܚܛܝܗܘܢ ܘܣܘܪܚܢܝܗܘܢ. ܦܪܩܝܢ ܐܝܠܝܢ ܘܦܠܓܝܢ ܠܚܛܗܝܗܘܢ. ܘܬܘܒ ܒܟܐܪܝܗܘܢ ܘܒܫܘܠܡܗܘܢ ܠܐ ܦܠܠܝܢ ܐܠܐ ܐܡܝܢܐܝܬ ܡܬܒܥܝܢ. ܠܐ ܗܘܐ ܒܠܚܘܕ ܒܝܬ ܐܬܪܐ. ܐܠܐ ܐܦ ܐܝܠܝܢ ܕܡܢ ܪܘܚܐ ܐܬܝܢ. ܘܬܘܒ ܐܦ ܒܝܢܬܐ ܕܬܚܝܬܝܐ ܕܬܫܒܘܚܬܗܘܢ[n] ܕܒܠܥܘܢ ܡܬܒܥܝܢ ܘܐܬܝܢ ܥܠܡܘܢ. ܘܥܒܕܐ ܬܘܒ[o] ܐܝܠܝܢ ܕܢܨܝܚܝܢ[p] ܡܬܢܛܪܝܢ ܡܢܝܐ. ܦܠܠܝܢ

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a ܡܬܕܟܪܝܢ b C ܕܒܥܠܡܐ c C ܡܬܦܫܛܝܢ d ܗܝ C Lag. p. 59
e ܠܗܘܢ C S. f. 45 a f C ܠܗܘܢ g ܕܕܒܥܒܕܐ h om. ܕܝܢ i [ܘ]ܕܡܬܒܠܥܐ
j ܕܬܬܪܬܪܘܢ k + ܐܝܬܘܗܝ C l ܕܠܦܘܬ ܐܝܠܝܢ m ܘܡܢ C
n ܕܬܫܒܘܚܬܗܘܢ o + ܐܦ p ܕܢܨܝܚܬܐ

ܐܢܘܢ ܒܟܢܫܐ. ܘܠܘܬ ܐܬܪܐ ܠܐܝܠܝܢ ܕܫܒܝܐ ܐܝܬܝܗܘܢ. ܐܬܩܡ
ܠܗܘܢ ܕܢܦܩܬܐ ܡܢ ܟܠܗ ܠܒܟ ܐܘ ܐܦܝܣܩܘܦܐ. ܐܢ ܗܘܐ
ܠܟ ܠܡܦܩ ܥܠ ܐܘܪܚܐ. ܕܠܐ ܬܦܘܫ ܠܟ ܐܝܟ ܗܘ ܕܒܐܪ̈ܥܐ
f. 46 b ܒܬܢܝܢܐ ܢܥܒܕ ܐܢܬ. ܐܠܐ ܠܘܬ ܐܠܗܐ[a] ܡܫܒܚܐ ܬܫܬܒܚܢ ∴ ∴

Chap. XIII. ܩܦܠܐܘܢ ܕܬܠܬܥܣܪ. [b]ܕܠܐ ܐܢܫ ܦܪܘܫܢܝܐ ܢܦܘܩ ܡܢ ܒܝܬܐ
ܕܕܝܪܬܐ ܒܓܒܝܐ ܕܠܘܬܐ. ܐܦ ܕܐܦܪܘܣܦܢܝܐ. ܠܐ ܡܛܠ ܚܫܚܐ
ܕܐܒܝ̈ܠܐ. ܘܠܐ ܡܛܠ ܚܫܚܐ ܐܚܪܢܐ ܕܥܠܡܐ. ܘܠܐ ܢܐܙܠ
ܠܒܝܬܐ ܕܐܬܦܪܩܘܢ. ܘܢܥܒܕ ܒܟܠܐ ܣܬܘܬܐ. ܟܕ ܟܒܪ ܢܦܩܘܢ
ܡܢ ܥܒܕܐ ܕܟܠܝܐ ܕܒܬܘܠܬܐ ܕܣܝܢܐ. ܘܠܐ ܠܡܙܪܬܐ ܢܦܪܘܫܬܐ
ܕܣܪܣܘܦܝܐ. ܘܐܝܠܝܢ ܕܠܐ ܒܝܬܐ ܩܝܘܢ ܢܥܒܕܘܢ ܘܕܝܠܗܘܢ
ܒܗ ܕܠܐ ܡܬܐܡܢܘܬܐ. ܘܕܠܐ ܢܐܙܠ ܐܢܫ ܦܪܘܫܢܝܐ ܒܠܠܝܐ
ܕܡܢ ܚܒܪܐ ܕܐܦܡܢܘܬܗ. ܡܛܠ ܕܢܣܒ ܡܢ ܒܕܘܬܐ[b] ܡܛܠ ܕܡ
ܕܡܠܦ ܐܢܬ. ܦܘܩܘܬ ܡܦܩܕ ܬܦܩ ܘܡܙܗܪ ܠܟܠܗܐ. ܐܢܫܐ[c]
ܕܢܦܩܘܢ ܐܡܝܢ ܒܒܝܬܐ ܕܕܝܪܬܐ. ܘܠܐ ܢܬܟܢܫܘܢ. ܐܠܐ
ܢܦܩܘܢ ܐܡܝܢܐܝܬ ܒܒܝܬܐ. ܕܠܐ ܐܢܫ ܢܦܪܘܫ ܠܕܝܪܬܐ. ܟܕ ܠܐ
ܢܚܙܐ. ܘܢܥܒܕ ܒܝܬ ܗܕܡܐ ܦܓܪܗ ܕܡܫܝܚܐ. ܠܐ ܦܐܐ ܓܝܪ
ܥܠ ܐܚܝܢܐ ܒܠܚܘܕ ܢܦܐ ܐܢܫ ܡܬܦܠܓ. ܐܠܐ ܐܦ ܥܠ
Matt. xii. 30 ܢܦܫܗ: ܟܕ ܫܡܥ ܗܘ ܕܐܡܪ ܡܪܢ ܕܟܠ ܕܠܐ ܟܢܫ ܥܡܝ
ܡܒܕܪ ܡܒܕܪ. ܟܕ ܐܢܬܘܢ ܗܟܝܠ ܗܕܡܐ ܕܡܫܝܚܐ. ܠܐ
ܬܗܘܘܢ ܡܒܕܪܝܢ ܢܦܫܟܘܢ ܡܢ ܒܕܘܬܐ. ܟܕ ܠܐ ܟܢܫܝܢ[d] ܐܢܬܘܢ
cf. Matt. xxiii. 8 ܡܛܠ ܕܐܘܪܚܐ ܐܝܬ ܠܟܘܢ ܡܫܝܚܐ. ܐܝܟ ܕܐܦ ܗܘ ܡܠܦ ܠܢ ܘܐܡܪ.
ܕܐܢܬܘܢ ܫܘܬܦܐ ܚܕ̈ܐ. ܠܐ ܗܟܝܠ ܬܚܒܠܘܢ ܒܥܒܕܝܟܘܢ.
ܘܠܐ ܬܫܠܡܘܢ ܠܚܪܫܝ ܗܪ̈ܛܝܩܐ. ܘܠܐ ܬܦܪܫܘܢ ܘܬܥܒܪܘܢ.

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[a] + ܬܗܘܐ [b] ܒܕܝܪܬܐ ܕܒܝܬܐ ܒܬܐܡܝܢ ܡܬܐܡܪܝܢ ܕܢܦܩܘܢ: ܒܒܝܬܐ ܠܘܬ ܬܠܡܝܕܘܬܐ
C ܒܕܝܪܬܐ ܒܬܐܡܝܢ ܡܬܐܡܪܝܢ ܕܢܦܩܘܢ ܒܒܝܬܐ ܠܘܬ [c] om. ܐܢܫܐ [d] ܟܢܫܝܢ

Luke iv. 24 ܕܐܡܦܩܢܐ ܦܩܝܕ ܡܕܝܢܬܐ. ܘܬܒܪܐ[a] ܡܛܠ ܕܐܬܡܪ ܕܠܝܬ ܢܒܝܐ ܕܡܬܩܒܠ ܒܐܬܪܗ. ܘܗܟܐ ܕܡܬܡܪܚܝܢ ܐܢܬܘܢ ܡܦܪܢܣܢܐ ܗܘ ܢܚܠܠ. ܐܢܕܝܢ ܚܒܝܒ ܗܘ ܘܠܟ ܢܗܒ ܐܒܝܫܪܐ ܘܠܐ ܢܙܟܐ ܕܢܡܪܒ. ܐܦ ܥܠ ܚܫܝܐ ܢܚܠܠ. ܐܢܕܝܢ ܗܢ ܢܬܒܥ ܐܢܬܘܢ. ܢܬܚܙܐ ܐܢܐ ܐܡܪܝܢ[b]. ܐܘ ܒܥܒܪܐ ܐܘ ܐܢܬܬܐ ܕܐܝܬ ܠܗܘܢ ܐܒܝܫܪܐ ܒܚܠܡܐ. ܐܘ ܒܚܫܘ ܡܢ ܕܡܚܬܐ. ܐܘ ܡܢ ܒܥܘܬܐ ܐܡܪܬܐ. ܐܝܬ ܦܩܝܕ [c]ܐܦܝܩܘ ܕܡܬܓܠܠ ܐܝܬ ܡܠܬܐ ܕܐܠܗܐ. ܐܘ ܥܩܒ ܐܝܬ ܐܘ ܦܪܐ ܐܝܬ. ܠܐ ܬܗܒ ܒܐܬܐ ܘܬܬܒܥܘܢ ܕܬܬܚܡܬܐ[d] ܕܡܠܬܟ ܘܬܬܡܢ ܠܗܘܢ ܕܡܚܬܐ. ܐܠܐ ܐܝܬ ܐܝܟ ܕܐܬܬܝܟ ܗܘܝ ܒܥܠܝܐ. ܘܠܐ ܬܦܫܘܡ ܡܠܬܟ ܘܐܢܫܐ ܗܘܢ ܢܡܠܘܢ ܐܢܘܢ. ܘܐܢܘܢ ܕܠܝܬ ܕܡܚܬܐ. ܐܢܫܐ ܡܢ[e] ܐܢܫܐ ܕܡܠܐ ܚܘܒܐ. ܘܪܚܡ ܐܫܘܗ ܘܐܒܬܘܗ ܡܗܝܪܐ. ܢܗܘܐ ܘܢܬܠ ܠܗܘܢ ܕܡܚܬܐ. ܗܘ ܕܝܢ ܢܗܘܐ ܥܠ ܬܓܠܘܗ. ܘܐܢܕܝܢ[f] ܒܗ ܢܬܒܥ ܐܢܠܝܢ ܕܟܠܝܢ ܐܘ ܐܢܠܝܢ ܕܟܠܝܢ. ܢܗܘܐ ܐܢܫܐ ܕܗܐܒ[g] ܐܘ ܐܢܫܐ ܕܦܐܒܐ[h]. ܘܢܬܠ ܕܡܚܬܗ. ܚܙܝ ܐܝܬ ܐܘ ܡܒܝܬ ܒܐܢܠܝܢ ܕܢܬܒܥܝܢ[i]. ܕܐܢܫܐ ܡܢܗܘܢ ܟܠܐ ܡܢ ܚܒܪܘܗ. ܐܘ ܐܢܫܐ ܕܟܠܝܐ[j]. ܐܬܝܒܪ[k] ܐܢܘܢ. ܘܐܬܘܒ ܠܗܘ ܐܢܫܐ ܕܗܒ [l]ܐܦ ܝܗܒ[l] ܕܡܚܬܗ. ܘܠܗܘ ܕܐܬܝܒܪܬ ܐܘܒܠ ܐܬܝܒܪܘܗ[m] ܒܬܪܬ ܚܒܪܘܗ. ܕܢܬܪܘܢ ܘܢܐܠܦܘܢ ܐܦ ܐܡܪܝܐ. ܕܢܗܘܘܢ ܢܗܒܝܢ ܕܡܚܬܐ ܠܐܢܠܝܢ ܕܡܬܡܪܚܝܢ ܡܢܗܘܢ. ܘܐܢܕܝܢ ܡܬܒܥܝܐ ܐܘ ܡܬܒܥܬܐ ܢܬܚܘܘܢ. [n]ܐܘ ܡܢ ܒܢܝ ܒܥܘܬܐ ܕܒܝܬܟ[n]. ܐܘ ܡܢ ܒܥܘܬܐ ܐܚܪܬܐ. ܘܬܬܒܪܐܝܬ ܐܢܘܢ ܕܦܐܒܝܢ[o]

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[a] ܬܬܒܪܐܝܬ [b] ܐܡܪܝܢ [c] + ܐܘ Lag. p. 58 [d] ܬܬܚܡܬܐ [e] ܕܡܢ
[f] om. ܘܐܢܕܝܢ [g] ܕܗܒ [h] ܕܦܐܒܐ [i] + ܘܚܙܝ [j] ܟܠܐ [k] ܘܐܬܝܒܪ
[l] ܘܝܗܒ [m] ܐܬܝܒܪܘܗܝ S. f. 44 b [n] om. ܐܘ ܡܢ ܒܢܝ ܒܥܘܬܐ ܕܒܝܬܟ
[o] ܕܦܐܒܝܢ

ܡܢܗܘܢ ܘܠܗܘܢ. ܩ̈ܠܝܠܐ ܕܝܢ ܢܣܒܘܢ ܠܚܕ ܚܡܫܐ. ܐܘ ܢܦ̈ܫܗܘܢ ܐܝܟ ܠܡܬܗܘܢ ܐܒܗ̈ܝܗܘܢ ܘܐܫ̈ܒܛܗܘܢ. ܘܢܣܡܟܘܢ ܥܠ ܬ̈ܚܠܝܗܘܢ. ܘܬܘܒ ܐܦ ܐܝܠܝܢ ܕܡ̈ܠܝܢ ܢܦ̈ܫܢ ܡܢܗܘܢ ܘܠܗܘܢ. [a]ܘܐܝܟܢ ܠܗ̇[a] ܐܬܪܐ ܢܣܒܘܢ ܥܠ ܬ̈ܚܠܝܗܘܢ ܒܝܬܪ ܢܦ̈ܫܐ. ܘܐܝܠܝܢ ܕܗܘܘ ܠܚ̈ܡܪܐ ܘܡ̈ܠܝܢ ܐܢ̈ܫܝܢ ܘܐܝܬ ܠܗܘܢ ܒܢ̈ܝܐ ܢܣ̈ܒܘܢ ܡܢܗܘܢ ܘܠܗܘܢ. ܘܫܒ̈ܬܐ[b] ܕܝܢ ܘܐܪ̈ܡܠܬܐ ܡܢܗܘܢ ܘܠܗܘܢ ܢܦ̈ܫܢ. [c]ܟܕ ܢܗܘܐ[c] ܡܥܡܪܢܐ ܚܕܐ. ܘܟܠܢܫ[d] ܡܢܗܘܢ ܡܢܐ ܕܢܐܟܠ ܢܐܟܠ ܠܣܘܢܩܢܗ. ܕܠܡܐ ܢܦܘܫ ܐܢܫ ܡܢܗܘܢ ܕܠܐ ܣܘܢܩܢܗ. ܘܬܘܒ ܕܝܢ[e] ܚܕܐ ܡܫܝܚ̄. ܕܕܠܡܐ ܐܢܫ ܢܠܝܙ ܐܘ ܢܚܘܩ ܐܘ ܢܚܢܘܩ ܐܘ ܢܫܡܛ. ܗܟܢܐ ܚܢܢ ܡܬܒܥܐ ܕܟܢܘܫܝܘܬܐ[f] ܘܟܐܣܡܝܩܐ[g] ܥܩܒܪܬܐ[h]. ܢܗܘܘܢ ܚܒܪܝܢ ܒܒܕܬܐ. ܘܦܬܝܚܐ ܡܥܡܕܢܘܬܗܘܢ ܠܡܠܬܗ ܕܡܪܝܐ.. ܐܝܟܢܐ ܕܢܐܬܐ ܐܢܫ ܡܢ ܚܘܒܪܬܐ ܐܚܪܬܐ. ܐܝܟܢܐ ܐܘ ܫܒܬܐ ܢܥܐܠ[1] ܡܫܝܚ̄ ܘܢܐܟܠ. ܕܐܦ ܐܢܬܬ ܠܒܪܐ ܗܝ. ܐܘ ܕܠܡܐ ܬܗܘܐ ܐܪܡܠܬܐ ܗܝ. ܡܫܡܫܢܝܬܐ. ܘܐܢ ܒܪܬ ܒܝܬܐ ܗܝ. ܐܘ ܕܠܡܐ[i] ܣܓܐ ܡܢ ܐܟ̈ܣܢܝܐ[j] ܐܝܬܝܗ̇. ܘܗܝܕܝܢ ܢܥܘܠ ܠܡܫܘܚܗ ܒܙܒܢܬܐ[k] ܕܪܚܡܐ ܠܗ̇. [l]ܘܐܝܟܢ ܕܢܐܬܐ ܡܥܒܪܐ[l] ܡܢ ܚܘܒܪܬܐ ܐܚܪܬܐ. ܡܢܠܦܢܗ̇، ܐܢܬܘܢ ܡܫܒܚܐ ܒܬܘܬܒܘܬܐ ܒܝܬܘܬܗܘܢ. ܘܐܢ ܐܦܝܣܩܘܦܐ ܗܘ ܢܦܩ ܡܢ ܐܦܝܣܩܘܦܘܬܐ.

f. 46a ܘܥܢܘܝܗ، ܠܐܦܝܩܘܪܐ ܕܒܝܬܘܬܗ ܐܝܟ ܢܡܘܣܐ. ܘܐܬܚܙܝ[m] ܠܗ ܐܦܝܣܩܘܦܐ[n] ܕܢܦܪܘܩ ܠܡܫܝܚܗ[o]. ܫܢܝܬܐ[p] ܘܡܬܪܢܘܬܐ ܚܢܢ[q]

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[a] ܘܟܝ ܠܗ̇ ܕܝܢ [b] ܫܒ̈ܬܐ [c] ܘܢܗܘܐ [d] ܕܟܠܢܫ [e] + ܗܢܐ C
[f] om. ܕܟܘܢܫܝܘܬܐ C [g] ܕܟܐܣܡܝܩܐ C [h] + ܘܟܘܡܪܘܬܐ C [i] + ܡܢ
[j] ܐܟܣ̈ܢܝܐ [k] + ܐܚܪܐ [l] ܐܝܟܢ ܡܥܒܪܐ ܢܐܬܐ S. f. 44 a [m] ܘܐܬܚܙܝ
[n] + ܘܐܦ ܐܢܬ [o] ܠܡܫܝܚܐ [p] + ܚܢܢ [q] om. ܚܢܢ

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[1] Cod. ܢܥܐܠ

ܬܪܥܘܗܝ ܕܐܦܝܣܩܘܦܐ ܒܝܬܗܘܢ̈. ܘܢܬܒܘܢ̈ ܒܓܘܗ ܡܫܝܚܐ.
ܘܬܘܒ ܕܝܢ ܒܒܝܬܗ ܐܚܪܢܐ ܡܕܒܚܐ ܕܥܕܬܐ. ܢܬܒܘܢ̈ ܠܒܪܝܐ
ܒܢܝ̈ ܫܠܡܐ. ܫܡܝܐ ܓܝܪ ܡܬܒܥܐ ܒܚܒܗ[a] ܡܕܒܚܐ ܕܥܕܬܐ
ܢܗܘܘܢ̈ ܢܗܪܝܢ ܡܫܝܚܐ. ܥܡ ܐܦܝܣܩܘܦܐ. ܘܐܦ ܫܘܪܝܗ ܠܒܪܝܐ
ܒܢܝ̈ ܫܠܡܐ. ܘܫܡܝܢ ܢܩ̈ܝܐ. ܕܡܛܐ ܕܡܩܒܠܝܢ̈ ܠܡܫܝܚܗ ܢܗܘܘܢ̈
ܡܕܒܪ̈ܢܐ ܡܫܝ̈ܚܐ. ܘܫܪܝܘܗܝ̈ ܠܒܪܝܐ ܒܢܝ̈ ܫܠܡܐ. ܘܫܡܝܢ
ܬܗܘܐ ܢܩ̈ܝܐ. ܠܘܩܒܠ ܡܕܒܚܐ ܓܝܪ ܡܬܒܥܐ ܠܗܘܢ̈ ܕܬܫܡܫܘܢ̈
ܡܪܝܐ. ܐܝܟ ܕܐܡܪܝܢ ܐܢܬܘܢ̈ ܕܟܬܝܒ. ܕܗܒܘܢ̈ ܬܫܒܘܚܬܐ Ps. lxviii. 33
ܠܐܠܗܐ. ܕܪܟܒ[b] ܒܫܡܝ̈ ܫܡܝܐ ܥܠ ܡܕܢܚܐ[c]. ܡܫܒ̈ܚܢܐ ܕܝܢ.
ܢܗܘܐ ܐܦܝܢ. ܘܦܐܝܢ ܚܕ ܒܢܝܢܘܢ̈. ܥܠ ܡܘܪ̈ܒܢܐ ܕܐܘܪܫܠܝܡ[d].
ܘܐܚܪܢܐ ܕܝܢ. ܢܗܘܐ ܦܐܝܢ ܠܒܪ ܡܢ[e] ܬܪܥܐ. ܘܢܗܘܐ ܗܘܐ ܚܙܐ
ܠܐܝܠܝܢ ܕܚܙܐܠܝܢ. ܘܐܦ ܫܘܪܝܗ ܡܢܐ ܕܡܬܦܪܫܝܢ ܐܢܬܘܢ̈. ܢܗܘܘܢ̈
ܡܫܡܫܝܢ ܐܚܪܢܐ ܒܥܕܬܐ. ܘܐܢ ܗܘ ܕܢܫܬܒܩ ܐܢܫ ܕܢܬܒ
ܕܠܐ ܒܙܘܥܬܗ ܢܦܐܐ ܒܗ ܡܫܡܫܢܐ ܗܘ ܕܐܝܬ ܠܗܘ.
ܘܠܡܫܡܫܘܬܗ, ܘܠܬܫܡܫܬܗ, ܒܙܘܥܬܐ ܐܚܪܬܐ ܕܪܕܡ ܠܗ. ܠܬܪܥܐ[f] ܠܒܪ cf. John x. 1
ܕܡܢܗ ܡܢ ܠܒܝܬܐ. ܐܚܪܢܐ ܓܝܪ ܕܫܪܝܢ ܠܚܢܘܬܐ ܕܠܐ ܡܫܬܠܝܢ.
ܐܫܬܪܝܢ ܬܪܥܐ ܘܩܕܡܐ ܘܚܕܪܐ[g] ܕܬܪܝܢ ܬܪܝܢ ܥܕܡܐ. ܘܡܢܗܝܢ. ܘܬܪܝܢ f. 45 b
ܘܡܬܚܫܒܝܢ[h]. ܘܚܕܐ ܡܢܗܘܢ ܡܢ ܒܬܪ ܠܒܝܫܐ ܠܐ ܦܪܝܫܐ. ܘܬܘܒ
ܕܝܢ[i] ܚܙܘܬܐ ܕܒܪܐ[j] ܟܠ[k] ܚܕܐ ܡܢܗܘܢ ܕܥܡ ܐܝܠܝܢ ܕܕܝܢܝܢ ܠܗܘܢ
ܡܗܝܡܢܝܢ ܒܠܒܪܐ. ܫܡܝܐ ܫܡܥܬ ܡܬܒܥܐ ܐܦ ܒܥܕܬܐ. ܕܐܝܠܝܢ
ܕܠܐ ܡܢܗܘܢ̈ ܘܠܗܘܢ̈ ܢܬܒܘܢ̈. ܐܝܟ ܕܐܝܬ ܕܒܥܕܬܐ. ܐܦ[l]
ܠܐ ܢܗܘܘܢ̈ ܥܠ ܬܪ̈ܥܝܗܘܢ̈. ܘܐܝܠܝܢ ܕܠܒܪ ܒܬܪܥܐ ܢܬܒܘܢ̈

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[a] ܕܒܚܒܗ [b] ܠܕܪܟܒ [c] [ܡܕܢܚܐ] [d] ܕܐܘܪܫܠܝܡ [e] ܥܠ
[f] [ܠܬܪܥܐ] + ܠܒܪܝܐ [g] ܘܒܬܪܐ S. f. 43 b. Lag. p. 57 [h] ܘܡܬܚܫܒܝܢ
[i] + ܐܦ [j] ܕܕܒܪܐ [k] ܒܠܚܘܕ [l] ܘܐܦ

ܦܘܬܘܗܘܢ ܡܫܝܢܝܢ ܚܕ ܥܡ ܚܕ. [a]ܘܐܝܟ ܡܐܢܐ ܣܦܝܢܬܐ ܐܬܦܫܠܘ[a] ܕܬܡܠܝܘܗ̇ ܠܥܕܬܐ. ܘܠܐܢܫܝܢ ܕܕܒܪܐ ܐܝܟ ܐܢܘܢ ܬܦܢܘܢ ܘܬܫܝܢܘܢ ܘܬܥܠܘܢ ܠܟܢܘܫ. ܗܢܘ[b] ܐܝܟܢܐ ܕܒܥܐ ܕܚܠܝܡܝܢ ܡܢ ܐܠܗܐ. ܐܢܫܐ ܕܬܦܨܘܢ ܡܢ ܢܘܪܐ ܘܬܦܢܘܢ ܐܢܘܢ ܠܥܕܬܐ. ܗܘ ܡܬܪܓܡ ܘܡܬܩܛܠܝܢ..

Chap. XII ܘܐܠܘ ܕܝܢ ܕܐܬܪܚܡ. [c]ܡܣܡܟ ܠܐܦܝܣܩܘܦܐ ܕܢܗܘܘܢ ܢܟܦܝܢ ܘܡܟܝܟܝܢ. ܘܙܗܝܪܝܢ ܡܢ ܟܠܗ ܡܥܒܕܘܬܐ ܘܡܫܚܠܦܘܬܐ. ܘܡܛܠ ܗܢܘܢ ܡܛܠ ܡܫܡܫܢܘܬܐ ܕܒܝܬܐ ܕܐܠܗܐ. ܘܕܐܢܫܝܢ ܢܬܦܪܫܘܢ ܒܗ ܕܢܩܒܠܘܢ ܠܟܢܫܐ ܘܠܡܫܬܘܬܐ. ܠܟܠ ܚܕ ܡܢ ܬܫܡܫܬܐ ܐܝܟ ܕܙܕܩ. ܘܕܐܢܫܐ ܕܐܬܐ ܐܝܟ ܡܢ ܕܒܬܐ ܐܚܪܬܐ. ܢܦܘܩ ܦܘܩܐ ܠܗ ܐܦܣܪܐ ܐܝܟ ܕܙܕܩ. ܘܢܬܚܙܐ ܒܝܬܐ ܕܠܡܐ ܠܗ. ܘܠܐ ܢܬܬܚܒܛ ܒܗ. ܡܫܡܫܢܐ ܕܝܢ ܐܦܝܣܩܘܦܐ [e]ܐܢܘܢ ܕܝܢ ܐܦ ܐܦܝܣܩܘܦܐ ܠܐ ܬܗܘܘܢ ܦܣܝܢ ܘܠܐ ܬܦܪܘܢ ܘܠܐ ܡܬܦܠܓܝܢ. ܘܠܐ ܬܗܘܘܢ ܙܒܢܝܢ ܥܠ ܥܕܬܐ ܕܐܠܗܐ ܕܡܫܠܡ ܠܐܝܕܝܟܘܢ. ܘܠܐ ܬܫܪܘܢ ܒܬܪܗ ܕܥܕܬܐ ܘܠܐ ܬܦܪܘܢ ܒܝܢܝ. ܐܠܐ ܐܝܟܢ[d]

f. 45 a

ܦܘܩܘܢ ܡܫܢܝܢ ܠܟܠܢ. ܕܬܗܘܘܢ ܡܫܪܪܐ ܥܡ ܐܠܗܐ. ܘܗܘܘ ܡܫܡܫܝܢ[e] ܠܡܫܡܫܢܐ ܒܡܫܒܚܘܬܐ ܡܝܬܪܬܐ ܘܒܝܬܪܘܬ ܦܘܪܫܐ ܘܒܡܫܡܫܢܘܬܐ ܕܠܐ[f] ܦܘܠܓܐ. ܘܒܫܘܠܛܢܐ ܘܒܟܘܠܗܬܐ ܐܝܟ ܡܢܘܬ ܕܡܠܟܘܬܐ ܕܠܟܠܢ. ܒܥܢܝܢܬܐ[g] ܒܕܪܬܐ ܘܒܬܪܥܬܐ. ܒܟܠ ܐܬܡܢܝܬܐ ܥܒܕܐ ܦܘܩܘܢ ܚܕܕܐ ܒܫܝܢܐ. ܘܗܘܘ ܡܬܢܝܢ ܕܦܩܘܕܐ ܠܐܢܫܐ ܒܐܠܗܐ ܒܥܕܬܐ. ܠܡܫܝܒܐ ܕܝܢ ܬܬܦܪܫ ܕܦܩܕܬܐ ܒܡܘܗ[h] ܡܕܒܚܐ ܕܥܕܬܐ. ܘܢܦܘܩ ܦܝܫ

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[a] ܘܐܬܦܫܠܘ ܐܝܟ ܡܢܐ ܫܒܝܚܬܐ [b] ܘܗܢܘ [c] [ܠܗܬ ܐܦܝܣܩܘܦܐ ܕܢܗܘܘܢ ܢܦܫܝܢ]

[d] om. ܐܝܟܢ S. f. 43 a [e] + ܠܗܘܢ [f] ܘܕܠܐ [g] ܒܥܒܕܬܐ ܕܝܢ

[h] ܕܟܡܐ + [ܒܟܢܫܬܐ]

ܕܟܠܗܘܢ ܒܢܝ̈ܢܫܐ ܢܬܚܝܘܢ ܘܢܐܬܘܢ ܗܕܐ ܗ̇ܝ، ܓܝܪ ܗ̇ܝ
ܕܐܠܗܡ. ܕܢܗܘܐ ܐܡܪܝܢ ܒܗ ܡܨܠܝܢ. ܕܢܗܘܐ ܨܒܝܢܟ ܒܐܪܥܐ Matt. vi. 10
ܐܝܟ ܕܒܫܡܝܐ. ܕܐܝܟ ܕܡ̈ܠܐܟܐ ܕܒܫܡܝܐ ܘܫܠܝܛܘܬܐ ܟܠܗܘܢ[a]
ܡܫܡܫܝܢ ܠܐܠܗܐ. ܗܟܢܐ ܐܦ ܥܠ ܐܪܥܐ[b] ܒܢܝ̈ܢܫܐ ܢܫܡܫܘܢ
ܠܐܠܗܐ. ܨܒܝܢܗ ܗܘ ܗܟܢܐ ܕܐܢܫܐ ܠܟܠܢܫ ܘܗ̇ܘܐ ܢܝܚܗ.
ܕܗܪ̈ܣܝܣ ܢܗܘܘܢ ܐܝܠܝܢ ܕܐܡܪܢ[c]. ܐܝܟܢܐ ܕܡܬܦܪܫܐ ܘܗ̇ܘܐ[d]
ܒܠܒܠܐ ܠܡܪܕܗ. ܡܛܠ ܠܚܒܐ ܕܐܠܗܐ[e]. ܘܡܫܡܥ ܠܐܠܗܐ
ܢܫܟܚ ܕܢܦܪܫܐ. ܐܡܪܐ ܕܝܢܐ ܗܘܬ ܐܦ[f] ܥܕ ܚܣܝܪܘܬܗ ܡܢܗ
ܘܡܕܪܐ ܢܫܟܚ ܡܢ ܒܪܬܐ. ܘܗܟܢܐ ܬܘܒ ܒܐܠܗܐ ܚܠܝܐ. ܐܠܗܐ
ܓܝܪ ܦܪܘܩܢ ܐܡܪ ܗܟܢܐ. ܕܟܠ ܕܠܐ ܗܘܐ ܥܡܝ ܐܝܬܘܗܝ، Matt. xii. 30
ܠܘܩܒܠܝ[g] ܗܘ. ܘܟܠ ܕܠܐ ܡܟܢܫ ܥܡܝ ܡܒܕܪܘ ܡܒܕܪ. ܠܐ ܗܟܝܠ Luke xi. 23
ܗܘܝܬ ܡܒܕܪܢܐ ܥܡ ܐܠܗܐ. ܐܝܟ ܕܬܟܢܫ ܥܡܗ. ܡܛܠ f. 44 b
ܕܫܠܡܐ ܐܝܬܝܟ ܘܡܒܕܪܢܗ̇ ܕܡܪܕܝܬܐ. ܘܡܫܡܫܢܐ[h] ܕܐܠܗܐ.
ܠܐ ܗܟܝܠ ܬܗܘܐ ܐܚܝܕ ܘܦܠܓܐ ܒܥ̈ܕܬܐ. ܐܘ ܒܡܦܠܓܘܬܐ ܐܘ
ܒܦܪܘܫܘܬܐ ܐܘ ܒܡܒܠܒܠܘܬܐ ܐܘ ܒܪ̈ܝܫܐ. ܕܠܐ ܬܥܒܕ ܠܐܢܫ
ܡܢ ܒܪܬܐ. ܡܛܠ ܕܝܢ ܒܟܠܗ ܕܬܪܥܐ ܐܠܗܐ ܕܐܒܕܢ[i] ܡܢ
ܟܠܗܘܢ ܒܛ̈ܥܝܬܐ. ܘܡܢ ܟܠܗܘܢ ܠܟܢܫܐ ܘܐܬܚܝܕ ܠܒܪܬܐ
ܒܥܠܡܐ ܗܢܝܐ ܘܠܐܝܘܬܐ. ܘܒܚܕܝܘܬܐ ܕܟܠܗܘܢ. ܕܢܗܘܘܢ
ܨܒܝܢܗ ܕܐܠܗܐ. ܘܢܬܠܝܐ ܒܪܬܐ ܡܫܒܚܬܐ. ܗܝܐ ܕܡܢ ܒܪܬܐ[j]
ܡܬܬܠܝܕ[k]. ܕܢܗܘܘܢ ܫܪܝܪ ܘܩܕܝܫ ܘܡܕܝܪ ܘܡܫܒܚܝܢ ܠܐܠܗܐ.
ܗܘ ܕܡܦܪܢܐ ܐܢܬܘܢ ܠܟܠܗܘܢ. ܘܐܢܬܘܢ[l] ܗܟܝܠ ܐܘ ܒܢ̈ܝ ܥܠܡܐ.

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[a] ܘܟܠܗܘܢ ܡܫܡ̈ܫܢܐ [b] + ܟܠܗܘܢ [c] B ܕܐܡܪܝܢ [d] ܐܦ ܗܘܐ

[e] + ܠܗ ܘܡܛܝܒ ܠܗ. ܒܪܬܐ ܡܢ ܢܟܣܐ ܕܡܫܬܠܛ ܠܗ ܓܝܪ ܐܘ S. f. 42 b

[f] + ܗܘ [g] ܠܘܩܒܠ [h] ܘܡܫܡܫܢܐ + ܘܡܒܠܒܠܢܐ [i] ܐܒܕܝܢ [j] ܠܒܪܬܗ

[k] ܡܬܬܠܝܕܐ ܡܫܒܚܬܐ Lag. p. 56 [l] ܐܢܬܘܢ

ܘܐܢ ܡܠܠ ܐܣܦܝܢ ܠܐ ܚܒܪ ܐܢܬ. [a]ܘܐܬܦܫܛ ܘܥܒܕ[b] ܡܠܠ ܢܦܫܟ. ܘܥܒܘܕ ܠܡܪܟ. ܐܝܟܢܐ ܕܡܫܬܥܒܕ ܒܗ ܡܠܟܐ ܐܢܬ. ܘܡܦܪܢܣܐ ܡܡܠܠܐ ܬܡܝܪ ܠܟܪܣܐ.. ܡܠܠܘܢܐ ܫܦܝܠ ܐܘ̄ ܐܦܝܩܘܪܘܣܐ ܐܝܟܢܐ ܕܢܗܘܘܢ[c] ܡܬܦܩܕܝܢ ܡܦܪܢܣܝܢ ܘܝܠܕܬܗܘܢ. ܘܡܢܐ[d] ܕܡܢܚܝܢ ܐܢܬܘܢ ܒܟܕܘܬܐ ܠܡܝܠܕܗ. ܢܗܘܪܐ ܐܡܪ ܡܢܝܢ̄ ܒܦܠܓܐ ܙܒܢܐ. ܕܠܡܢܐ ܐܝܟ ܐܢܫ ܕܐܡܝܪ ܥܠ ܫܒܪܗ ܐܒܘܬܐ[e] ܡܕܡ. ܕܐܢ[f] ܢܬܦܫܘܢ ܐܢܫܝܢ ܕܐܝܬ ܠܗܘܢ ܕܝܢܐ ܘܫܪܝܐ ܫܪ ܚܕ ܫܪ. ܬܦܝܗ ܘܬܚܒܪ ܥܠܡܐ ܒܝܬܗܘܢ. ܒܒܝܬܐ ܕܐܟܠܝܢ ܘܐܫܬܝܢ ܥܠܡܐ ܒܒܝܬܐ ܫܢܐ. [g]ܐܝܟ ܡܫܟܢܝܐ[g] ܐܝܟܢ f. 44 a ܕܥܠܡܐ. ܘܥܠܡܐ ܡܒܝܬܝܢ. ܐܢ ܫܦܝܠ ܠܐܫܬܝܐ ܡܫܪܐ ܐܢܬ ܥܠܡܐ. ܡܬܒܪܐܝܬ ܠܝ ܕܒܠܝ ܡܬܦܫܟܐ ܠܝ. ܕܢܗܘܪܐ ܠܝ ܥܠܡܐ ܥܡ ܐܚܝܢ. ܐܝܟ ܒܪܐ[h] ܕܢܗܘܪܐ ܘܕܥܠܡܐ. ܗܘܝܢ ܠܟܠܢ ܢܗܘܪܐ ܘܥܠܡܐ. ܘܥܡ ܐܢܫ ܠܐ ܡܬܦܫܛ. ܐܠܐ ܗܘܝܢ ܠܟܠܗ ܟܠܢܫ ܒܢܝܢܫܐ ܘܒܥܠܡܐ. ܘܗܘܝܢ ܡܒܕܪܢܐ ܥܡ ܐܠܗܐ[i]. ܗܘܘ ܓܒܪ ܝܒܢܘܗ ܕܡܕܝܢܐ ܐܠܗܐ. ܐܝܠܝܢ[j] ܕܒܠܒܒܘܬܐ[k] ܘܫܪܝܐ[l] ܕܫܡܝܢ. ܦܠܝܢ ܒܠܒܒܐ ܕܐܠܗܐ ܐܝܬܝܗܘܢ ܡܠܠ ܕܡܕܝܢܐ ܡܢ ܪܒܝܬܐ ܒܟܠ[m] ܕܪ ܘܕܪ. ܒܝܕ ܢܒܝܐ ܘܙܕܝܩܐ ܦܪܐ ܠܬܪܒܘܬܐ ܘܠܫܒܐ. ܘܣܝܡ ܬܦܪ ܥܠܝܒܣܐ ܕܐܬܬܘܝܢ ܕܢܗܘܪܐ ܗܘܪܐ ܕܡܬܦܠܢܝܘܬܐ. ܕܒܠܗ ܒܝܕܥܬܐ[n] ܕܡܠܬܐ[o] ܐܠܗܝܬܐ ܡܢ ܦܘܡܗ ܕܡܕܝܢܐ ܡܦܩܕ ܡܟܝܢܐ ܥܒܕܝܢ[p]. ܘܫܪܝܪܐܝܬ ܢܕܚܠܝܢ ܘܐܫܬܥܝܢ. ܕܒܢܝܐ[q] ܗܘ ܝܒܢܘܗ ܘܝܒܢܝܐ[r] ܕܐܒܘܗܝ, ܕܐܢܫ ܠܐ ܢܐܒܕ. ܐܠܐ

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[a] om. ܘ [b] + ܐܝܟ [c] ܕܢܗ[ܘ]ܢ [d] ܡܢܐ C [e] om. ܐܒܘܬܐ S. f. 42a. Lag. p. 55 [f] C ܐܢ [g] ܘܡܫܟܢܝܐ [h] + ܡܫܠܡ [i] + ܐܡܚܢܐ ܕܢܗܘܘܢ ܐܝܠܝܢ ܕܣܡ
[j] + ܕܡܢ [k] + ܘܡܝܩܪܘܬܐ [l] + ܘܕܡܝܢܐ [m] ܠܟܠ [n] ܘܡܠܘܐܐ [o] ܕܡܠܬܗ
[p] ܥܒܕܝܢ [q] B ܕܗܢܐ [r] ܘܝܒܢܘܗ

ܘܚܠ ܠܦܘܩܕܢ ܐܬܪܒܐ ܒܗ ܐܘܡܬܟ. ܘܫܘܕܝ ܬܐ ܡܪܝ ܡܦܪܥܟ. ܡܦܪܥܢܐ ܕܝܢ ܕܐܠܗܐ ܐܝܬܘܗܝ ܠܒܢܝ̈ܟ ܘܐܦܪܣܘܦܠܡܦܣܝܐ ܕܝܠܗ. ܐܢܗܘ ܥܡܠ ܕܐܡܝܪ ܐܝܬ ܥܠ ܐܘܡܬܟ ܐܡܬܐ ܡܕܡ. ܐܦ ܗܘ ܐܡܝܪ ܥܠܝܟ. ܠܐ ܢܣܒܬ ܡܣܬܒܪܢܐ. ܘܠܐ ܐܦܪܣܘܦܠܡܦܣܝܐ[a] ܕܝܠܟ ܡܣܬܒܪܢܐ. [b]ܐܠܐ ܡܣܬܒܪܢ[b] ܐܝܬ ܥܠܝܟ ܡܢ ܢܣܒܬܐ. ܘܡܢ

ܐܦܪܣܘܦܠܡܦܣܝܐ[a]. ܡܛܠ ܕܦܘܩܕܢܐ ܕܐܡܝܪ ܐܝܬ. ܘܡܬܒܪܢܐ ܕܢܡܘܣܐ f. 43b

[c]ܡܝܠܐ [d]ܣܒܝܠܐܝܬ ܒܟܠܗܝܢ[d]. ܐܠܐ ܠܐܝܠܝܢ ܕܦܘܩܕܢܐ ܘܒܥܐܬܐ[e] ܐܬܦܪܣܘ̈ܢ ܠܗܘܢ ܐܫܬܥܝܘ̈ܢ. ܐܠܗܐ ܠܐ ܓܒܐ ܠܗܘ̈ܢ. ܐܝܟܢ ܬܐܠܐ ܬܠܬ[f] ܕܬܢܢ ܒܥܒܕܐ. ܠܐ ܡܕܡ ܬܬܐܪܡ ܠܐ ܡܢ ܡܣܬܒܪܢ ܐܝܬ. ܡܛܠ ܒܠܚܘܕܘܬܐ[g] ܕܠܘܬ ܐܘܡܬܟ.. ܡܛܠܬܢܐ ܐܢ ܥܠܝܟ ܠܟ ܘܡܣܬܥܩܠ ܐܝܬ ܕܬܘܩܦܐ ܒܪܫܠܝܢܐ. ܘܦ ܠܬܓܒܪܐ[h]

ܕܡܪܝܐ ܕܐܡܪ[i]. ܫܪܝ ܟܠ ܩܛܪܐ ܕܥܘܠܐ ܘܦܫܘܩ ܡܐܣܪܬܐ[j] Is. lviii. 6

ܕܩܛܪܐ ܘܕܚܠܘܒܘܬܐ[k]. ܥܠܝܟ ܗܘ ܡܢ ܗܢ ܦܘܩܕܢ[l] ܥܘܠܛܢܐ ܗܢܐ[l]. ܕܬܬܒܥܘܢ ܠܐܘܡܬܟ[m] ܕܐܬܩܛܠ ܒܟ. ܒܕܡܐ ܠܥܒ̈ܕܝܢ ܕܒܢܝ̈ܢ ܥܠ[n] ܥܒ̈ܕܐ ܥܒ̈ܕܐ. ܗܢܘ ܕܝܢ ܐܪ̈ܡܠܬܐ ܘܝ̈ܬܡܐ ܕܒܢܝ̈ܢ[o]. ܒܕܡܐ ܗܘܠ[p] ܥܒܘܕܐ ܠܗ ܠܐܘܡܬܟ. ܕܠܐ ܬܬܒܥ ܢܟܝܐ ܐܝܬ ܕܬܬܒܥܘܢ ܠܗ. ܐܠܐ ܐܡܝܪ ܐܝܬ ܐܡܬܐ ܘܢܦܩ ܐܝܬ ܒܠܚܘܕܘܬܐ ܘܠܕܝܢܐ ܢܟܝܐ ܐܝܬ ܠܡܣܬܐܒܐ[1]. ܢܣܒܬܟ ܥܡܠ ܡܣܬܒܠܢܐ ܠܗ. ܐܠܐ ܐܝܟ ܡܠܝܬ ܐܪ̈ܡܠܬܐ ܘܝ̈ܬܡܐ ܕܒܢܝ̈ܢ ܕܥܒܘܕܐ ܠܗ[q]. ܐܝܟܢܐ ܬܬܒܥ ܡܛܠܬܟ ܕܝܠܟ ܘܡܛܠܒܘܬܟ[r] ܕܠܐ ܦܘܪܥܢܐ ܥܒܘܕ ܠܗ ܠܐܘܡܬܟ.

S. f. 41b [a] ܐܦܪܣܘܦܠܡܦܣܝܐ C [b] ܘܡܣܬܒܪܢ C [c] + ܐܢܫ C
[d] ܒܟܠܗܝܢ ܣܒܝܠܐܝܬ [e] ܘܒܐܬܐ [f] [ܬܠܬ] [g] ܒܠܚܘܕܘܬܟ
[h] ܠܬܓܒܪܗܘܢ [i] ܕܐܡܪܝܢ [j] ܡܐܣܪܬܐ [k] ܕܚܠܘܒܘܬܐ [l] ܗܢܐ ܥܘܠܛܢܐ
[m] + ܠܗܘ ܐܢܫܐ [n] om. ܥܠ [o] om. ܕܒܢܝܢ [p] + ܕܒܢܝܢ [q] [ܠܗ] [r] ܘܡܛܠܒܘܬܟ

[1] Cod. ܡܬܐܬܐ

ܒܥܓܠ. ܕܠܡܢܐ ܬܬܐܠܨܘܢ[a] ܘܬܬܚܝܒܘܢ ܠܐܚܐ. ܐܠܐ ܡܢ ܩܕܡ
ܕܬܐܬܘܢ ܘܬܩܘܡܘܢ ܒܕܝܢܐ ܐܩܝܡܘ[b] ܐܚܘܢ ܘܥܒܕܘ ܫܠܡܐ
ܥܡܗܘܢ. ܘܐܬܪܥܘ ܐܚܘܢ ܠܥܠܘܢ ܕܩܘܡܐ ܠܗܘܢ ܕܝܢܐ [c]ܐܦ
ܚܪܝܢܐ[c] ܚܕ ܥܡ ܚܕ. ܘܐܝܟܢܐ ܐܚܘܢ ܠܘܩܕܡ ܕܠܐ ܦܠܐ ܠܗ
ܠܐܚܐ ܕܢܪܓܙ. ܡܛܠ ܕܐܡܪ ܡܪܢܐ. ܕܟܠܡܢ ܕܢܪܓܙ ܥܠ ܐܚܘܗܝ, Matt. v. 22
ܐܡܝܢ[d] ܡܚܝܒ ܗܘ ܠܕܝܢܐ. ܘܕܬܬܒܥܘܢ ܐܚܝܕܘ ܕܢܬܝܠܕ ܘܢܗܘܐ
ܪܘܓܙܐ[e] ܡܢ ܡܥܒܕܢܘܬܐ ܕܒܥܠܕܒܒܐ. ܒܪ ܥܒܕܗ ܒܗ ܒܝܘܡܐ
ܡܬܒܥܐ ܠܗܘܢ ܕܢܬܪܥܘܢ ܘܢܬܬܘܚܘܢ. ܘܢܗܘܘܢ ܒܫܠܡܐ ܚܕ
ܥܡ ܚܕ. ܟܬܝܒ ܓܝܪ ܕܠܐ ܢܥܪܒ ܫܡܫܐ ܥܠ ܪܘܓܙܟܘܢ[f] ܕܥܠ Eph. iv. 26 *sic*
ܐܚܘܟܘܢ. ܘܕܘܝܕ[g] ܬܘܒ ܐܡܪ[h] ܪܓܙܘ ܘܠܐ ܬܚܛܘܢ. ܗܕܐ ܗܝ, Ps. iv. 4.
ܕܒܥܓܠ ܬܬܪܥܘܢ. ܕܠܡܢܐ ܟܕ ܢܦܠ ܪܘܓܙܐ ܬܗܘܐ ܠܗ
ܐܟܬܐ ܘܬܘܠܕ[i] ܚܛܝܬܐ. ܐܡܪ ܓܝܪ ܒܡܬܠܐ. ܕܐܪܓܙܐ[j] ܢܦܫܐ Prov. xix. 16.
ܕܐܚܝܕܐ[j] ܐܟܬܐ ܬܬܚܒܠ[k]. ܬܘܒ ܐܦ[l] ܦܘܩܕܢ ܐܡܪ. ܕܐܢ Matt. v. 23
ܡܩܪܒ ܐܢܬ ܩܘܪܒܢܟ ܥܠ ܡܕܒܚܐ. ܘܬܡܢ ܬܬܕܟܪ ܕܐܚܘܟ[m]
ܐܚܝܕ[m] [n]ܐܟܬܐ ܡܕܡ ܥܠܝܟ[n]. ܫܒܘܩ ܩܘܪܒܢܟ ܩܕܡ ܡܕܒܚܐ. 24

ܒܟܣܟܡ ܟܠܝܠܐܝܬ ܒܡܪܝܪܘܬܐ ܡܚܠܐܝܬܐ ܀ ܡܛܠ ܕܡܬܚܒܒܐ ܒܓܘ ܕܝܢܐ
ܕܕܢܚ ܐܢܬܘܢ. ܒܪܥܝܬܗ ܠܘܬ ܐܠܗܐ ܦܠܘ. ܘܐܝܟ ܗܘ ܕܒܐܝܠܐܝܬ ܕܢܬܘܢ
ܦܘܪܥܢܐ ܕܐܝܢܐܝܬܐ ܬܬܦܠܘܢ ܡܢ ܐܠܗܐ. ܘܐܝܟ ܗܫܐ ܐܝܟ ܒܡܠܝܢ
ܕܬܐܬܘܢ. ܘܐܢܫܝܢ ܒܦܠܐܝܬ ܕܢܬܘܢ. ܗܟܢܐ ܬܘܒ ܬܬܦܠܘܢ ܦܘܪܥܢܐ ܡܢ
ܐܠܗܐ. ܐܬܝܚܠܘ ܗܟܝܠ ܐܢܫܝܢ: ܕܬܫܬܒܘܩܘܬܐ ܬܫܬܒܩܘܢ ܠܚܛܗܝܟܘܢ ܡܢ
ܐܠܗܐ; S. f. 41 a ܘܠܐ ܢܚܫܒܐ. ܡܛܠ ܕܫܬܒܘܩܘܬܐ ܕܡܢ ܐܠܗܐ: ܫܢܐ ܐܝܟܢ
ܕܠܟܠܢ ܠܒܢܝܢܫܐ. ܢܚܫܒܐ ܗܝ ܕܡܢ ܐܠܗܐ: ܫܘܬܦܐ ܗܘ ܕܠܟܠܢ ܠܒܢܝܢܫܐ.

[a] ܬܬܐܠܨܘܢ [b] ܘܐܪܥܘ [c] ܘܚܪܝܢܐ [d] om. ܐܡܝܢ [e] + ܩܕܡ [f] ܪܘܓܙܟ
[g] ܘܕܘܝܕ [h] ܐܡܪ Lag. p. 54 [i] B ܘܬܘܠܕ [j] ܕܢܦܫܗ ܐܢܫܐ ܕܪܓܝܙܐ
[k] ܬܬܚܒܠ [l] ܘܬܘܒ ܐܦ ܦܩܕ (C ܗܟܢܐ) [m] C ܕܐܚܝܕ ܥܠܝܟ ܐܚܘܟ
[n] ܥܠܝܟ ܐܟܬܐ ܡܕܡ C om. ܥܠܝܟ

ܐܦ ܐܦܝܣܩܘܦܐ ܕܠܐ ܬܦܘܩ܆ ܡܬܦܪܣܝܢ ܠܡܦܩ ܒܕܝܢܐ

ܐܝܟ ܗܘ ܀ ܐܢܫ ܬܣܒܘܢ ܠܗ ܦܪܨܘܦܐ ܒܕܝܢܘܗܝ: ܟܕ ܠܐ ܦܐܝܫ
ܗܘ ܐܢܫܐ: ܘܠܐ ܢܦܩ ܪܘܚܐ ܥܠ ܐܦ̈ܝ ܡܪܫܥܘܬܐ ܕܥܒܕܝܢ ܒܠܘܗܝ:
ܘܐܝܬܝܗܘܢ ܕܝܢ ܡܣܪܗܒܐܝܬ ܕܠܐ ܡܠܟܐ ܘܕܠܐ ܒܥܘܩܒܐ ܬܦܣܩܘܢ ܒܪ
ܕܝܢܐ: ܘܬܫܕܘܢ ܠܗܘܢ ܬܚܘܬ ܬ̈ܠܠܐ ܕܡܨܝܢܘܬܐ: ܟܕ ܠܐ ܦܐܝܫ
ܘܠܐ ܢܦܩ ܪܘܚܐ ܥܠ ܐܦ̈ܝ ܢܦܫܗ. ܘܢܬܒܥܘܢܝ܆ ܫܘܬܦܐ ܬܗܘܘܢ ܥܡ
ܐܠܗܐ: ܠܗܘ ܐܝܟܢܐ ܕܐܡܝܪ ܡܣܗܕܘܬܐ ܕܓܠܬܐ: ܘܒܟܗ ܬܫܬܘܬܦܘܢ ܥܡ
ܐܠܗܐ ܀ ܐܚܕ ܒܪ ܟܠܒܐ ܒܐܕܢ̈ܬܐ: ܗܘ ܕܡܬܥܪܒ ܒܕܝܢܐ ܕܠܐ ܕܝܠܗ. Prov. xxvi. 17
ܐܝܟ ܗܘ ܕܐܚܝܕ ܒܕܘܢܒܗ ܕܟܠܒܐ. ܘܒܕܘܟܬܐ ܬܘܒ ܐܚܪܬܐ ܐܡܪ.
ܕܘܢܘ ܕܝܢܐ ܬܪܝܨܐ. ܘܬܘܒ ܐܡܪ. ܕܘܢܘ ܠܝ̈ܬܡܐ ܘܙܕܩܘ ܐܪ̈ܡܠܬܐ. John vii. 24 Is. i. 17
ܘܬܘܒ ܐܡܪ. ܦܪܘ ܠܬ̈ܠܝܨܐ. ܘܦܣܘܩܘ ܥܠ ܫܩ̈ܠܐ ܕܢܝܪܐ. ܐܦ ܗܘ Is. lviii. 6
ܕܝܢ ܕܬܬܕܡܘܢ ܠܫܡܫܐ ܫܡܘܥ ܕܐܝܬ ܗܘܐ ܒܒܒܠ: ܫܡܘܥ ܕܐܬܝܩܪܘ
ܣܗܕܘܬܐ ܕܓܠܬܐ ܥܠ ܫܘܫܢ. ܘܫܒܩܗ ܕܢܬܠܐܢ ܠܒܘܬܐ: ܐܦ ܐܢܬܘܢ
ܬܗܘܘܢ ܫܘܬܦܐ ܠܕܝܢܘܗܝ ܘܠܣܘܥܪܢܘܗܝ ܕܫܡܘܥ. ܠܫܘܫܢ ܒܪ ܚܠܩܝܐ ܡܟܪܝܐ
ܒܗ ܕܐܬܐܟܠ ܡܢ ܐܢܫܐ ܕܓܠܠܐ. S. f. 40b ܘܠܗܘܢ ܕܝܢ ܩܫ̈ܝܫܐ: ܕܗܘܘ ܣܒ̈ܐ
ܕܕܝܢܐ: ܢܓܕ ܐܢܘܢ ܠܡܘܬܐ ܀ ܢܬܒ ܕܝܢ ܦܠܚ. Lag. p. 53 ܐܝܠܝܢ ܕ[ܕ]ܡܩܒܠܢܐ
ܐܢ̈ܫܝ ܡܢ ܕܠܒܪ. ܒܬܪ ܕܝܢ ܐܝܟ ܕܐܢܫ ܐܝܬܝܗܘܢ ܐܢܫܝܢ ܕܒܗܐ ܕܡܬܦܪܢܣܝܢ
ܒ̈ܥܠܐ ܡܢ ܥܠܝܐ܆ ܕܐܝܟܢܐ ܡܫܬܐܠܝܢ ܠܗܘܢ ܕܝܢܐ ܒܥܠܝܠܐܝܬ
ܠܐܝܠܝܢ ܕܡܦܪܢܣܝܢ ܠܗܘܢ. ܘܠܝܬ ܡܢܗܘܢ ܕܝܕܥ ܓܒܪܐ ܠܗܘܢ܆ ܘܗܢܘܢ
ܬܘܒ ܐܡܪܝܢ ܠܗܘ ܒܗܒܐ ܒܩܛܠܐ. ܐܝܟ ܗܠܝܢ ܗܒܢܐ ܐܬܘܗܝ. ܘܒܗ
ܠܥܬܘܕܐ ܐܝܟ ܗܘ ܘܐܡܪ ܕܐܢܫ. ܠܐ ܗܘܐ ܒܪܫܥܘܬܗ ܡܦܪܢܣ ܠܗ
ܕܢܬܪܦܐ. ܐܠܐ ܬܘܒ ܡܫܬܐܠܝܢ ܠܗ ܡܢܟܠܐ ܩܫܝܐܐ. ܘܐܦܢ ܐܝܟ
ܬ̈ܪܥܐ. ܘܡܬܢܚܡܝܢ ܘܡܬܬܟܠܝܢ ܥܠ ܐܚܪܢܐ: ܘܗܢܘܢ ܠܐܣܪܝܬܐ
ܦܣܩܝܢ ܒܠܘܗܝ ܒܪ ܕܝܢܐ ܕܚܘܬܐ. ܘܡܪܗܒܝܢ ܐܢܫܘܢ ܠܥܒܕܐ.
ܘܡܦܣܩܝܢ ܕܡܢܦܩܝܢ ܡܢ ܕܝܢܐ ܕܒܫܝܫܐ. ܗܠܝܢ ܓܝܪ ܟܕ ܚܒܪܝܢ: ܟܕ ܣܓܝܐ
ܐܬܘܗܝ ܘܠܐܠܗܐ ܠܐ ܕܚܠܝܢ. ܐܦܠܐ ܠܦܘܪܢܣܐ ܡܦܟܠܝܢ ܡܢ ܐܠܗܐ.
ܫܠܦ ܐܝܠܝܢ ܕܕܝܢܝܢ ܘܡܚܝܒܝܢ ܒܥܠܐܝܬ. ܐܝܬܝܟܘܢ ܕܝܢ ܟܕ ܕܚܠܝܢ ܐܝܬܝܟܘܢ
ܕܟܝܢܐ ܐܠܗܐ: ܘܐܝܟܢܐ ܐܢܘܢ ܕܢܝܢܘܗܝ. ܡܟܪܙܝܢ ܐܝܬܝܟܘܢ ܕܬܦܣܩܘܢ
ܒܬܪܝܢܐ ܥܠ ܐܝܟܢܐ ܕܠܐ ܢܝܟ. ܚܕ ܡܢ ܓܠܝܢ ܠܟܘܢ. ܕܬܗܘܘܢ

ܘܟܢ ܠܐ ܒܒܢ̈ܝܢ ܠܗ ܒܢ̈ܫܬܐ[a] ܕܐܝܬ ܒܟܠܒܬܐ. ܐܝܟܢ ܡܣܝܪ
ܦܘ[b] ܐܢܫܐ ܕܡܬܠܥܒ. ܡܢ ܗܠܝܢ ܚܠܦܝܢ[c] ܢܬܒܠܠ ܠܗܘ̇ܢ ܗ̇ܒܠ

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[a] + [ܚܒܪܐ ܘܢܘܬܐ ܘܫܠܡ ܕܒܢ̈ܝܢܐ]   [b] + ܗ̇ܘ

[c] + ܡܢ ܒܬܪ ܡܕܝܢܐ ܗܝ ܘܫܠܝܐ. ܕܡܫܝܚܐ ܗܘ ܘܫܪܪܐ ܗܝ ܡܠܟܘܬܗ.
ܐܝܟܢ ܐܬܒܪ ܕܡܬܡܟܟܐ ܗܘ S. f. 39b ܘܚܪܝܐ ܘܠܐ ܬܪܝܨܝܢ ܚܫܒܘܗܝ.
ܝܕܥܐ ܗܝ ܗܕܐ. ܕܡܫܡܠܝܘܬܐ ܗܘ ܕܟܠܬܐ ܚܝܠܬܐ ܥܠ ܐܝܟܢܐ. ܒܗ ܗܟܝܠ
ܡܬܚܙܐ ܘܡܬܝܕܥ ܕܟܠܗܿ ܗܘ. ܓܒܐܘ ܒܗ ܘܐܬܦܝܣܘܗܝ ܠܒܪ ܡܢܗ: ܒܕܒܐ
ܕܢܬܦܪܫ ܘܢܬܓܒܐ ܘܢܓܒܐ. ܕܗܠܝܢ ܗܘܘ ܝܗܒܘ ܥܠ ܐܦ ܐܝܟܢ ܕܡܬܕܒܪ
ܥܒܕ ܡܢ ܐܢܫܝܢ. ܐܘ ܕܠܝܬ ܐܝܟܢܐ ܕܢܦܩ ܠܗ. ܒܗ ܢܬܒ ܒܒܘܫܠܡܗܘܢ
ܘܢܝܚܘܬܗ ܕܠܐ ܐܬܓܒܝ ܒܗ. ܢܟܪܝܢ ܐܦ ܦܘ ܘܢܓܒܐ ܠܗ ܡܢ ܐܢܫܝܢ
ܗܟܢܐ. ܘܐܟܒ ܡܢ ܒܗܝܢ ܐܠܗܐ. ܟܕ ܕܝܢ ܢܬܓܒܐ ܒܗ ܘܢܬܒܪܐ ܗܘ
ܕܝܠܗ. ܘܢܓܘܣ ܠܒܪ ܒܗ ܙܒܢܐ. ܐܦ ܗܘ ܐܝܟܢܐ ܕܒܬܪ ܗܘܐ ܕܢܬܒܪܐ
ܒܗ ܘܢܓܒܐ ܐܒܗܘܬܗ: ܡܛܠ ܕܢܝܚܘܗܝ ܕܢܦܫ ܢܦܫܐ ܐܦ ܦܘ. ܕܕܠܡܐ
ܢܬܒܥܘܢܗܝ ܗܒܘܬ. ܘܥܬܝܕܒܗ ܘܢܐܝܫܐ ܡܢܢ ܐܠܗܐ. Lag. p. 52 ܘܡܢܬ ܒܢܝܫܐ
ܠܐ ܢܓܒܬ ܒܒܢܢ. ܘܬܘܒ ܐܦ ܥܠ ܗܘ̇ ܐܝܟܢܐ ܕܡܬܒܪܝܢ: ܦܘ ܗܟܢܐ
ܐܬܡܠܝܬ ܘܐܬܢܥܝܬ ܒܢܬܒܢ: ܘܥܠܘ ܗܘܦܟܗܘܢ. ܘܕܘܒܪܗܘܢ ܕܒܠܒܐ:
ܕܠܒܐ ܡܛܠ ܡܪܫܘܬܐ ܫܬܝܢ ܠܗܘܢ ܒܠܗܘܢ. ܐܘ ܕܠܒܐ ܒܢ̈ܫܬܐ
ܡܫܬܐܬܐ ܒܢ̈ܝܢ ܠܗ. ܐܝܟܢ ܢܫܬܒܩ ܕܡܒܢܝܢ ܐܢܘܢ ܠܗ ܒܟܬܒܐ ܒܢ̈ܫܐ.
ܕܟܢܫܐ ܗܝ ܕܐܝܟ ܗܕܐ ܡܪܫܘܬܐ ܕܟܝܠܗܝܢ ܒܠܗܘܢ ܫܪܪܐ ܗܝ. ܬܘܒ
ܕܝܢ ܒܢܫܐ ܗܝ ܗܕܐ. ܕܡܢ ܡܕܡ ܒܓܒܐ ܗܘܐ ܠܗ ܢܝܚܐ ܡܕܡ: ܡܢ
ܗܕܐ ܕܝܢ ܡܪܫܘܬܐ ܕܡܓܒܐ ܙܒܢ ܗܘ. ܡܬܚܙܝܐ ܒܝܠܕܘܬܗ ܦܘܪܫܢ
ܡܟܡܟܝܢ ܒܠܗܘܢ ܕܗܠܝܢ: ܕܒܘܫܪܘܬܐ ܪܒܬܐ ܘܥܬܝܪܐ ܬܗܘܘܢ ܦܫܝܛܝܢ
ܒܬܒܒܐ ܕܒܪܕܢܐ. ܘܥܠ ܗܘ̇ ܐܝܟܢܐ ܕܡܥܬܒܪ ܕܦܘܩܘ ܢܝܒܐ: ܕܘܝܘ
ܬܪܝܨܐܝܬ. S. f. 40a ܘܡܦܩܦܦ ܒܠܗܘܢ ܕܝܢܐ. ܘܐܝܟܢܐ ܕܡܢ ܡܢܗܘܢ ܕܠܐ ܡܢܝܢ
ܥܠ ܕܝܢܗܘܢ ܢܬܓܒܐ ܒܗ. ܘܢܦܘܩ ܡܢ ܒܢܫܐܬܐ: ܒܕܒܐ ܕܢܬܒܪ ܘܢܓܒܐ
ܡܢ ܐܦܘܡܦܐ ܐܘ ܡܢ ܒܕܬܐ: ܘܢܬܒܪܘܢ ܕܢܝܚܐ ܘܬܐܢܒ. ܘܗܟܢܐ
ܗܘܐ ܒܡܕܝܢܐ ܠܦܪܘܣܐ. ܕܠܒܐ ܡܬܒܪܝܢ ܒܗ ܢܝܚܘܗܝ ܐܝܟ ܐܝܟܢ
ܕܢܬܒ ܒܒܬܐ. ܒܗ ܠܐ ܐܬܒܪܢ ܘܠܐ ܐܬܪܥܝ. ܢܟܪܝܢ ܐܦ ܦܘ
ܘܢܓܒܐ ܐܒܗܘܬܗ. ܒܗ ܦܒܪ ܕܒܢܬ ܒܢܝܫܐ ܕܢܝܚܐ ܗܘ. ܐܝܠܐ ܠܗܬ ܐܠܗܐ

ܐܠܐ ܐܦ ܡܬܝܪܐܝܬ ܢܬܪܝܘܗܝ، ܡܛܠ ܕܡܠܝܠ ܘܚܟܝܡܐ [a]ܐܬܬܕܝܡ
ܡܢ ܚܬܝܬܐ ܒܦܠܐܬܐ.[b] ܡܛܠܗܕܐ ܗܟܢܐ ܬܡܟܠܘܢ ܦܘܪܫܢܐ
ܡܢ ܐܠܗܐ. ܘܬܬܕܝܢܘܢ ܡܢ ܒܢܝܬܐ ܡܐܬܦܠܝܢ[c] ܕܐܠܗܐ.
ܘܬܬܒܥܘܢ[d] ܒܠܚܘܕܝܟܘܢ ܗܘ ܕܒܕܝܢܐ ܕܕܝܢܝܬܘܢ[e] ܬܬܕܝܢܘܢ. ܡܛܠܗܕܐ Matt. vii. 2
ܒܕ ܬܬܕܝܢܘܢ ܠܚܕܕܐ. ܐܠܐ[f] ܢܬܦܢܘܢ ܘܢܦܩܘܢ ܬܪܥܝܬܟܘܢ
ܦܬܓܡܐ ܐܚܪܢܐ. ܠܐ ܓܝܪ ܡܙܝܢ ܠܗܘܢ ܐܝܟܢܐ. ܒܕܡܘܬܐ
ܕܢܦܘܩܐ ܥܠܡܐ ܒܝܬܗܘܢ. ܘܒܡܩܘܡ ܒܐܝܕܝܪܬܐ ܒܩܠܝܠܐܝܬ.
ܒܝܬܗܘܢ ܕܗܠܝܢ[g] ܕܐܝܬ ܠܗܘܢ ܕܝܢܐ ܘܚܙܝܢܐ ܚܕ ܒܚܕ ܚܕ.
ܘܢܠܦܘ ܠܡܣܡ ܥܠ ܗܘ ܐܝܢܐ ܕܡܛܠܬܗ [h]ܕܐܢ ܐܝܬ[h] ܥܠܘܗܝ
ܥܠ ܗܢܐ ܡܡܠܠܘܬܐ[i]. ܐܘ ܕܠܡܐ ܐܦ ܥܠ ܐܚܪܢܐ ܐܝܬܝ
ܡܬܚܫܒܬܐ[j]. ܘܬܘܒ[k] ܡܢ ܒܡܠܟܘܬܐ ܡܕܡ ܡܕܡܝܬܐ. ܐܘ ܡܢ
ܚܙܝܢܐ ܐܘ ܡܢ ܫܡܥܐ. ܐܝܬܘܗ̇ ܡܡܠܠܘܬܐ[l]. ܘܕܐܝܟܢܐ
ܐܝܟܢ[m] ܕܡܒܥܝܢ. ܘܐܢ[n] ܐܝܬܘܗܝ، ܡܚܝܕܐ ܘܕܠܐ ܙܘܓܐ[o].
ܘܐܢ ܙܕܩ ܐܬܚܠܬܐ ܘܡܩܒܠܢܐ ܘܐܚܫܒܢܐ. ܘܠܐ ܙܕܩ ܡܬܪܥܝܢܐ
ܠܦܬܓܡܐ. ܘܐܢ ܐܝܬܘܗܝ، ܥܠܝܐ ܘܡܐܚܝܢܐ[p] ܕܚܠܝܨ. ܘܪܚܡܢܐ
ܕܚܠܝܨ. ܘܐܢ[n] ܐܝܬܘܗܝ، ܡܪܚܡܢܐ. ܘܡܫܬܠܛܐ ܐܝܟܘ ܠܡܬܠ. ܘܠܐ
ܐܝܬܘܗ̄ ܐܚܦܠܐ [q]ܘܠܐ ܡܒܢܐ[q]. ܘܠܐ ܚܠܦܒܐ. ܘܠܐ ܙܪܝܐ[r]. ܡܛܠ Prov. vi. 14
ܕܠܒܐ ܡܥܩܡܐ ܡܬܚܫܒ ܒܝܫܬܐ. ܗܘ ܕܝܢ ܗܢܐ ܡܕܒܪܢܘܬܐ ܢܓܕܐ[s]. f. 43a

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a ܐܬܕܡܝ ܒܦܠܐܬܐ ܡܢ ܚܬܝܬܐ

b ܡܢ ܒܬܪܟܝܢ ܕܝܢ ܒܡܡܠܐ Lag. p. 51 ܕܡܝܢܐ: ܥܠ ܕܐܬܬܒܥ ܒܦܠܐܬܐ. + ܘܡܢ S. f. 39a ܢܡܘܣܐ ܕܝܢܐ ܕܕܝܢܐ ܕܚܘܠܐ. ܬܠܬܝܬܐ [ܗ̄ ܡܬܟܠܐ] ܒܓܝܪ ܦܘܩܕܢ ܕܕܝܢܐ ܕܚܘܠܐ.

c ܘܬܬܠܘܡܐ   d ܘܬܬܒܥܘܢ   e ܕܕܝܢܝܢ ܐܢܬܘܢ   f om. ܐܠܐ   g ܕܗܢܘܢ

h ܐܦ ܐܢ   i ܐܝܟ ܡܡܠܠܘܬܐ   j ܡܬܚܫܒܬܐ   k + ܕܠܡܐ

l ܡܡܠܠܘܬܗ   m + ܬܘܒ   n ܐܢ   o + ܘܕܠܐ ܡܬܐܠܨܢܐ

p ܘܡܚܣܢܐ   q ܘܡܒܢܐ   r + ܘܠܐ ܐܡܘܠܐ ܘܠܐ ܚܣܝܢܐ   s + ܒܠܒܗ

Col. iii. 18 ܘܠܫܘܥܒܕܗܝܢ ܐܣܝܪܐ[a] ܒܕܝܢܐ ܐܝܟ ܕܐܡܪ ܫܠܝܚܐ. ܗܢܘܢ ܕܐܡܪܬ ܠܗܘܢ [b]ܚܪܝܢܐ ܘܕܝܢܐ[b] ܚܕ ܥܡ ܚܕ. ܘܡܟܐ[c] ܕܫܥܒܕܘܬܗܘܢ ܐܢܘܢ ܐܢܘܢ ܬܪܝܨܐܝܬ ܗܟܢ ܡܬܚܫܒܐ ܕܓܒܪ ܕܝܢܐ. ܘܐܬܦܫܩܘ ܕܬܬܠܦܘܢ ܐܢܘܢ ܒܢܫܡܬܐ. ܡܢ ܡܕܡ ܕܢܦܘܩ ܚܠܦܝܗܘܢ ܓܒܪ ܕܝܢܐ.[d] ܐܢܬܬܐ ܕܐܦ ܗܝ ܒܕܝܢܐ ܫܘܬܦܘܬܐ[e] ܒܪ[1] ܡܠܟܐ ܘܒܪ ܡܘܬܒܐ[e] ܘܚܝܐ ܕܕܝܢܐ[f] f. 42 b ܐܝܬ ܠܗܘܢ ܡܫܝܚܐ. ܐܝܢܢ ܐܝܬ ܐܢ̈ܫܝܢ[g] ܕܡܬܦܠܓܝܢ ܚܠܦܝܗܘܢ ܕܠܐ ܫܦܝܪ ܡܬܕܒܪܝܢ ܒܐܘܪܚܗ ܕܡܫܝܚܐ. ܘܗܢ[h] ܬܫܬܡܥܘܢ ܠܬܪ̈ܝܢ[i] ܦܬ̈ܓܡܐ ܚܡܫܐ ܒܦܠܓܐܝܬ. ܐܝܟ ܐܢ̈ܫܐ ܕܦܩܕܝܢ ܓܒܪ ܕܝܢܐ ܥܠ ܐܦ̈ܝ ܫܢܝܐ ܕܠܥܠܡ. ܐܦ ܥܠ ܡܘܬܐ ܡܫܝܚܐ ܘܡܥܕܪܢܐ. ܘܐܦܢ[j] ܬܫܬܡܥܘܢ[k] ܘܢܦܘܩ ܡܢ ܒܝܬܐ. ܡܢ ܫܢܝܐ ܘܡܢ ܬܫܒܘܚܬܐ ܕܠܥܠܡ ܐܬܚܕܝ. ܘܗܘܐ ܠܗ ܒܢܬ[l] ܒܢܝ̈ܢܐ ܡܫܝܚܐ [m]ܘܗܕܪ ܐܠܗܐ ܡܫܒܚܐ.[m][n] ܘܡܫܡܫܝܢ ܡܙܕܗܪܝܢ ܦܠܓܐ ܐܝܟ ܕܬܐܒܝܢ ܕܠܐ ܡܫܬܐܠܝܢ[o] ܒܐܦ̈ܐ[p]. ܐܢܫ ܐܝܬ ܐܢܫ ܕܝܕܥ ܗܘ ܘܢܬܚܫܒ ܡܢ ܕܢܒܐ ܒܡܫܬܐܠܝܢ[q] ܒܐܦ̈ܐ ܠܐ ܢܬܚܪܪܘܢ، ܡܢ[r] ܠܘܬ ܐܠܗܐ[s].

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[a] ܬܫܬܥܒܕܘܢ ܐܝܟ ܫܒܝܐ   S. f. 38 b   [b] ܕܝܢܐ ܘܚܪܝܢܐ   [c] ܡܟܐ

[d] ܕܠܒܐ ܚܠܦ ܡܢܗܘܢ ܒܗ ܐܬܘܬܗܘܢ ܐܢܫܐ: ܢܦܘܩ ܚܠܦܝܗܘܢ ܡܢ ܠܗܬܒܘܢ + ܫܘܡܠܐ ܕܕܝܢܐ ܐܪܒܥܐ. ܗܟܢܐ ܕܝܢ ܗܘܝܬܘܢ ܕܝܠܢ. ܐܝܟ ܕܐܦ ܐܢܬܘܢ ܡܬܕܢܝܢ ܡܬܕܒܪܝܢ ܐܢܬܘܢ.

[e] ܫܘܬܦܘܬܐ ܘܒܪ ܡܘܬܒܐ ܘܒܪ ܡܠܟܐ: [f] ܘܕܝܢܐ   [g] ܕܡܬܚܫܒܝܢ ܡܢ ܐܢܫ +

[h] ܬܗܘܢ ܒܗ   [i] ܠܬܪ̈ܝܗܘܢ   [j] ܐܢܝܚܬ ܒܬܪܥܐ   [k] ܐܢܫ ܘܬܬܦܢܝܢ +

[l] ܒܝܬ   [m] ܘܡܫܒܚܐ ܡܗܕܪ ܐܠܗܐ

[n] ܡܫܬܘܕܝܢ ܡܥܠ ܕܝܢ: ܐܝܟ ܕܟܘܬܐ ܕܡܬܡܫܡܫܬܐ ܐܝܟܢܐ ܕܗܘܝ. + ܒܡܫܡܫܢܘܬܐ ܡܫܬܐܠܬܐ.

[o] ܡܫܬܐܠܝܢ   [p] ܬܠܬ ܡܢ ܕܬܘܟܠܢܐ ܒܗ ܬܫܡܫܘܢ ܠܐܢܫܝܢ ܕܡܬܬܠܡܕܝܢ +

[q] ܒܡܫܬܐܠܝܢ   [r] ܡܢܕܡ   [s] ܕܝܢܐ ܕܕܝ̈ܢܐ ܕܚܙܩܐ: +

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[1] Cod. om. ܫܘܬܦܐ

ܘܪ̈ܚܝܩܝܢ ܚܕ ܡܢ ܚܕ[a]. ܐܝܟܢܐ ܐܢܘܢ[b] ܘܡܒܢܘ ܫܠܡܐ ܒܝܢܬܗܘܢ.
[c]ܐܝܟ ܕܐܡܝܪ[c] ܕܛܘܒܝܗܘܢ ܠܥ̈ܒܕܝ ܫܠܡܐ. ܘܗܘܝܬ ܝܕܥ Matt. v. 9
ܕܡܬܒܥܐ ܠܗ ܠܐܦܝܣܩܘܦܐ ܟܡܐ[1] ܡܫܒܩܢܐ ܠܚܛ̈ܝܐ ܘܡܪܝܐܝܬ.
ܐܝܟ ܕܐܡܪ ܦܛܪܘܣ ܟܕ ܫܐܠܗ[d] ܠܡܪܢ. ܕܟܡܐ ܙܒ̈ܢܝܢ ܐܢ Matt. xviii. 21
ܢܣܟܠ ܒܝ ܐܚܝ ܐܫܒܘܩ ܠܗ. ܥܕܡܐ ܠܫܒܥ ܙܒ̈ܢܝܢ. ܗܘ ܕܝܢ
[e]ܐܡܪ ܡܪܢ[e] ܕܠܐ ܗܘܐ ܥܕܡܐ[f] ܠܫܒܥ[g] ܙܒ̈ܢܝܢ[h]. ܐܠܐ ܥܕܡܐ[i]
ܠܫܒܥܝܢ ܥܠ ܫܒܥ ܫܒܥ ܫܘܒܩܐ ܚܣܝܪ ܙܒܢܐ ܡܢܝܐ. ܕܐܢܬܝܢ
ܕܕܒܠܗ ܐܝܟ ܒܥܝܪܐ. ܕܠܐ ܡܬܦܢܝܢ[j] ܢܗܘܐ ܠܗܘܢ[k] ܡܕܡ ܥܠ
ܐܚܝ. ܘܠܐ ܕܢܬܟܪܗܘܢ[l] ܥܠ ܐܚܝ[m]. ܐܝܟܢܐ ܢܦܪܘܫ ܘܢܗܘܐ ܡܕܡ
ܡܢ ܡܥܒܕܢܘܬܐ ܕܟܠܒܒܟܐ. [n]ܢܗܘܘܢ ܡܕܡܝܢܘܢ ܡܬܬܕܝܢܝܢ[n].
[o]ܟܬܝܪܝܢ ܒܥܒܕܐ ܢܗܘܘܢ ܫܘܝܢ. ܕܫܠܡܐ ܢܦܪܘܫ [p]ܘܐܚܝ ܢܫܒܘܩ[p]
ܠܟܘܠ ܡܐܡܪܐ ܕܕܝܢܝܗܘܢ[q]. ܕܢܗܘܐ ܐܝܬ ܠܗܘܢ ܐܝܟ ܐܬܪܐ
ܥܕܡܐ ܠܥܠܡܐ. ܐܝܟ ܕܬܬܦܝܣܘܢ[2] ܠܡܟܝܟܘܬܐ ܘܬܒܢܘܢ ܫܠܡܐ[r].
ܘܬܫܬܘܢ ܐܢܘܢ ܒܚܕ ܒܥܒܕܐ + ܢܗܘܘܢ ܡܛܠ ܐܡܝܢܝܢ
[s]ܐܦܝܣܩܘܦܐ ܒܟܠ ܕܝܢܐ ܟܡܐ[s] ܡܫܒܩܢܐ ܘܡܚ̈ܝܢܐ. ܘܡܗܘܬܘܢ[t] ܕܐܢܝܢ
ܕܠܐ ܡܣܒܐܒ[u] ܒܐܦ̈ܐ ܚܕ ܢܐܬܘܢ ܡܛܠ ܬܪ̈ܝܗܘܢ ܦܪ̈ܨܘܦܐ

[a] + ܘܡܚܒܝܢ ܒܟܠܒܒܟܐ
[b] + ܐܢܬܘܢ ܘܐܬܪܘ ܐܢܘܢ
[c] ܡܛܠ ܕܐܡܪ ܡܪܢ:
[d] ܫܐܠܗ
[e] ܡܪܢ ܐܠܐ ܘܐܡܪ ܠܗ
[f] om. ܥܕܡܐ
[g] ܫܒ̈ܥ
[h] + ܐܡܪ ܐܢܐ ܠܟܘܢ
[i] ܘܥܕܡܐ
Lag. p. 50
[j] ܡܬܦܢܝܢ
[k] ܠܗܘܢ ܐܦܠܐ
[l] ܢܟܪܗܘܢ
[m] + ܚܕ ܒܚܕܐ ܕܕܝܢܐ ܐܢܫ ܚܕ ܟܕ ܚܕ ܠܐ ܢܪܒܐ ܕܢܗܘܘܢ ܠܗܘܢ.
[n] ܗܒܢܐ ܢܬܬܕܝܢܘܢ ܡܬܡܝܢܘܢ.
[o] + ܐܝܟ ܕܐܦ ܐܢܬܘܢ ܡܬܕܝܢܝܢ ܐܢܬܘܢ ܠܡܣܒ ܕܝܢ ܕܡܬܒܥܘܢ
[p] ܘܢܣܒܘܢ ܐܚܝ
[q] ܕܬܠܝܢܝܗܘܢ
[r] + ܒܝܬ ܫܘܝܢ ܕܐܚܝܢ ܚܕ ܥܡ ܚܕ
[s] ܒܟܠ ܕܝܢܐ ܟܡܐ ܐܦܝܣܩܘܦܐ
[t] ܡܗܘܬܘܢ
[u] ܡܣܒܒ

[1] Cod. om. ܟܡܐ
[2] Cod. ܬܬܦܘܣܘܢ

ܡܚܢܐ ܟܕܒܐ ܡܬܒܝܢܝܢ[a]. ܠܐ ܟܡܐ ܢܗܘܘܢ ܙܕܝܩܝܢ ܣܩܘܦܐ
ܕܝܒܝܩܘܢ. ܘܠܐ ܐܫܟܚܘܢ ܩܕܡܘܢ [b]ܦܘܩܕܢܬܐ ܒܠܫܢܗܘܢ[b]. ܘܠܐ
Luke xx. 25 ܬܬܪܒܝܘܢ ܡܕܡܝܡܘܢ. ܐܝܟ ܕܐܦ ܒܐܘܢܓܠܝܘܢ ܐܡܪ[c] ܕܩܝܣܪ[d]
ܕܩܝܣܪ ܠܩܝܣܪ. ܘܕܐܠܗܐ ܠܐܠܗܐ. ܦܘܠܘܣ ܫܠܝܚܐ ܢܟܝܐ ܠܡܩܝܡܝܢ
ܘܡܬܚܘܝܢ ܡܬܚܪܒܝܢ ܕܡܬܚܒܕܝܢ ܥܠܡܐ ܗܢ ܒܝܢ ܡܫܬܪܝ ܡܢܗܝ
ܕܥܠܡܐ ܡܠܠ ܥܠܡܐ. ܠܗܘܬ ܐܠܗܐ ܡܫܬܪܝܐ ܢܗܘܐ ܠܢ.
ܡܠܠ ܕܡܬܠ ܐܝܬ ܡܢ ܐܠܗܐ. ܘܡܬܦܪܥܝܢ ܐܝܬ ܐܝܟ ܒܩܘܪܒܢܐ[e].
ܐܢܘܢ ܐܝܬ ܐܢܫܐ ܕܐܝܬ ܠܗܘܢ ܚܝܠܐ[1] ܚܕ ܒܚܕ ܚܕ. ܗܘ ܕܥܒܕ
ܠܐ[f] ܬܗܘܐ. ܒܪ ܓܒܪܐ ܡܬܥܒܕܐ ܠܗܘܢ [g]ܕܬܥܒܕܘܢ ܥܠܡܐ[g].
ܕܬܥܒܕܘܢ ܐܝܬܘܢ ܡܫܒܚܝܢ ܕܠܐ ܗܘܐ ܒܟܬܒܐ ܕܐܘܪܝܬܐ[h]
ܒܡܕܝܢܬܐ ܡܫܡܠܝܢ ܐܢܫܝܢ ܕܐܡܪܝܢ ܠܡܥܒܕ ܗܟܢܐ. ܐܢܘܢ
ܢܬܒܥܘܢ ܚܕ ܡܢܗܘܢ ܕܡܢ ܒܢܝܐ ܗܘ ܕܐܠܗܐ ܐܢܫܐ ܕܡܢܝܢ
ܡܬܚܠܦ[i] ܗܢܐ ܒܪܗ ܗܘ ܕܢܘܗܪܐ. ܐܢܫܐ ܕܝܢ ܕܡܛܐ ܘܡܢܗ ܘܬܠܝܬ
ܘܡܥܪܒ. ܗܢܐ ܢܦܩ ܒܐܦܝܐ ܗܘ[j]. ܒܐܘ ܒܗ ܗܘܝܠ ܘܒܐܪܘܢܝܗ[k]
f. 42 a [2]ܘܡܥܪܘܢܝܗ ܘܐܦܩܘܢܝܗ[2] [l]ܡܢ ܒܪܬܐ[l] ܐܝܟ ܕܠܦܪܘܕܐ[m].
ܘܫܬܪܝܢ[n][o] ܡܠܝܗ ܕܠܐ ܢܐܒܕ ܠܗ ܒܚܕܘܬܐ. ܒܗ ܒܢܝ ܢܗܘܘܢ
ܡܬܪܝܢ ܘܡܬܒܥܝܢ ܐܢܫܝܢ ܕܗܒܝܢ ܐܝܬܝܢ[p]. ܠܐ ܢܗܘܘܢ[q] ܠܗܘܢ
ܩܝܢܐ ܡܬܒܥܐ. [r]ܐܢܘܢ ܠܐ[r] ܢܕܚܠܘܢ ܡܬܒܥܝܢܐ ܕܐܡܪ ܡܢ ܡܪܢ
Matt. xviii. 21 ܒܐܘܢܓܠܝܘܢ[s]. ܕܟܕ ܐܬܐ ܦܛܪܘܣ ܠܘܬ ܝܫܘܥ ܐܡܪ ܠܗ.

[a] ܡܬܒܝܢܝܢ   [b] ܦܘܩܕܢܬܐ ܒܠܫܢܗܘܢ   [c] ܐܡܪ   [d] ܕܩܝܣܪ   [e] ܒܩܘܪܒܢܐ
[f] ܘܠܐ   [g] om. ܕܬܥܒܕܘܢ ܥܠܡܐ   [h] ܐܘܪܝܬܐ[ܕ]   [i] ܘܡܬܚܠܦ
[j] + ܒܗ ܦܘܪܩܢܐ ܗܘ ܘܡܬܚܠܦܢܘܬܐ   [k] ܘܒܐܪ[ܘ]ܢܝܗ   [l] om. ܡܢ ܒܪܬܐ
[m] ܠܦܪܘܕܐ   [n] ܘܡܢ ܫܬܪܝܢ   [o] + ܐܝܟ ܕܐܡܪܝܢ ܐܢܫܝܢ   [p] ܐܝܬܝܗܘܢ
[q] ܢܗܘܘܢ   [r] ܐܢܘܢ ܕܝܢ ܕܠܐ   S. f. 38 a   [s] + ܕܐܡܪ

[1] Cod. om. ܚܝܠܐ   [2] Cod. ܘܡܥܪܘܢܝܗ ܘܐܦܩܘܢܝܗ

ܐܦ ܐܢܐ ܐܘܠܦܟܝ[a] ܒܡܕܝܢܬܐ. ܐܡܪ ܡܪܝܐ ܕܫܠܝܬܐ. ܗܘܘ ܩܒܠ ܬܪܝܢ ܕܬܫܬܡܫܘܢ[b] ܠܡܡܠܠܘ ܬܫܒܘܚܬܐ ܡܢ ܡܪܝܐ°. ܢܗܘܘܢ ܩܒܠ ܐܦ[d] ܐܦܝܣܩܘܦܐ ܘܡܫܝܚܐ ܒܟܠ ܙܒܢܐ. ܘܒܫܠܝܘܬܐ ܢܗܘܘܢ ܢܩܦܝܢ ܒܡܟܐ ܒܫܪܐ ܬܪܝܨܬܐ. ܡܛܠ ܕܬܪ̈ܥܝܗܘܢ ܚܕ ܦܬܪ ܡܬܦܪܥܐ ܠܗܘܢ ܠܡܗܘܐ. ܐܟܢܐ ܘܒܪܐ. ܡܛܠ ܕܒܐܡܘܬܐ ܕܡܪ̈ܥܝܬܐ° ܐܝܬܝܗܘܢ.. ܘܢܗܘܐ ܡܫܝܚܐ ܡܗܕܒ ܦܠܚܕܡ ܠܐܦܝܣܩܘܦܐ. ܐܝܟܢܐ ܕܡܫܝܚܐ ܠܐܒܘܗ̇. ܡܒܗܘܢ ܕܝܢ ܐܝܠܝܢ ܕܡܫܡܫܝܢ ܡܫܝܚܐ ܢܗܘܐ ܡܬܠܡ. ܘܡܢܝܢܐ ܕܐܪ̈ܡܠܬܐ[f] ܕܐܢ ܐܦܝܣܩܘܦܐ[g]. ܟܕ ܕܝܢ ܢܗܘܐ ܡܫܝܚܐ ܡܫܡܫܢܘܬܗ f. 41 b ܕܐܦܝܣܩܘܦܐ ܘܦܩܘܕܗ ܘܠܒܗ ܐܦ[h] ܢܦܫܗ[h]. ܡܛܠ ܕܟܕ ܐܝܬܝܗܘܢ ܬܪ̈ܥܝܗܘܢ ܒܟܠ ܙܒܢܐ[i] ܘܒܟܠ ܥܠܡܘܬܗܘܢ[i] ܕܒܠܗܘܢ ܗܘܐ ܫܡܝܐ[j] ܒܕܝܬܐ.. ܠܐܪ̈ܡܠܬܐ ܕܝܢ ܥܩܝܪܐ ܗܝ ܠܗ ܩܪܐ ܬܫܒܘܚܬܐ. ܕܟܡ ܐܢܫ ܠܐ ܢܗܘܐ[k] ܠܗ ܡܠܝܬܐ ܒܥܕܬܐ.. ܐܝܟܢ ܬܬܒܥ[l] ܡܢ ܡܕܒܪܢܘܬܗ ܕܐܦܝܣܩܘܦܐ [m]ܡܕܡ ܢܫܐܠܢܐ[m] ܠܐܢܫ. ܘܢܗܘܐ ܠܗ ܕܝܢܐ. ܢܬܚܫܒ ܕܢܬܦܪܘܢ ܡܢܗ ܘܐܦ[n] ܢܗܘܐ ܠܗ ܠܡܬܚܫܒ ܡܕܡ ܒܠܒܗ° ܠܕܝܢܐ ܕܚܛܗܐ ܠܐ ܢܗܘܬܐ. ܘܠܐ ܬܗܘܘܢ ܡܡܠܠܝܢ ܦܣܩܘܬܐ ܕܚܛܗܐ[p] ܥܠ ܐܢܫ ܡܢ ܕܝܠܢ. ܒܗ ܚܛܗܐ ܟܝܢ ܡܬܟܠܝܢ ܒܥܠܕܒܒܐ. ܥܠ ܒܢܝ̈ܗܘܢ ܕܐܠܗܐ. [q]ܡܛܠ ܕܡܢ ܗܟܢܐ ܒܬܪܝܢ ܚܛܗܐ ܠܡܒܥܝ. ܗܟܢܐ ܝܕܥ ܐܒܘܢ. ܐܡܪ ܠܢ ܓܝܪ ܦܛܪܘܣ ܟܐܦܐ. ܕܠܐ ܬܬܒܥ ܫܐܠܢܝ[r] Matt. vi. 8

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[a] + ܒܒܬܝܗܘܢ [b] ܘܬܬܢܝܚܘܢ [c] + ܘܠܐ ܡܪ̈ܬܘܬܐ ܕܕܠܡܘܟܠܐ ܕܫܠܝܡ
[d] om. ܐܦ [e] ܕܡܪ̈ܥܝܬܐ [f] + ܢܗܘܐ [g] [ܠܐ]ܦܝܣܩܘܦܐ [h] ܘܢܦܫܗ
[i] ܒܥܠܡܘܬܗܘܢ [j] + ܐܦ [k] ܬܗܘܐ [l] ܢܬܒܥ [m] ܢܫܐܠܢܐ ܡܕܡ
Lag. p. 49 [n] ܐܦܢ [o] ܘܒܠܒܗ S. f. 37 b [p] ܡܢ ܚܛ̈ܗܐ
[q] + ܡܛܠ ܗܢܐ· [r] ܫܐܠܝܢ

ܒܝܫ ܕܒܗܬܐ[a]. ܘܥܠ ܢܫܝܗܘܢ ܐܢܬܬܗܘܢ ܘܒܢܝܗܘܢ ܕܡܘܬܐ ܕܐܬܓܠܝܬܘܢ ܡܢ ܫܢܬܐ ܕܠܚܠܡ. ܡܛܠ ܕܥܒܪܬܘܢ [b]ܠܚܝܒ ܐܢܫܐ[b]. ܘܡܢ ܥܒܪܗ ܕܐܠܗܐ ܗܦܟܬܘܢ ܡܛܠ ܡܗܡܢܒ[c] ܒܐܦܐ. ܘܡܛܠ ܡܦܠܚܐ[d] ܕܡܘܕܝܢܐ ܫܪܝܪܐ. ܘܒܪܬܘܢ ܒܕܘܬܐ

f. 41 a ܘܐܬܦܠܝܡ[e] ܒܪܬܗ ܘܣܒܝܬܗ[f] ܕܡܕܝܢܬܐ ܐܠܗܐ ✣ ✣ ✣

Chap. XI ܫܠܡ ܘܐ ܕܢܫܒܚܘܢ ✣ ܫܘܒܚܐ ܬܘܒ[g] ܠܘܬ ܐܦܝܣܩܘܦܐ ܘܡܟܬܒ̄ [h]ܕܐܬܦܪܣܘ ܒܐܢܐܝܬ: ܘܕܥܒܕܘ ܒܗ ܫܪܪܐ ܒܐܘܪܚܬܐ ܘܒܥܘܕܪܢܐ. ܘܐܠܐ ܢܫܒܩܘܢ ܦܘܪܘܬܐ ܡܢ ܫܦܝܐ ܥܠ ܐܝܕ ܕܡܕܝܢܬܐ. ܘܐܠܐ ܢܫܬܘܩ ܘܢܕܘܢ ܒܬܘܠܡܝܐ ܒܗ ܫܦܝܪ. ܗܘܐ ܕܝܢ ܕܝܢܐ ܘܗܘܐ ܠܗܘܢ ܕܢܬܐ ܠܐ ܗܘܐ ܫܦܝܐ. ܠܐܦܪܘܢ ܘܠܡܚܢܘ ܐܠܐ ܗܘܐ ܒܕܘܬܐ. ܘܢܬܬܠܘܢ. ܐܦ ܫܥܝܢ ܗܘ ܒܝܘܡܝ ܕܡܠܟܐ ܗܘܐ ܦܠܝܐܝܬ: ܘܕܗܘܐ ܕܦܢܝܐ ܘܡܬܬܒܥܢܐ ܠܘܬ ܐܢܫܐ ܢܦܠܘ ܡܢ ܒܗܬܐ ܒܒܢܝܐ ܕܬܐܒ. ܘܒܒ ܦܝܫܝܢ ܬܘܪܣܘܢ ܒܪܢܫܐ ܢܦܫܗ ܕܕܝܢ ܗܘܢ ܕܕܢܝܢ ܕܠܐ ܡܗܡܢܒ ܒܐܦܐ. ܒܗ ܒܙܒܢܐ ܕܝܢ ܡܬܒܥܬܐ ܦܠܝܐܝܬܐ. ܒܬܪܝܢ ܒܢܝܢܐ ܒܗ ܡܬܬܒܥܝܢ ܕܦܬܪܗ ܕܢܐ ܕܢܦܪܓ. ܘܬܐܪܬܗ ܘܒܠܬܐ ܕܒܝܬܗ ܘܫܪܝܗ. ܘܐܦ ܗܘ ܕܡܬܦܪܓ ܒܗ ܒܕܡܘܬܐ. ܘܦܫܟܝܢ ܒܪܢܫܐ ܒܐܢܐܝܬ. ܕܗܘ ܕܡܬܦܬܚ ܢܫܝܢܐ. ܘܬܘܒ ܡܛܠ ܗܠܝܢ ܕܐܬܡܪ. ܘܕܐܡ ܕܢܫܒܩ ܣܓܝܐܬܐ ܠܐܚܪܢܐ. ܐܝܟ ܕܡܢ ܐܠܗܐ ܟܕ ܝܡܝܢ ܚܣܝܐ[h]: ܐܬܦܢܝܘ ܗܝܕܝܢ ܐܦ ܐܘ ܐܦܝܣܩܘܦܐ ܥܡ ܡܫܒܚܢܐ. ܕܬܬܚܣܐ ܬܬܒܣܡ ܠܘܬ

2 Sam. xxii. 26 *sic* Ps. xviii. 26 *sic*

ܚܣܝܐ ܡܛܠ ܕܐܡܪ ܡܪܝܐ. ܕܐܝ ܬܬܚܣܐ ܬܬܒܣܡ ܥܡܗ. ܐܦ ܐܢܐ ܐܬܪܘܡ ܥܡܗܘܢ ܘܐܝ ܬܬܡܠܟܘܢ ܥܡܗ ܡܢܐܝܬ[i].

ܠܚܝܒ ܐܢܫܐ [b] · ܘܡܣܒܪܢܘܬܐ ܬܬܒܥܘܢ ܕܬܫܒܘܚܬܗ ܒܗ ܫܠܡ + [a]

S. f. 37 a · [c] ܡܗܡܢ · [d] + ܡܦܠܚܐ · [e] ܘܐܬܦܠܝܡ · [f] ܘܣܒܝܬܐ

[g] om. ܬܘܒ · [h] om. ܕܐܬܦܪܣܘ.... ܚܣܝܐ · [i] ܡܢܐܝܬ

ܠܡܪ̈ܝܗ. ܘܢܣܒ ܒܫ̈ܠܝܐ ᵃܐܝܟ ܡܪ̈ܕܘܬܐ ܕܡܠܦܢ̈ܘܬܐ[a]. ܗܢܘ ܕܝܢ ܒܫܘܒܚܐ[b]. ܘܡܦܩ̈ܬܐ ܘܡܬܐܠܡܢܝܐ[c] ܘܪ̈ܓܫܐ ܘܣ̈ܝܒܪܐ ܘܐܪ̈ܓܫܬܐ[d] [e]ܘܡܬܦܪܓܢܘܬܐ. ܘܫܘܚܠܦܐ ܘܡܪ̈ܕܘܬܐ[e]. ܗܢܘ ܐܢܫܐ ܕܗܠܝܢ ܪܚܡ ܘܚܒܪ. ܒܢܝܢ ܕܝܢ ܗܘ ܒܡܠܦܢܘܬܐ ܡܥܒܕ ܒܗ. ܘܡܬܚܪܐ ܠܟܠܗ ܒܥܕܬܐ ܒܦܠܓܘܬܐ ܗܘ[f] ܠܥܕܬܐ[g] ܘܒܫܘܬܐ[h] ܠܡܠܦܢܘܬܐ. ܠܗܘ ܓܝܪ ܡܫܡܫܢ ܕܢܦܘܩܐ ܡܥܒܕ ܒܗ. ܘܡܥܒܠ[i] ܘܢܣܒ ܠܗ ܠܥܕܬܐ. ܗܘ ܗܢܐ ܗܒܝܠ ܐܢܫ ܕܢܦܩ ܠܒܪ ܡܢ ܗܘ ܠܗ ܠܥܕܬܐ ܒܝܕ ܦܘܪ̈ܫܢܘܗܝ[j]. ܠܗܢܐ ܗܒܝܠ ܒܥܕܬܐ ܒܗ[k] ܐܝܟ ܕܐܬܡܪ ܒܡܬܠܬܐ. ܕܐܦܩܘ[l] ܠܒܝܫܐ ܡܢ ܟܢܘܫܬܐ ܘܢܦܘܩ ܥܡܗ ܚܪܝܢܐ. ܡܛܠ[m] ܕܒܝܫܐ ܘܡܪܘܕܐ ܕܠܐ ܐܢܐ ܢܦܩ ܒܟܢܘܫܬܐ ܠܟܠܗܘܢ[n] ܢܣܒܪ. ܗܢܐ ܓܝܪ ܒܪ ܢܦܘܩ ܬܪ̈ܬܝܢ ܐܦ̈ܝܢ ܡܢ ܥܕܬܐ ܒܬܪ ܕܡܬܐܢܚ ܐܬܦܫܩ. ܘܡܬܢܟܪܝܬ ܫܦܝܪܬ ܥܕܬܐ[o]. ܡܛܠ ܕܗܘܐ ܗܘ ܒܥܠܕܒܒܐ..[p] ܐܢܫ ܠܐ ܕܢܐ ܢܦܫܗ ܐܘ ܡܛܠ ܡܬܚܐ[q] ܒܐܚ̈ܐ. ܐܘ ܡܛܠ ܡܫܡܫܢܘܬܐ ܕܢܘܪ̈ܢܐ ܕܟܗܢܐ ܕܢܦܫܝܢ ܐܢܫܘܢ[r]. ܘܬܦܘܩܘܢ[s] ܡܢ ܥܕܬܐ ܠܐܢܫܝܢ ܕܫܦܝܪ ܡܬܪ̈ܕܝܢ. ܘܬܪܒܘܢ ܒܝܫܐ[t] ܗܝܟܢܐ ܣܓܝܐ [u]ܘܡܕܒܪܢܐ ܐܘܣܛܐ[u] ܒܢܦܫܟܘܢ. ܠܦܘܪܫܐ ܬܬܘܒܘܢ ܥܠ

Prov. xxii. 10

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a ܘܡܪ̈ܕܘܬܐ ܕܡܠܦܢ̈ܘܬܐ b ܒܫܘܒ̈ܚܐ c ܘܡܬܐܠܡܢܝ̈ܐ

S. f. 36 b d ܘܐܪܓܫ̈ܬܐ e ܘܡܬܦܪܓܢܘܬܐ ܘܡܪܕܘܬܐ ܘܫܘܚܠ̈ܦܐ f + ܠܗ

g + ܗܘ ܗܘܐ h + ܗܘ i ܘܡܥܒܪܠ

j + ܘܫܘܐܠܐ ܕܫܘܒܚܗ. ܡܢܘܢܘܗܝ ܓܝܪ ܚܒܪܐ ܒܗ ܐܝܟ ܕܐܬܬܒܪ ܥܕܬܐ ܕܐܠܗܐ

k ܠܗ l ܕܐܦܩ m ܘܡܛܠ Lag. p. 48 n ܠܟܠܗܘܢ o + ܕܡܫܡܫ ܒܥܕܬܐ

p + ܘܕܠܐ ܠܡܕܥܐ ܕܠܐ ܥܕܬܐ ܡܢ ܗܘ ܕܗܘ ܡܛܠ ܓܝܪ ܒܗ ܗܘܐ ܗܝܟܢ ܒܫܘܒܚܐ ܕܡܫܐ ܒܥܕܬܐ

q ܡܚܘܐ r + ܘܬܦܪܫܘܢ ܕܢܦܫܐ ܒܝܫܐ ܒܥܕܬܐ: ܐܘ ܕܬܘܒܘܢ +

s + ܬܦܘܩ t ܠܒܝܫܐ u ܘܡܕܒܪܢܐ ܘܐܘܣܛܐ

ܒܟܐܒܬܐ ܪܒܬܐ ܐܝܟ ܕܠܦܠܘܠܐ ܐܦܩܘܢܝܗܝ، ܡܢ ܒܝܬܐ. ܘܡܢ ܒܬܪ ܕܒܥܐ ܐܢܫܐ ܕܡܫܬܘܕܐ ܕܬܐܒ. ܥܝܪܘܗܝ، ܘܐܩܝܡܘ ܥܠܘܗܝ، ܡܪܕܘܬܐ. ܘܗܝܕܝܢ ܩܒܠܘ[a] ܐܢܬܘܢ ܘܡܥܠܝܢܘܗܝ، ܠܥܕܬܐ. ܘܩܘܡܘܢ ܘܒܥܘ ܘܐܬܟܫܦܘ[b] ܠܐܠܗܐ ܕܢܗܦܟ ܐܢܬܘܢ.، ܕܠܡܐ ܗܘܐ ܢܬܟܪܫ[c] ܠܐܢܫ ܐܚܪܝܢ[d]. ܘܐܦ ܬܝܒܘܬܗ، ܡܢܟܘܢ ܕܢܥܘܠ ܠܥܕܬܐ[e] ܕܬܗܘܐ ܡܬܦܣܩܐ ܘܢܦܩܐ ܕܢܦܠܘܢ ܐܦ ܠܐܚܪܢܐ. ܘܗܟܢ ܘܡܬܚܝܠܝܢ ܘܡܬܐܬܐ ܥܠ ܦܘܪܫܢܐ ܒܕܝܢܐ ܒܕܚܠܬܐ. ܐܦܣܩܘܦܐ، ܕܠܐ ܢܗܘܐ ܬܗܘܐ[f] ܓܚܟ ܘܡܬܕܠܚ ܠܗ ܠܥܕܬܐ. ܐܢܫܐ ܓܝܪ ܕܗܦܟܐ ܐܒܘܗܝ، ܐܦ ܠܒܢܝ ܗܘ. ܡܛܠ ܕܠܐ ܢܐܬܐ[g] ܠܗ ܠܥܕܬܐ [h]ܡܕܡ ܕܡܬܬܪܐ[h] ܠܗ ܒܗ.. ܫܡܥ ܓܝܪ ܕܐܡܪ ܒܟܬܒܐ ܕܡܬܠܠܝܢ. ܘܐܡܪ ܗܘ[i] ܒܟܬܒܝܗܘܢ[j] ܕܢܒܝܐ. ܐܦܪܝܡ ܕܝܢ ܒܟܬܒܬܐ ܐܦ ܡܕܡ ܐܚܪܝܢ[k] ܒܦܘܪܫܢܐ ܕܢܒܝܐ. ܗܢܘܢ ܕܝܢ ܬܠܬ ܒܗ ܐܒܗܬܗܘܢ ܡܢܗ ܡܢ ܦܓܪܐ. ܢܚܒܐ ܐܝܢܘܢ ܘܡܟܐܪܐ[l]. ܐܦ ܠܦܓܪܐ[m] ܐܦ ܠܥܕܬܐ. ܡܛܠ ܕܢܒܝܐ ܐܢܘܢ ܠܗ. ܒܗ ܕܝܢ ܢܬܩܛܠܘܢ ܡܢ ܐܦܩܪܐ. ܡܛܠ ܒܪܢܫܐ ܗܘ ܐܢܫܘܬܗ ܘܦܓܪܗ ܕܦܓܪܐ[n]. ܘܡܕܡ ܠܐ ܢܫܬܪ[o] ܒܗ. ܡܛܠ ܗܘ ܡܕܡ ܢܒܝܐ ܕܐܬܒܥܛ ܡܢܗ. ܐܠܐ ܐܦ ܢܒܝܐܝܬ ܐܬܚܙܝ ܒܟܬܒܬܐ ܒܗ ܗܦܝܠ ܒܕܡܘܬܐ ܐܦ ܐܢܬܘܢ ܐܝܟ ܕܒܡܘܬܐ ܩܘܡܘܢ ܡܬܕܒܪܝܢ. ܡܛܠ ܓܝܪ ܕܐܒܬܗ

f. 40 b

ܒܝܬܐ ܦܓܪܐ. ܗܪܟܐ ܕܝܢ ܚܢܢ ܐܝܠܝܢ ܕܡܦܣܩܝܢ ܒܐܠܗܐ. ܘܐܢܬܘܢ ܒܣܘܟܐ ܒܕܝܠܗ ܕܡܪܝܐ ܐܝܟ ܦܘܩܕܢܐ ܕܡܫܠܡܢܘܬܐ ܕܡܫܠܡ[p]. ܡܛܠܗܕܐ ܠܐܢܫܐ ܕܡܦܪܫܐ ܒܝܫܬܐ ܥܠ ܒܝܬܐ. ܘܡܕܠܚ

Lag. p. 47. S. f. 36 a [a] + ܥܠܘܗܝ [b] + ܠܗ [c] ܢܬܟܪܫ
[d] ܐܚܪ[ܝܢ] [e] om. ܠܥܕܬܐ [f] ܬܗܘܐ ܢܗܘܐ [g] ܢܐܬܐ
[h] ܡܠܬܐ ܗܘ ܠܗ؛ ܘܡܕܡ ܕܡܬܬܪܐ [i] om. ܗܘ [j] + ܗܕܝܟܐ [k] ܐܚܪ̈ܝܢ
[l] ܘܡܟܐܪܐ [m] ܠܦܓܪܐ [n] ܕܦܓܪܗ [o] ܢܫܬܪ [p] ܡܫܠܡ

ܘܗܒ ܐܬܚܠܛܬܐ. ܘܗܘܐ ܕܝܢܐ ܬܪܝܨܐ ܒܬܪܥܐ. ܘܐܙܕܗܪܘ[a] ܗܟܝܠ
ܕܠܐ ܬܗܘܘܢ ܢܣܒܝ ܒܐܦܐ. ܘܬܗܦܟܘܢ ܕܝܢܐ ܕܚܠܝܬܗ
Is. v. 20 *sic* ܕܡܣܟܢܐ ܕܐܡܪ ܗܟܢܐ. ܘܝܠܗܘܢ[b] ܠܐܝܠܝܢ ܕܐܡܪܝܢ ܠܡܪܝܪܐ
ܚܠܝܐ. ܘܠܚܠܝܐ ܡܪܝܪܐ. ܘܫܡܝܢ[c] ܢܘܗܪܐ ܠܚܫܘܟܐ[c]. ܘܠܚܫܘܟܐ
23 ܢܘܗܪܐ[d]. ܘܡܙܟܝܢ ܠܪܫܝܥܐ ܡܛܠ ܫܘܚܕܐ. ܘܙܕܝܩܘܬܗ ܕܙܕܝܩܐ
ܡܥܒܪܝܢ. ܐܠܐ ܗܘܝܬܘܢ ܙܕܝܩܝܢ ܕܠܐ ܬܣܒܘܢ ܠܐܢܫ
ܒܐܦܐܝܬ. ܘܬܕܘܢܘܢ ܠܒܪܢܫܐ. ܡܛܠ ܕܟܕ ܕܢܝܬܘܢ[e] ܠܐܚܪܢܐ
Matt. vii. 2 ܢܬܕܝܢܘܢ ܗܘ ܕܕܝܢܝܢ ܐܢܬܘܢ. ܐܝܟ ܕܐܡܪ ܡܪܢ. ܕܒܕܝܢܐ
ܕܕܝܢܝܢ ܐܢܬܘܢ ܬܬܕܝܢܘܢ. ܘܐܟܡܐ[f] ܕܡܟܝܠܝܢ ܐܢܬܘܢ
ܬܬܟܝܠܘܢ. ܡܛܠ ܗܢܐ ܦܩܕܢ ܒܡܕܝܢ ܘܡܠܟܝܢ ܠܟܘܢ
Luke vi. 37 *sic* ܗܢܐ ܦܘܩܕܢܐ. ܕܐܡܪ[g] ܘܢܬܪܚܡ ܠܟܘܢ. ܘܠܐ ܬܕܘܢܘܢ
ܕܠܐ ܬܬܕܝܢܘܢ. ܐܝܟܢܐ ܕܠܐ ܡܣܒܐ[h] ܒܐܦܐ ܐܝܬܘܗܝ،
ܕܝܠܗ ܐܦ ܐܦܝܣܩܘܦܐ. ܘܝܘ ܠܐܢܫܐ[i] ܕܐܦܠܛܘܢܐ ܕܐܚܘܗܝ،
ܕܐܝܟ ܐܢܫܐ ܗܘ ܕܡܠܟܐ. ܡܛܠ[j] ܫܘܚܕܐ ܐܘ ܠܒܝܫܐ ܐܘ[k]
ܡܐܟܘܠܬܐ ܐܝܬܝ[l] ܫܘܚܕܐ[m] ܠܕܝܢܐ ܕܐܠܗܐ. ܘܢܛܠܡܘܢܗ، ܠܗܘ
f. 40 a ܐܢܫܐ[n] ܕܡܬܛܠܡܐ ܡܢܗܘܢ. ܟܕ ܢܣܒܘܢ ܡܢ ܕܝܬܐ ܘܢܛܠܡܘܢ ܠܡܪܟܐ
ܕܥܦܪܐ. ܕܥܦܪܗ، ܗܟܝܠ ܐܝܬ ܡܣܟܢܐܝܬ. ܡܛܠ ܕܐܝܬܝ ܒܝܫܬܐ
ܥܠ ܐܢܫܘܗܝ. ܐܝܟ ܕܡܢ ܬܪܥܝܬܗ ܠܒܪ ܕܝܠܗ. ܐܠܐ ܐܦܢܫ
ܕܢܩܒܠ ܠܡܫܬܡܥܘܬܗ[o]. ܒܬܪܐ ܦܠܓ ܗܘܐ ܠܗ ܠܐܢܫܘܗܝ. ܟܬܒ
Gen. ix. 6 *sic* ܓܝܪ[p] ܕܟܠ ܕܐܫܕ[q] ܕܡܐ ܕܒܪܢܫܐ ܕܡܢ ܕܝܠܗ ܢܬܐܫܕ ܚܠܦ
ܕܡܐ ܕܐܫܕ. ܟܕ ܕܝܢ ܢܬܚܫܒ ܗܘ ܗܢܐ ܕܗܟܢܐ ܐܝܬܘܗܝ،

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[a] ܐܙܕܗܪܘ [b] ܘܝ [c] ܠܢܘܗܪܐ ܚܫܘܟܐ [d] ܢܘܗܪܐ [e] ܕܕܝܢ ܐܢܬܘܢ
[f] ܘܐܝܟ [g] ܕܢܫܒܩܘܢ [h] ܡܣܒܐ [i] ܠܗܘ ܐܢܫܐ [j] ܘܡܛܠ [k] ܐܝܬܝ
[l] om. ܐܝܬܝ [m] ܐܝܟ ܕܢܫܬܚܕܘܢ [n] om. ܐܢܫܐ [o] + ܕܕܝܢܐ [p] om. ܓܝܪ
[q] ܐܫܕ[ܕ]

ܩܫܘܫ^a ܢܦܘܫܘܬܗ ܕܥܘܡܪܐ. ܘܐܝܟܢ ܬܘܒ ܬܬܚܝܒ^b ܘܬܪܥܐ ܐܝܟܢ ܠܫܝܛܘܬܐ. ܐܝܟ ܠܒܩܐ ܕܥܝܢܐ^c ܘܐܢܫܐ ܗܕܡܐ ܕܐܬܬܚܡܝ ܠܗ. ܗܟܢ ܒܡܠܟܐ^d1 ܡܫܝܚܐ ܒܝܕ ܐܩܢܘܡܐ ܐܣܝܪܐ ܩܢܘܢܘܗܝ ܠܗܕܡܐ ܗܘ ܕܐܬܬܚܡܝ. ܕܠܐ ܢܫܠܛܘܢ ܠܟܠܗ ܦܓܪܐ. ܠܐ ܕܝܢ ܬܗܘܐ ܡܠܝܟ ܠܡܦܩܗ ܡܠܝܠܐܝܬ. ܘܠܐ ܬܗܘܐ ܡܫܬܪܗܒ ܒܟܠ ܡܕܡ ܠܡܬܕܪܐ ܕܡܢܝܚܐ ܒܝܬܗ. ܐܠܐ ܗܟܢ^e ܠܡܫܡ ܐܬܚܫܒ ܒܡܟܝܟܘܬܐ. ܘܢܕܪܘܫܝܗ ܠܥܘܡܪܐ ܕܬܚܝܬܐ ܟܠܐܝܬ^f. ܘܬܬܝܩܪ^g ܒܠܒܗ ܕܥܒܕܐ. ܕܡܠܟ ܡܢ ܠܒܐ ܕܐܢܫܐ ܗܘ. ܐܢܫܐ ܕܝܬܒ ܥܠܘܗܝ ܦܓܪܐ ܕܠܐ ܡܫܘܕܐ. ܐܝܟܢ ܬܚܝܐ ܠܐܚܪ ܕܠܐ ܢܦܫܐ ܕܝܬܒ. ܐܠܐ ܡܠܝܠܐܝܬ ܩܫܝܫ ܡܚܝܪ ܕܢܩܫܘܗ. ܗܟܢ ܒܢܦܫܐ ܘܒܐܝܠܐ. ܩܫܘܫ ܘܡܕܝܢܗ^h ܡܢ ܒܪܬܐ. ܐܝܟܢ

f. 39b ܬܬܚܫܒ ܕܕܝܠܗ^i ܗܘ ܡܦܠܓܘܬܐ ܕܡܫܐܠܢܝܐ. ܘܐܢܬܘܢ ܕܥܘܬܐ ܒܝܕ ܡܫܩܠܝܢܐ ܬܡܠܝܗܝ ܠܕܠܝܘܬܐ ܐܝܟ ܥܘܕܪܐ^j. ܡܛܠ ܡܩܒܠ^k ܒܐܦܐ. ܐܘ ܡܛܠ ܡܘܗܒܬܐ ܕܢܣܒܝܢ ܐܢܬܘܢ. ܘܬܫܝܢܘܢ ܕܝܢܐ^l. ܡܛܠ ܕܢܣܒܝܢ ܐܢܬܘܢ ܕܬܗܦܟܘܢ ܕܝܢܗ ܕܡܣܟܢܐ. ܘܠܗܘ ܐܢܫܐ ܕܡܬܦܠܓ ܒܗ ܠܘܬ ܗܘ ܡܢ ܗܕܐ ܡܫܘܚܬܐ. ܬܫܬܘܢ ܘܬܦܣܩܘܢܗ ܡܢ ܒܪܬܐ. ܦܩܕܢܐ ܬܬܠܘܢ

Deut. i. 17 ܒܢܡܘܣܗ ܕܡܪܝܐ. ܕܟܬܝܒ ܒܪ ܕܠܐ ܬܣܒ ܒܐܦܐ ܒܕܝܢܐ.

Ex. xxiii. 8 ܘܬܘܒ ܐܡܪ^m ܒܟܬܒܐ. ܕܫܘܚܕܐ ܡܥܘܪ ܥܝܢܝ ܕܚܟܝܡܐ^n. ܘܡܗܦܟ

Is. i. 17 ܡܠܐ ܬܬܒܥܬܐ^o. ܘܬܘܒ ܐܡܪ ܦܪܘܩܘ ܠܝܬܡܐ ܕܝܢܗ^p ܘܙܕܩܘ ܠܐܪܡܠܬܐ

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a + ܘܢܩܕ b ܬܬܚܝܒ c ܕܥܝܢ d + ܘܒܣܘܟܠܐ Lag. p. 46 e om. ܗܟܢ
f ܟܠܐ[ܝܬ] g ܘܬܬܝܩܪ h ܘܡܕܝܢܗ i ܕܕܝܠܗ j + ܐܘ
k ܡܩܒܠ l ܕܝܢܐ S. f. 35 b m ܐܡܪ n + [ܕܒܪܘܟܐ] o ܬܬܒܥܬܐ
p ܘܕܝܢܗ

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1 Cod. ܒܡܠܟܐ

ܡܬܠܡܕܢܐ ܠܐܢܫܝܢ ܕܐܬܦܫܛܘ[1] ܒܫܠܡܘܬܗܘܢ ܘܡܟܪܙܝܢ ܒܝܫܐܝܬ. ܐܬܗܦܟܘ[a] ܒܡܫܟܢܘܢ ܘܐܒܕܘ[b] ܐܝܟ ܠܟܘܢ ܘܢܦܩܘ[c] ܕܝܠܗܘܢ. ܘܡܬܠܠܘ ܒܡܫܟܢܘܢ ܘܒܢܝܢܘ ܐܝܟ. ܘܐܣܝܪܘ[2] ܐܝܟ ܘܐܦܝܣܘ ܐܝܟ. ܘܟܕ ܚܙܘ ܗܢܐ ܢܛܪܘ ܚܠܦ ܡܫܟܢܘܢ ܘܢܦܩܘ ܒܐܪܐ ܕܬܪܥܘܬܐ. ܗܘܝܢ ܡܬܠܒܟܝܢ ܒܪܠܗܬܐ ܐܝܟ ܕܠܫܒܩܐ[d]. ܐܪܥܢܐ ܗܘܠ ܕܠܫܒܩܐ ܡܟܡܢ ܐܝܬ ܠܗ. ܘܗܘܝܢ ܡܩܒܠ ܐܝܬ ܠܗ. ܗܘܝܢ ܐܦ. ܒܠ ܗܢܐ ܚܙܝ ܒܠܗܘܢ ܐܝܕܐ ܕܝ ܟܠܢܫ ܡܬܠܐ ܒܠܗܘܢ. ܗܘܝܢ[e] ܬܐܟܠ[f] ܘܬܫܬܘܬܦܘܢ[g] ܒܟܪܝܬܐ. ܢܗܘܐ ܠܗ ܒܪܝ ܗܘ ܚܢܢ ܐܝܕܐ ܫܠܡ ܡܬܚܫܒ̈ܝܢ. ܐܝܟܢܐ ܒܥܢܢ ܐܝܕܐ ܘܒܡܬܡܕܝܢܘܬܐ[h] ܫܘܬܦܘܬܐ ܕܪܘܚܐ ܘܕܝܢܐ ܡܡܠܠܝܢ.. ܡܬܠܡܕܢܐ f. 39 a
ܐܝܟ ܐܢܫܐ ܢܫܒܥܐ[i] ܡܫܘܬܦ ܒܫܥܐ. ܐܝܟܐ ܠܟܠ ܐܢܫܝܢ ܕܢܫܠܡ. ܘܗܘܝܬ ܡܬܦܪܘ ܒܟܠ ܫܒܥܐ. ܘܡܣܝܒ ܐܝܬ ܐܣܘܦܬܐ ܠܦܘܪܢܐ ܕܫܡܝܢ. ܘܠܐ ܬܗܘܐ ܡܠܝܢ ܠܡܩܝܡ ܠܗܪ̈ܫܢܝ[j] ܕܒܪܬܐ. ܐܠܐ ܐܬܦܫܚ ܒܡܠܬܐ ܕܒܪ̈ܝܢܐ. [k]ܐܦ ܒܡܪ̈ܬܚܘܬܐ ܕܪ̈ܘܟܒܐ[k]. ܘܒܐܣܦܠܝܢܐ ܕܟܒܘܬܐ.[l] ܐܝܟܢ ܫܘܚܐ ܠܡܫܡ ܘܢܦܫܗ ܒܦܪ̈ܘܗ. ܒܝܕ ܫܡܫܬܢܐ ܡܐܫܬܢܐ ܪܒܐ ܘܐܫܦܝܗ. ܘܐܝܟܢ ܬܗܘܐ ܒܗ ܢܟܬܐ. ܒܫܡܥܐ ܕܣܪܝܦ ܗܘܝܢ ܕܝܢ ܒܡܠܬܐ ܕܟܐܬܐ ܕܡܢܗ. ܘܐܝܟܢ ܒܦܪܐ ܬܒܪܐ ܢܐܟܠܐ[m]. ܒܫܡܥܐ ܕܡܫܐ. ܗܘܝܢ ܕܝܢ ܒܠܘܚܡܐ ܕܕܝܢܐ ܚܙܘܪ ܘܐܫܦܝܗ. ܘܐܦ ܬܗܘܐ ܠܗ ܫܠܕܬܐ. ܒܟܘܢܐ ܒܗܘܢ[n]. ܗܘܝܢ ܕܝܢ ܒܟܪܣܐ[o] ܕܝܘܡܐ ܡܫܬܐܐ.

[a] ܐܬܗܦܟܘ [b] ܘܐܒܕܘ [c] ܘܢܦܩܘ [d] ܕܠܫܒܩܐ [e] ܘܗܘܝܢ
[f] ܬܐܟܠ [g] ܘܬܫܬܘܬܦܘܢ [h] ܘܐܦ ܒܡܬܡܕܝܢܘܬܐ [i] om. ܢܫܒܥܐ
[j] ܗܪ̈ܫܢܝ [k] ܘܒܡܪ̈ܬܚܘܬܐ ܕܪ̈ܘܟܒܐ [l] + [ܕܫܘܬܐ] S. f. 35 a
[m] ܢܐܟܠܐ [n] ܒܗܘܢ [o] ܒܟܪܣܐ

[1] Cod. ܕܐܬܦܫܛܘ [2] Cod. ܘܐܣܝܪ

ܡܢ ܕܟܠ ܚܛܗܝܐ ܕܒܝܫܐ ܘܟܠ ܕܓܠܝܬܐ ܐܬܚܡܘ. ܘܡܢ ܩܕܡܝܢ ܐܢܫܘ ܕܡܬܒܝܬܘܕܐ ܕܬܐܟ ܐܘܪܚܐ ܕܠܫܘܠܡܐ ܐܡܬܝ ܕܝܪܚܝܢ ܘܡܬܒܘܕܝܢ ܕܬܘܪܝܢ[a] ܘܐܡܪܝܢ ܕܡܫܡܫܝܢ. ܡܫܡܠܝܢ. ܠܗܘܢ ܒܒܝܬܐ. ܐܝܟ ܕܢܣܒܘܢ ܡܠܬܐ. ܠܐ ܕܝܢ ܡܫܬܦܝܢ[b] ܠܗܘܢ ܒܕܡܐ ܕܢܝܒܘܢ ܫܬܡܐ ܘܢܫܬܡܠܘܢ. ܩܕܝܫܐ ܐܦ ܠܩܘܠܝܢ ܠܐ ܡܫܬܦܝܢ[b] ܠܗܘܢ. ܒܕܡܐ ܕܢܣܒܘܢ ܦܐܪܐ ܕܬܘܒܬܐ, ܡܟܐܟܠ[c] ܕܝܢ ܢܗܘܘܢ ܟܐܠܝܢ. ܐܝܟܢܐ ܕܝܪܚܝܢ ܕܢܣܒܘܢ ܡܠܬܐ. ܕܠܐ ܡܠܐܟܬ ܢܐܟܪܘܢ ܠܗܘܢ. ܒܝܠܘܬܐ ܕܝܢ ܠܐ ܢܬܬܦܘܢ.
f. 38b ܐܠܐ ܢܗܘܘܢ ܢܩܦܝܢ ܠܒܪ. ܡܛܠ ܕܐܦ ܗܘܢ ܡܢܐ ܕܝܢܘ ܕܠܐ ܡܬܬܦܬܦܝܢ ܒܒܝܬܐ. ܡܒܒܫܝܢ ܢܫܬܡܘܢ. ܘܬܪܝܢ ܡܢ ܚܛܗܝܗܘܢ ܡܕܢܚܐ ܘܡܬܦܫܩܝܢ ܕܢܬܡܠܘܢ ܒܒܝܬܐ ܒܝܠܘܬܐ. ܘܬܦܢ[d] ܐܝܠܝܢ ܕܫܐܡ ܠܗܘܢ ܘܩܪܒܝܢ. [e]ܕܐܒܕܢܐ ܕܒܝܫܘܬܐ[e] ܢܩܦܝܢ ܢܕܝܠܘܢ ܘܢܕܕܗܘܢ[1] ܒܡܫܡܫܘܢ ܕܠܐ ܢܝܠܘܢ ܕܠܡܐ ܢܚܕܕ ܐܦ ܠܗܘܢ ܩܕܝܫܐ. ܘܢܦܩܘܢ ܡܢ ܒܝܬܐ. ܟܕ ܢܬܚܡܘܢ ܒܠ ܫܠܝܬܐ ܐܘ ܒܠ ܕܓܠܝܬܐ. ܡܟܠܐ[2] ܕܝܢ ܠܐ ܬܓܠܐ ܡܢ[f] ܕܢܝܠܘܢ ܠܒܝܬܐ. ܘܢܫܬܡܘܢ ܬܠܝܬܐ ܕܐܦܝܣܩܘܦܐ[g]. ܐܦܠܐ ܠܒܪ ܡܢ ܘܦܪܘܩ ܡܠܟܐܝܬ ܕܝܫ ܘܡܙܕܐ ܐܝܟܢ ܠܟܬܫܐ ܘܠܫܪܝܐ. ܐܠܐ ܐܦ[h] ܐܟܠ ܗܘܐ ܒܟܗܢܐ. ܐܦ[i] ܡܬܠܬܢܐ ܬܠܝܢ ܗܘܘ ܒܠܗܘܢ, ܦܬܝܟܐ ܘܐܡܪܝܢ. ܕܒܡ ܡܟܬܫܐ ܘܫܪܝܐ. ܐܟܠ ܘܩܬܐ[j]. ܩܕܡܝܢ
Mark ii. 16 ܒܝܬܐ ܦܬܘܡ ܘܐܡܪ ܠܗܘܢ ܡܣܬܟܠܝܢ ܘܬܠܡܝܕܘܗܝ. ܕܠܐ 17
ܚܫܝܚܝܢ ܚܠܝܡܐ ܒܠ ܐܣܝܐ. ܐܠܐ ܠܐܝܠܝܢ[k] ܕܒܝܫ ܒܝܫ ܒܝܫܝܢ.

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[a] ܕܬܐܘܡܢ [b] ܡܫܬܬܦܝܢ [c] ܡܟܠ [d] + ܐܦ [e] ܕܐܡܝܢ ܫܡܥܐ ܘܩܒܘܠܐ
Lag. p. 45. S. f. 34 b [f] ܐܠܐ [g] ܐܘ ܐܦܝܣܩܘܦܐ [h] + ܡܐܟܠ
[i] om. ܐܦ [j] om. ܘܩܬܐ [k] ܐܝܠܝܢ

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[1] Cod. ܘܢܕܕܗܘܢ [2] Cod. ܡܟܠܐ

ܒܪܬܐ. ܐܝܟܘ[a] ܕܐܡ ܕܐܦܠܐ[b] ܠܒܪܬܐ ܢܥܒܕ[c]. ܢܗܘܐ ܚܙܝܬ ܠܟ ܐܝܟ ܚܠܦܐ ܘܐܝܟ ܟܘܟܒܐ.. ܡܛܠ ܕܐܡܪ ܠܗܘܢ ܡܪܝܐ[d] ܐܬ̈ ܐܦܝܩܘܦܐ. ܕܠܐ ܡܚܝܠ ܬܡܠܠܘܢ, ܠܡܢܐ ܒܪܬܐ ܐܝܟ ܒܬ̈ܘܠܬܐ[e]. ܘܠܐ ܬܬܚܫܒܘܢ ܒܠܒܟܘܢ. ܐܦܠܐ ܓܒܪ ܠܚܝܦܐ ܐܬ ܠܡܟܫܦܐ ܒܢܝܫܐ ܡܫܡܠ ܐܢܬ ܒܒܪܬܐ ܘܡܬܦܬܬܦ ܐܢܬ f. 38 a
ܒܝܡܡܘܢ. ܐܠܐ ܐܢ ܢܬܘܒܘܢ ܠܘܬܟ. ܒܪ ܢܥܒܕܘܢ [f]ܐܢܫܐ ܕܡܫܬܡܥܝܢ. ܘܠܐ ܬܗܘܐ ܡܚܝܠ ܟܒܪܡ ܒܒܢ̈ܬܐ ܒܢܝܫܐ. ܡܠܦܢܘܬܐ[g] ܓܒܪ ܗܘܐ ܡܪܝܐ ܘܦܪܘܩ ܐܬܪܐ ܠܬܪܥܘܬܐ ܠܐܢܫܝܢ ܕܢܝܚܘ. ܐܦ ܐܢܐ ܓܒܪ ܡܬܠ. ܕܚܙ ܡܢ ܬܪ̈ܥܝܢ ܫܠܝܚܐ ܐܢܬ. ܩܘܡ ܕܡܬܟܠܠܝܢ ܠܗܘܢ ܒܥܕܬܐ ܕܐܦܝܦܢܝܐ. ܐܢܐ[h] ܟܘܟܒܐ ܐܢܬ, ܩܘܡ ܡܢ ܡܕܝܢ. ܘܡܛܠ[i] ܕܡܫܒܚ ܗܘܘ ܒܠܝ ܬ̈ܫܒܚܬܐ. ܘܬܬܬܒ ܡܢ ܒܒ̈ܢܬ ܡܕܒܪܝܢ. ܘܐܬܦܬܚܬ ܬܘܒ ܕܐܪܥܐ ܫܠܝܚܐ ܘܦܪܘܩܐ ܕܡܬܠܬܐ ܕܐܠܗܐ[j].. ܘܬܘܒ ܐܦ ܡܫܝܚ [k]ܡܟܪܙܝܢܐ. ܕܢܒܝܐ[k] ܐܡܪ ܒܐܘܢܓܠܝܘܢ. ܠܡܟܫܦܐ. ܘܠܐ ܕܦܫܘ[l] ܡܪܗܘܢ. ܐܠܐ ܐܠܦ ܐܢܘܢ ܕܐܢܫܝܐ ܬܘܒ[m] ܢܬܕܟܪܘܢ. ܘܟܕ ܫܐܠܝܢܗܝ,[1]
ܦܬܓܡܐ ܐܡܪ ܠܗܘܢ. ܕܠܐ ܬܬܒܥܘܢ ܡܕܡ ܝܬܝܪ ܒܠ ܡܕܡ Luke iii. 18
ܕܦܩܝܕ "ܠܗܘܢ ܘܫܒܩ"[n].. ܘܬܘܒ ܐܦ ܠܢܒܐ ܒܬܪܥܘܬܐ ܡܟܠܗ ܡܪܝܐ ܒܪ ܒܢܝܐ ܓܒܪܗ. ܐܦܠܐ ܬܘܒ ܡܢ ܚܛܦܐ ܟܠܝܢ ܫܘܢܐ. ܐܝܟܘ ܕܬܬܘܒܘܢ ܘܬܕܝܢܘܢ[o] ܘܢܥܒܕܘܢ ܓܒܪܗܘܢ ܠܟܢܘܬܗܘܢ. ܐܝܟ ܚܠܦܐ ܩܛܝܠ ܘܐܝܟ ܟܘܟܒܐ ܢܗܘܐ ܚܙܝܬ ܠܗܘܢ. ܗܘ

Lag. p. 44   a ܘܐܦ ܗܘ   b [ܕ]ܐܦܠܐ   c ܡܬܥܒܕ   d [ܡܪܝܐ]
e ܒܬܘܠܬܐ   f ܕܡܫܬܡܥܝܢ   g + ܗܘ   h om. ܐܢܐ   i ܘܗܫܐ ܕܐܡ ܡܛܠ
S. f. 34 a.   j om. ܕܐܠܗܐ   k ܢܒܝܐ   l ܦܫܘ   m om. ܬܘܒ
n ܘܫܒܩ ܠܗܘܢ   o ܘܬܪܝܨܘܢ

[1] Cod. ܫܐܠܘܗܝ

ܘܦܘܠܓܐ ܕܡܕܝܢܝܢ ܒܗܘܢ. ܢܣܒܘܢ ܥܠ ܐܢܫ ܡܢ ܐܢ̈ܫܐ ܡܐܟܠ̈ܩܪܨܐ ܒܕܓܠܘܬܐ. ܐܘ ܐܦ ܒܫܘܚܕܐ ܢܕܝܢܘܢ ܠܗܘܢ. ܕܟܠ ܕܠܫܠܝܢ[a] ܡܣܡܟ. ܐܝܟ ܕܗܘܐ ܡܫܬܠܛ ܠܐܢܫ ܐܘ

f. 37 b ܡܢܟܦ ܥܠ ܐܢܫ. ܗܢܐ ܒܪܗ ܗܘ ܕܪܘܓܙܐ. ܘܐܢܬܐ ܕܪܘܓܙܐ ܐܝܬ ܠܗ ܐܠܗܐ. ܪܘܓܙܐ ܓܝܪ ܕܦܘܠܓܐ ܗܘ ܕܫܒܩ[b] ܫܠܡ ܐܢ̈ܫܐ ܕܬܟ̈ܠܐ. ܠܐ ܡܫܬܟܚ ܓܝܪ ܕܢܗܘܐ ܫܠܡܐ ܒܥܕܬܐ. ܡܛܠ ܗܢܐ ܡܟܐ ܕܢܬܒܥܘܢ ܐܢܘܢ. ܠܐܝܠܝܢ ܕܫܒܝܠܐ ܐܝܬܝܗܘܢ ܢܩܝ̈ܦܝܢ, ܪ̈ܚܡܐ. ܠܡܬܚܪ ܠܐ ܬܫܘܘܢ ܡܫܡܫܝܢ ܠܗܘܢ. ܘܕܬܬܘܬܝܢ ܐܦܝܣܩܘܦܐ ܘܡܫܡ̈ܫܢܐ ܦܘܫܬܘܢ ܘܫܪܝܢ ܡܢܗܘܢ ܕܫܠܝܢ. ܒܕ[c] ܬܫܬܡܥܘܢ ܓܝܪ ܕܐܡܪܝܢ ܡܕܡ ܥܠ ܚܕ ܡܢ ܐܢ̈ܫܐ. ܦܘܫܬܘܢ ܡܫܬܐܠܝܢ. ܒܗܘ ܕܡܫܬܐܠܝܢ ܟܠܗܘܢ ܡܐܟܠ̈ܩܪܨܐ. ܘܡܣܡܣܝܢ ܣܢܝܐܝܬ ܘܡܦܣܩܝܢ ܕܒ̈ܢܝܗܘܢ. ܘܐܢܫܘ ܕܢܬܚܣܢ ܕܢܗܘܐ ܗܘ ܡܢܨܘܬܐ. ܐܝܟ ܡܠܟܗ ܕܡܪܢ ܕܐܡܪ[d] ܒܐܘܢܓܠܝܘܢ[e].

Matt. xviii.15–17 ܐܟܣܝܗ ܒܝܢܝ[f] ܘܠܗ. ܘܒܕ[g] ܬܐܡܪ ܘܬܦܣܩܐ ܐܢܫܗ[h]. ܘܐܢܫܘ ܕܐܢ ܕܠܐ ܡܬܬܦܝܣ[i]. ܐܟܣܝܗ ܒܬ ܬܪܝܢ ܐܘ ܬܠܬܐ. ܕܬܬܩܝܡ ܗܝ ܕܐܡܝܪܐ ܕܥܠ ܦܘܡ ܬܪܝܢ ܐܘ ܬܠܬܐ ܣܗܕܝܢ ܬܩܘܡ[j] ܟܠ ܡܠܐ. ܡܛܠܬܟܐ ܕܝܢ ܐܚ̈ܝ. ܡܬܒܥܐ ܠܗ ܠܣܗܕܘܬܐ ܕܥܠ ܦܘܡ ܬܪܝܢ [k]ܐܘ ܬܠܬܐ[k] ܣܗܕܝܢ ܬܩܘܡ. ܡܛܠ ܕܐܒܐ ܘܒܪܐ ܘܪܘܚܐ ܩܕܝܫܐ ܣܗܕܝܢ ܥܠ ܥܒܕ̈ܐ ܕܒܢܝ̈ܢܫܐ. ܐܝܟܢܐ ܓܝܪ ܕܐܝܬ ܡܪܬܝܢܘܬܐ ܕܡܘܠܟܢܐ. ܬܡܢ ܐܝܬ ܐܦ ܡܬܪܘܬܐ ܘܡܦܝܣܢܐ ܕܐܝܠܝܢ ܕܠܟܝܢ. ܡܛܠ ܗܢܐ ܥܠ ܦܘܡ ܬܪܝܢ ܘܬܠܬܐ ܣܗܕܝܢ ܬܩܘܡ[j] ܟܠ ܡܠܬܐ. ܘܐܢܫܝܢ ܠܐ ܢܬܬܚܒ ܐܟܣܝܗ, ܕܡܢ ܟܠܗ

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[a] ܕܗܠܝܢ [b] ܘܒܫܒܕ [c] ܘܒܕ S. f. 33 b [d] ܕܟܬܝܒ [e] + ܓܒܕܘ
[f] ܒܝܢܝ [g] ܘܐܟܣܝܗ ܒܕ [h] om. ܐܟܣܝܗ [i] ܡܬܬܦܝܣ [j] ܬܩܘܡ
[k] ܘܬܠܬܐ

f. 37 a 2 Tim. ii. 15 ܗܘ ܓܝܪ ܫܠܝܛ ܠܟܘܢ. ܡܛܠ ܕܠܗܘܢ ܐܡܝܪ. ܕܗܘܘ ܡܦܪ̈ܫܢܐ ܒܚܝܪ̈ܐ. ܡܬܒܥܐ ܠܗ ܗܟܝܠ ܠܐܦܝܣܩܘܦܐ ܐܝܟ ܚܒܘܪܐ ܕܟܣܦܐ ܕܢܗܘܐ[a] ܦܪܫ[a] ܒܝ̈ܫܐ ܡܢ ܛܒ̈ܐ. ܘܠܐܢܫܝܢ ܕܡܚܝܒܐܝܬ ܒܝ̈ܫܐ ܐܢܘܢ. ܢܫܠܐ ܘܢܒܕܐ ܐܢܘܢ. ܘܠܐܢܫܝܢ[b] ܕܝܢ ܕܡܫܝܢ[1] ܘܡܫܬܒܢܝܢ[c] ܒܐܘܪܚܐ ܕܗܘ ܚܠܝܘܬܐ. ܐܝܟ ܕܠܐܢܫܝܢ[c] ܕܠܐ ܡܫܬܢܝܢ[c] ܢܒܥܘܢ ܐܢܘܢ ܒܗ ܒܡܫܟܢܘܬܐ[2]. ܠܒܪ ܚܠܡܐ ܕܝܢ ܠܐ ܫܠܝܛ ܠܗ ܠܟܘܢ ܠܩܪܝܒܗ. ܘܐܦܠܐ[d] ܕܢܣܒ ܥܠ ܢܦܫܗ ܡܘܬܐ ܕܠܐ ܕܝܠܗ. ܗܢܐ ܓܝܪ ܡܘܡܪܐ ܕܡܘܬܐ ܗܕܐ. ܠܐ ܗܘܐ ܕܒܢ̈ܝ ܚܠܡܐ ܗܘ. ܐܠܐ ܕܐܦܝܣܩܘܦܐ[e]. ܡܛܠܗܢܐ ܗܝ ܒܪ ܚܠܡܐ ܐܬܡܝܟ. ܠܐ ܬܗܘܐ ܪܚܡܐ ܠܟ ܡܣܒܥܘܬܐ ܐܠܐ ܣܦܩܘܬܗ ܠܕܝܠܟ ܒܐܝܕܐ ܕܐܢܫܝܢ ܕܢܗܘܢ ܠܟܘܢ ܒܬܟܬܒܐ ܠܩܪܝܒܐ[f]. ܐܝܬ ܕܝܢ ܐܬܚܫܚ ܕܬܬܒܥ ܫܠܡܐ ܡܢ ܚܠܝܐ. ܘܬܣܒ[g] ܡܢ[h] ܠܗܕܬܟܝܢ ܠܟܠܗ ܚܕܝܟ. ܡܛܠ ܕܐܡܝܪ[i] ܡܪܝܐ ܕܐܣܒ[j] ܠܩܪܝܒܟ ܐܝܟ ܢܦܫܟ ܀ Matt. xix. 19

Chap. X ܡܛܠܗܘܢ ܕܣܒܪܐ. [k]ܕܗܘܪܐ ܕܡܢ ܐܢ̈ܫܐ ܕܥ̈ܠܡܐ. ܘܡܛܢܝܐ ܕܡܛܠ ܐܢܫܝܢ ܕܗܘܘ ܡܡܠܠܢ̈ܐ. ܐܦ ܗܘܕܐ ܥܠ ܐܢܫ. ܘܦܩܘܕܐ ܕܓܒܪ ܕܝܢܐ ܥܠ ܐܢܫܝܢ ܕܡܬܟܢܫܝܢ ܒܫܠܝܬܐ. ܘܡܪܢܐ ܘܡܘܟܠܐ ܕܟܢܫܬܐ. ܐܝܟܢܐ ܕܡܟܝܢܝܢ ܬܪܥܘܬܐ. ܘܡܘܡܬܐ ܕܠܗܝܬ ܐܦܝܣܩܘܦܐ. ܕܢܬܠܘܢ ܐܝܕܐ ܘܢܚܝܪܘܢ ܠܐܢܫܝܢ ܕܫܠܡ ܐܝܟ ܬܪܥܝܢ. ܘܕܠܐ ܢܗܘܘܢ ܒܡܦܩܬ ܒ̈ܐܦܐ. ܘܢܬܦܫܩܘܢ ܡܢܗ ܐܠܗܐ. ܘܕܢܫܬܡܥܘܢ ܠܗܘ ܕܡܬܦܠܓ ܕܠܐܝܬ. ܒܗ ܒܡܣܟܢ ܒܪܝܫܐ ܕܢܗܘܐ ܗܘܐ ܠܗܘ ܕܐܬܦܠܓ[k] ܐܢܫܝܢ ܐܝܬ ܐܢ̈ܫܐ ܕܕܠܘܬܐ. ܡܛܠ[l] ܣܦܩܐ ܐܘ ܠܒܝܫܐ ܕܟܠܕܒ̈ܟܐ[m]

S. f. 33 a. Lag. p. 43 [a] ܕܢܗܘܐ ܡܦܪܫ [b] om. ܘ [c] ܕܡܫܬܢܝܢ [d] ܐܦܠܐ
[e] ܕܐܦܝܣܩܘܦܐ [f] om. ܠܩܪܝܒܐ [g] ܘܐܣܒ [h] om. ܡܢ [i] ܕܐܡܪ
[j] ܐܣܒ [k] ܡܛܠ ܐܢ̈ܫܐ ܕܥ̈ܠܡܐ [l] ܕܡܛܠ [m] ܕܟܠܕܒܟܐ

[1] Cod. ܕܡܫܝܢ [2] Cod. ܒܡܫܟܢܬܐ

ܢܠܒܫܐ ܐܢܬ. ܐܠܐ ܡܫܬܐܠܬ ܗܘܝܬ ܥܠܝ ܘܬܬܠ ܒܚܝܘܬܗ ܕܐܠܗܐ. ܘܒܟܠܗܝܢ ܢܗܘܐ ܠܒܟ ܘܢܦܫܟ ܒܠܚܘܕ. ܘܒܚܝܠܟ. ܐܢܬ ܥܠܐ ܕܫܘܪܝܐ ܕܫܘܕܥܗ ܕܢܡܘܣܐ. ܐܝܟ ܕܐܡܪ ܡܪܝܐ.

Deut. vi. 5 ܕܬܪܚܡ ܠܡܪܝܐ ܐܠܗܟ [a]ܡܢ ܟܠܗ ܠܒܟ [a]ܘܡܢ ܟܠܗ ܢܦܫܟ ܘܡܢ ܟܠܗ ܚܝܠܟ.. ܚܠܡܘܢ ܗܟܝܠ ܡܢܘ ܗܘ ܕܟܠܡܐ. ܘܠܐ ܒܦܘܩܕܢܬܐ ܒܠܚܘܕ ܬܫܡܫܘܢ ܠܡܪܝܐ. ܐܝܟ ܗܘ ܥܡܐ ܠܗܘ ܕܒܪ ܪܒܐ

Is. xxix. 13 Mark vii. 6 ܐܡܪ ܠܗܘܢ. ܕܥܡܐ ܗܢܐ ܒܣܦܘܬܗ ܗܘ ܡܝܩܪ ܠܝ. ܠܒܗ ܕܝܢ ܪܚܝܩ ܡܢܝ. ܐܠܐ[b] ܡܢ ܟܠܗ ܚܝܠܟ ܐܝܟ ܘܬܫܪ ܠܡܪܝܐ. ܘܦܘܩܕܢܘܗܝ ܒܟܠܗܘܢ ܗܘܝܬ[c] ܡܫܡܪ. ܘܠܐ ܬܗܘܐ ܡܢܝܫ ܡܢ ܒܕܬܐ. ܘܡܢܐ ܕܢܫܒܘܩ ܐܘܪܚܬܐ[d] ܕܦܘܩܕܢܐ. ܡܕܡ ܕܥܠܝܐ ܒܐܝܕܝܟ[e] ܗܘܝܬ ܪܥܐ. ܐܚܪܢܝܐ[f] ܕܬܬܒܛܠ[1] ܠܐܒܫܝܢܐ. ܗܢܐ ܟܕ ܠܐܦܝܣܘܦܐ ܡܬܒܥܐ. ܐܝܟ ܕܠܡܘܒܠܐ ܕܟܠܗܘܢ ܐܒܫܝܐ. ܡܛܠܗܢܐ ܚܒܐ ܕܡܒܥܝܐ ܐܢܬ [g]ܩܐܡ ܘܢܛܪ ܠܟ.

Ex. xxiii. 15 ܡܛܠ ܕܐܡܪ ܡܪܝܐ ܒܢܡܘܣܐ. ܕܠܐ ܬܬܚܙܐ ܣܪܝܩ ܣܩܒܠܐܝܬ..

Matt. vi. 20 *sic* ܗܘܝܬ ܗܟܝܠ ܟܕ ܒܒܪܬܐ ܠܒܒܐ. ܩܐܡ[h] ܐܢܬ ܠܟ ܡܝܬܪܬܐ ܕܠܒܠ[i] ܒܫܡܝܐ ܐܝܟܢܐ ܕܠܐ ܓܢܒܐ ܡܫܟܚ. ܐܦܠܐ ܣܪܒܐ ܚܒܠܝܢ. ܘܟܕ ܒܒܪܐ ܐܢܬ ܗܟܝܠ ܠܐ ܬܕܘܢ ܠܐܦܝܣܩܘܦܐ[j] ܐܦܠܐ ܠܒܪ

Matt. vii. 1 ܟܠܡܕܡ[k]. ܡܛܠ ܕܠܟܘܢ ܗܘ ܟܕ ܠܒܪ ܟܠܡܕܡ ܐܡܝܪ. ܕܠܐ ܬܕܘܢܘܢ ܕܠܐ ܬܬܕܝܢܘܢ. ܐܦ ܟܕ ܬܕܘܢ ܐܢܬ ܠܐܢܫܝܢ

Rom. ii. 1 ܘܬܫܒܘܗܝ، ܫܥܒܕܬܗ، ܠܐܢܫܝܢ ܡܫܝܚܐ. ܗܢܘ ܕܝܢ ܠܢܦܫܟ ܗܘ ܚܝܒ. ܗܢܐ ܐܢܬ ܟܕ ܡܬܬܕܝܢ[l] ܐܢܬ ܥܡ ܚܛܝܐ. ܠܐܦܝܣܩ̈

S. f. 32 b [a] om. ܘ ܡܢ ܟܠܗ ܠܒܟ [b] + ܐܢܬ [c] + ܘ ܐܡܝܢ
[d] ܐܘܪܚܬܗܘܢ [e] ܒܐܝܕܝܟ [f] om. ܐܚܪܢܐ [g] + ܗܘܝܬ [h] ܘܩܐܡ
[i] ܕܠܒܠ [j] ܠܐܦܝܣܩܘܦܐ [k] ܟܠܡܕܡ [l] ܡܬܬܕܝܢ

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[1] Cod. ܕܬܬܒܛܒ

ܘܒܡܫܡܫܢܘܬܐ ܘܒܬܪ̈ܝܨܘܬܐ ܘܒܦܘܪ̈ܫܢܐ[a] ܘܒܦܘܪܥܢܐ. ܩܠܝܠ[b] ܦܠܚܝܢ ܐܝܟ ܕܒܐܢܫܝܢ[c] ܥܒܕ ܗܘܐ ܠܟܠܗܘܢ ܕܢܬܠܘܢ ܐܢܫ. ܐܢܬܘܢ ܕܝܢ ܒܟܠܝܢ ܠܐ ܐܬܦܣܩܬܘܢ. ܡܬܦܪܢܣܐ ܠܟܘܢ ܓܝܪ[d] ܕܬܬܕܒܪܘܢ ܒܬܠܡܝܕܘܗܝ ܕܡܪܢܐ ܕܐܡܪ. ܕܐܢ ܠܐ ܬܬܝܪ[e] ܙܕܝܩܘܬܟܘܢ. Matt. v. 20 ܡܢ ܕܣܦܪܐ ܘܕܦܪܝܫܐ. ܠܐ ܬܥܠܘܢ ܠܡܠܟܘܬܐ ܕܫܡܝܐ.. ܗܟܢܐ ܗܟܝܠ ܡܫܡܠܝܘܬܐ [f]ܕܙܕܝܩܘܬܐ ܕܝܠܟܘܢ[f] ܬܬܝܪ ܡܢ ܡܫܡܫܢܘܬܐ ܘܬܪ̈ܝܨܘܬܐ ܘܦܘܪ̈ܫܢܐ ܕܗܢܘܢ. ܟܕ ܬܫܬܟܚܘܢ ܐܝܟ ܕܟܬܝܒ. ܕܙܠܘ[g] ܟܠܡܕܡ ܕܐܝܬ [h]ܠܟܘܢ ܘܗܒܘ[h] ܠܡܣܟ̈ܢܐ. ܡܛܠܗܢܐ Mark x. 21 *sic* ܗܟܢܐ ܟܬܒܘ[i]. ܘܐܦܢ ܦܘܩܕܢܐ ܟܕ ܐܦܝܣܩܘܦܐ ܘܩܫܝܫܐ. ܘܬܠܡܝܕܝ[j] ܕܠܘܬ ܡܪܢܐ ܐܠܗܐ. ܠܝ ܓܝܪ ܕܬܬܠܡܕ [k]ܩܢܝܢ ܗܘ[k] ܠܝ. [l]ܠܦܘܠܚܢ ܓܝܪ[l] ܠܡܦܪܢܣܘ. ܘܠܐ ܬܬܒܥ ܐܢܬ ܚܘܫܒܢܐ ܠܐܦܝܣܩܘܦܐ. ܘܠܐ ܬܗܘܐ ܢܛܪ ܠܗ ܕܐܝܟܢܐ ܡܦܪܢܣ ܘܡܫܠܡ ܙܒܢ ܒܬܘܬܗܘܢ. ܐܘ ܐܝܟܢ ܢܗܒ. ܐܘ ܠܡܢܘ ܐܘ ܐܝܢܐ. ܐܘ [m]ܫܦܝܪܐܝܬ ܐܘ[m] ܒܝܫܐܝܬ. ܐܘ ܐܝܟ ܕܙܕܩܐ ܢܗܒ. ܐܝܬ ܗܘ[n] ܓܝܪ ܠܦܠܚܐ ܡܪܢܐ ܐܠܗܐ.[o] ܕܐܫܠܡ ܒܐܝ̈ܕܘܗܝ, ܙܒܢ ܒܬܘܬܐ ܗܕܐ. ܘܐܢܫܝܗ ܠܡܦܠܚܬܐ ܕܗܕܐ ܦܠܚ ܕܥܒܕܬܐ. ܡܛܠ ܗܟܝܠ ܕܠܐ[p] ܬܗܘܐ ܢܛܪ ܐܘ ܬܒܥ ܚܘܫܒܢܐ ܠܐܦܝܣܩ̄ܐ. ܐܘ ܡܚܫܒ ܒܠܒܗ, ܒܝܫܬܐ. [q]ܟܕ ܦܐܝܪ[q] ܐܢܬ ܠܡܦܠܚ ܐܠܗܐ. ܐܘ ܡܬܬܟܠ ܐܢܬ ܒܡܪܢܐ. ܬܗܘܐ ܫܒܝܩܐ ܘܢܛܪ ܚܛܝ̈ܗܝ. ܗܢ ܕܐܡܪܝܢܐ ܠܝ ܒܐܦܪܘܚܐ. ܕܠܡܢܐ ܐܡܪ ܛܝܢܐ ܠܦܚܪܐ ܕܠܐ ܥܒܕ ܐܢܬ ܘܠܘܬ Isaiah xlv. 9, 10 ܠܝ ܐܒܗ̈ܬܐ. ܐܝܟ ܗܘ ܕܐܡܪ ܠܐܒܘܗܝ, ܘܠܐܡܗ ܕܠܡܢܐ[r] ܠܒ f. 36 b

a + ܘܒܡܫܡܫܢܘܬܐ b + ܓܝܪ c ܕܒܐܢܫܘܬܐ d om. ܓܝܪ e ܬܬܝܬܪ
f ܕܙܕܝܩܘܬܟܘܢ g ܕܙܠܘ h ܠܝ ܘܗܒ i ܟܬܒܘ j + [ܗ̄ ܡܢ ܟܠܗܘܢ]
Lag. p. 42 k ܗܘ ܩܢܝܢ l ܠܗ ܕܝܢ m + ܐܢ n ܠܗ o + ܗܘ
p ܠܐ[ܕ] q ܘܦܐܝܪ r ܕܠܡܢܐ

ܘܡܫܡܫܢܘܬܗܘܢ ܘܕܝܢܗܘܢ ܘܦܘܪܥܢܗܘܢ ܦܘܠܚܗܘܢ ܢܣܒܝܢ ܠܗ.
ܓܒܝܗܘܢ ܓܝܪ ܡܬܦܪܥܐ ܠܗ ܕܝܬܒܘܬܐ. ܘܕܝܢܗܘܢ ܬܘܒ
ܠܐܝܠܝܢ ܕܡܫܒܩ ܠܗܘܢ. ܠܟܠܢܫ ܐܝܟ ܕܪܘܫ ܠܗ. [a]ܡܕܒܪܢܐ ܬܘܩܢܐ[a]
ܡܦܪܢܝܢ. ܡܫܡܠ ܠܡܪܢܐ ܐܠܗܢ. ܠܪܒܝܐ ܕܢܬܠܐ ܒܡܪܘܡܐ[b]
ܕܥܛܝܢܐ. ܘܗܢ ܡܪܢܐ ܐܠܗܢ ܘܡܪܢ ܘܫܡܥܐ ܠܢ ܠܒܢܬܐ
ܕܡܬܠܒܢܗ.. ܒܬܪ ܓܝܪ ܕܣܓܝܐܬܐ ܕܟܠ ܢܦܫܐ ܦܥܠܬܐ
Prov. xi. 26 ܬܬܒܪܟ[c] ܘܡܬܦܪܢܬܐ ܬܘܒܐ ܥܠ ܪܫܗ ܕܐܝܢܐ ܕܙܒܢ..
ܡܬܠܒܢܐ ܦܘܠܚ ܐܝܟܢ ܚܒܪ ܚܒܪܐ. ܘܠܐܝܟܐ ܘܡܦܪܢ ܡܦܪܢܐ.
ܡܛܠ ܕܡܪܢܐ ܐܡܪ ܓܒܝܗܘܢ ܠܘܩܒܐ. ܘܦܪܐ ܡܢܗܘܢ ܣܓܝܐܐ
ܕܐܣܝܪܐ[d]. ܘܫܠܚ ܓܒܝܗܘܢ ܢܗܪܐ ܕܠܒܢܐ. ܘܐܦܩܪ ܓܒܝܗܘܢ ܬܘܢܝ
ܢܦܫܐ. ܐܝܟ ܗܝܟܢܐ [e]ܕܡܢܫܡܘܬܐ ܕܐܠܗܐ[e]. ܐܝܟ ܕܐܬܒܪ
Is. xlix. 9 ܒܐܫܥܝܐ. ܕܐܡܪ ܠܐܝܠܝܢ ܕܒܐܣܝܪܐ[f] ܦܘܩܘ ܕܫܦܘܘ. ܘܬܘܒ
Is. xlii. 7 Ps. lxix. 33 ܠܡܫܡܥ ܠܐܣܝܪܐ ܡܢ ܐܣܝܪܐ.. ܘܕܘܝܕ ܐܡܪ [g]ܕܠܐ ܫܛܐ
Matt. xi. 28 ܠܐܣܝܪܘܗܝ[g]. ܘܒܐܘܢܓܠܝܘܢ ܬܘܒ ܐܡܪ. ܬܘ ܠܘܬܝ ܟܠܟܘܢ
ܠܐܝܬܝܐ ܘܫܩܝܠܝ ܡܘܒܠܐ ܡܥܬܪܬܐ. ܘܐܢܐ ܐܢܝܚܟܘܢ ܫܩܘܠܘ 29
ܢܝܪܐ ܕܝܠܝ ܥܠܝܟܘܢ. ܘܝܠܦܘ ܡܢܝ ܕܢܝܚ ܐܢܐ ܘܡܟܝܟ ܐܢܐ
ܒܠܒܝ. ܘܬܫܟܚܘܢ ܢܝܚܐ ܠܢܦܫܬܟܘܢ ܢܝܪܝ ܓܝܪ ܒܣܝܡ ܗܘ 30
ܘܡܘܒܠܝ ܩܠܝܠ ܗܘ.. ܐܦ ܫܩܠ ܡܪܢܐ. ܒܡܘܗܒܬܐ ܕܠܒܘܫܬܗ.
f. 36a ܦܪܐ ܘܐܢܝܚܗܘܢ [h]ܘܐܦܩ ܢܦܫܬܗܘܢ ܠܚܐܪܘܬܐ[h]. ܕܠܐ ܬܘܒ
ܬܬܐܣܪܘܢ[i] ܒܕܒܝܬܐ[j] ܘܒܫܘܠܛܢܐ ܘܒܕܘܒܪܐ ܘܒܥܒܕܐ ܘܡܫܡܫܢܘܬܐ.
ܘܒܟܠܝܬܐ ܘܒܚܒܘܫܝܐ ܒܠܝܫ[k] ܐܦܝܐ ܘܒܥܠܘܒܘܬܐ[l] ܕܕܝܢܐ. ܬܘܒ[m]

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[a] ܘܡܕܒܪܢܐ ܪܘܚܢܐ   [b] ܒܡܪܘܡܐ   [c] ܬܬܒܪܟܢ   [d] ܕܐܣܝܪܐ
[e] ܡܢܫܡܘܬܗ   [f] ܕܒܐܣܝܪܐ   [g] ܕܠܐܣܝܪܘܗܝ ܠܐ ܫܛܐ
[h] ܘܐܦܩܗܘܢ ܠܚܐܪܘܬܐ   [i] ܬܬܐܣܪܘܢ   [j] + ܘܒܡܣܪܢܐ   S. f. 32a
[k] ܘܒܟܠܠܐ : ܘܒܠܝܫ   [l] ܘܒܥܠܘܒܘܬܐ   [m] + ܕܝܢ

17 ܕܟܢ̈ܫܘܗܝ. ܘܩܪܝܘܢ ܒܫܡܗ. ܘܐܬܩܪܝܘܢ ܬܘܒ ܗܘܘܢ ܠܗ ܟܪ̈ܣܛܝܢܐ.[a]
ܒܗ ܗܟܝܠ [b]ܒܗܕܐ ܕܡܬܘܬܐ[b] ܐܚܝܕ ܐܦ ܐܦܣܩܘܦܐ. ܐܝܟܢܐ
ܐܦ[c] ܡܠܟܐ[d] ܕܡܬܥܠܝ ܗܘܐ ܥܠ ܗܘ ܟܠܗ ܥܡܐ ܗܢܐ. ܐܝܟ
ܕܟܬܝܒ ܒܗܘܫܥ. ܕܢܦܩܘܢ ܗܘܐ ܥܡܐ ܕܒܢ̈ܝ ܐܝܣܪܝܠ. ܐܝܟ Hos. i. 10
ܚܠܐ ܕܥܠ [e]ܣܦܪ ܝܡܐ[e] ܕܠܐ ܡܬܬܟܝܠ ܘܠܐ ܡܬܡܢܝܢܐ. ܘܠܦܘܬ
[f]ܗܘܠܟܗ ܕܥܡܐ ܗܘ[f] ܐܦ ܬܫܒܚܬܗ[g] ܕܡܬܬܒܥܝܢ ܗܘܐ، ܠܗ ܢܣܒ
ܗܘܐ ܒܢܝܗ ܡܢ ܥܡܐ. ܗܟܢܐ ܗܢܝܐ ܐܦ ܐܦܣܩܘܦܐ ܕܟܪ
ܠܗ ܡܢܝܗ ܡܢ ܥܡܐ. ܐܝܠܝܢ ܕܡܬܬܢܝܚܝܢ ܘܝܗܒ ܕܢܩܘܡ ܠܗ
ܘܠܬܘܒܬܗ. ܘܡܩܝܡ ܠܗ ܡܢܝܢܐ ܒܢ̈ܝ ܡܠܟܗ. ܘܒܢ̈ܝ ܡܠܘܬܗ.
ܘܡܫܡ̈ܫܢܐ ܘܐܦܕܝܩܘܢܘ[h] ܥܠ ܥܡܐ ܕܡܬܬܒܥܝܢ ܠܗ. ܠܦܘܬ
ܬܫܡܫܬܗ ܕܟܠܬܐ. ܘܡܛܠ ܗܢܐ ܡܬܒܪܐ[i] ܐܝܟ ܠܝ ܕܐܡܝܪ.
ܡܠܟܐ ܗܢ ܗܢܐ ܕܡܬܒܪ ܬܐܓܐ[j]. ܥܠ ܦܠܚܢܐ[k] ܟܠܗܘܢ ܡܬܥܠܝ
ܘܐܦܪܘܗ ܘܫܪܗ ܥܠ ܐܪܥܐ ܗܘ ܟܠܗܘܢ. ܐܦܣܩܘܦܐ ܕܝܢ ܥܠ
ܢܦܫܐ ܘܥܠ[1] ܦܠܚܢܐ ܡܬܥܠܝ ܕܒܪܝܬܐ[m] ܥܠ ܐܪܥܐ. [n]ܘܐܬܬܩܢ f. 35 b
ܒܫܠܝܛܐ[n] ܒܫܘܠܛܢܐ ܫܠܝܛܐ. ܫܘܠܛܢܐ ܗܢ ܪܒܐ ܕܫܠܝܛܐ ܗܘ
ܕܐܚܝܕ ܥܠ[1] ܢܦܫܬ ܠܗ. ܐܠܐ ܗܘܬܘܢ ܡܢܝܢ[o] ܠܐܦܣܩܘܦܐ
ܐܝܟ ܕܠܐܠܗܐ. ܘܕܫܠܝܡ ܒܢܝܗ ܐܝܟ ܕܒܢ ܡܠܟܐ ܘܡܗܝܡܢ
ܠܗ ܐܝܟ ܕܠܐܠܗܐ.[p] ܘܦܐܪܝܗܘܢ[q] ܘܡܟܪܙܐ ܕܐܒܪ̈ܗܐ ܕܝܠܗܘܢ[q]
ܗܘܬܘܢ ܡܢܝܢ[r] ܠܗ. ܐܝܟ ܕܬܬܒܪܝܘܢ ܬ̈ܫܡܫܬܗܘܢ

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[a] ܠܟܪ̈ܣܛܝܢܐ [b] ܒܗܕܡܘܬܐ [c] om. ܐܦ [d] ܡ̈ܠܟܐ [e] ܫܦܬܗ ܕܝܡܐ
[f] ܗܘܠܟܗ ܕܗܘ ܥܡܐ [g] ܬܫܒ̈ܚܬܐ [h] ܘܐܦܕܝܩ̈ܘܢܐ [i] ܡܬܒܪ
[j] ܬܐܓܐ [k] + ܗܘ [l] ܘ[ܥܠ] [m] ܕܐܬܩܢܝܬ ܐܦ ܢܦܫܐ S. f. 31 b
[n] om. ܘܐܬܩܢܬ ܒܫܠܝܛܐ Lag. p. 41 [o] + ܠܗ [p] om. ܘ
[q] ܘܡܟܪ̈ܙܐ ܕܐܒ̈ܗܝܗܘܢ [r] ܒܢܝܢܝܢ

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[1] Cod. om. ܥܠ

ܠܗܘܢ [a]ܕܒܗܘܠܗܡ ܫܢܝܐ[a] ܡܬܗܢܝܢ[1]. ܠܗܘܢ ܕܡܬܪܥܢܘܬܐ
ܫܪܝܪܘܢ[2]. [b]ܐܦ ܒܐܘܪܫܠܡ[b] ܡܕܝܢܬܐ ܕܐܠܗܐ ܡܫܬܘܫܘܢ[3].
ܘܠܡܗܠܟܘ ܕܐܠܗܐ ܒܦܘܩܕܢܘܗܝ ܫܩܠܬܐ ܘܒܢܝ ܣܪܬܐ. ܡܢ
ܦܠܓܝܢ ܐܬܦܠܓܘ. ܘܗܦܟܘ ܐܢܘܢ ܒܟܠ ܐܬܪ. ܗܢܘܢ ܓܝܪ
ܢܦܩܘ ܫܘܠܛܢܐ ܡܢ ܐܠܗܐ. ܕܢܬܠܐ ܘܕܡܘܬܐ[c]. ܠܐ ܟܕ ܕܢܐܡ
ܠܐܢܫܝܢ ܕܫܠܝܢ. ܘܡܣܒܝܢ ܠܡܘܬܐ ܒܢܘܪܐ ܕܠܥܠܡ. ܟܕ ܢܦܩܘܢ
ܘܢܦܪܘܢ ܠܐܢܫܝܢ ܕܡܬܦܬܝܢ ܗܢ ܕܢܣܒ ܘܠܐ ܬܘܒܐ. ܐܠܐ
ܕܢܚܒܠܘܢ ܘܢܐܣܘܢ[d] ܠܐܢܫܝܢ ܕܡܬܦܠܣܝܢ ܘܬܢܚܝܢ. ܗܘܢ ܦܬܝܠ
ܢܗܘܘܢ ܠܗܘܢ ܕܝܢܐ. ܘܐܝܟ ܦܠܚܐ ܢܗܘܘܢ ܫܥܒܕܝܢ ܠܗܘܢ.
ܘܐܝܟ ܕܐܪܐ ܒܟܠܗܝܢ ܦܘܩܕܢܝܗܘܢ ܡܫܡܫܝܢ ܠܗܘܢ ܐܝܟ ܕܠܡܠܟܐ.
f. 35 a ܡܛܠ ܓܝܪ ܡܬܦܪܥܐ ܠܗܘܢ ܘܠܐܢܫܝܢ ܕܒܗܘܢ ܕܢܬܦܪܥܘܢ.
ܒܗܝܢ ܓܝܪ ܒܡܦܪܫܐ ܡܕܡܝܐ ܕܡܠܟܘܬܐ ܦܘܠܚܢܐ. ܕܐܡܪ
ܫܡܘܐܝܠ [e]ܢܒܝܐ ܒܝܬ ܦܬܓܡܐ[e] ܕܡܠܟܐ ܠܥܡܐ. ܠܗܘܢ
1 Sam. viii. 11 ܕܫܐܠܘ ܡܢܗ ܡܠܟܐ ܘܐܡܪ ܠܗܘܢ. ܗܢܘ[f] ܢܡܘܣܗ ܕܡܠܟܐ
ܕܢܡܠܟ ܥܠܝܟܘܢ. ܠܒܢܝܟܘܢ[4] ܢܕܒܪ ܘܢܣܝܡ ܐܢܘܢ ܥܠ ܡܪܟܒܬܗ.
ܘܢܥܒܕ ܐܢܘܢ[g] ܪ̈ܫܝ ܐܠܦܐ ܕܡܪܟܒܬܗ. ܘܢܥܒܕ ܠܗ ܪ̈ܫܝ ܚܡܫܝܢ ܘܩ̈ܛܝܪ 12
ܡܐܪ̈ܬܐ. ܘܢܚܨܕܘܢ ܚܨܕܗ. ܘܢܥܒܕܘܢ ܡܐܢ̈ܘܗܝ. ܘܡܐܢܝܗܘܢ
ܩܪ̈ܒܐ ܕܡܪ̈ܟܒܬܗ. ܘܠܒܢ̈ܬܟܘܢ ܢܕܒܪ ܐܢܝܢ ܠܡܪ̈ܩܚܬܐ. 13
ܘܠܡܒ̈ܫܠܢܝܬܐ ܕܒܝܬܗ: ܘܚܩ̈ܠܬܟܘܢ ܘܟܪ̈ܡܝܟܘܢ ܘܙܝ̈ܬܝܟܘܢ 14
ܛܒ̈ܐ ܢܣܒ ܘܢܬܠ ܠܥܒ̈ܕܘܗܝ[h] ܘܠܡܗ̈ܝܡܢܐ[i] ܘܐܡܗ̈ܬܟܘܢ[j]
ܘܥܒ̈ܕܝܟܘܢ[j] ܘܥܠܝ̈ܡܝܟܘܢ[k] ܘܐܬ̈ܢܬܟܘܢ ܢܕܒܪ ܘܢܥܒܕ ܠܦܘܠܚܢܗ 16

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[a] ܕܒܗܠܝܢܐ [b] ܘܠܐܘܪܫܠܡ Lag. p. 40 [c] ܘܕܡܘܬܐ [d] ܘܢܣܘܢ
[e] ܒܠܘܢ ܦܬܓܡܘܗܝ [f] ܕܗܢܘ S. f. 31 a [g] ܒܗܘܢ
[h] + ܘܡܥ̈ܒܕܘܗܝ ܘܕܪ̈ܥܘܗܝ ܢܣܒ ܘܢܬܠ ܠܥܒ̈ܕܘܗܝ [i] ܘܠܡܗܝ̈ܡܢܘܗܝ
[j] ܘܥܒ̈ܕܝܟܘܢ ܘܐܡܗ̈ܬܟܘܢ [k] + ܛܒ̈ܬܐ

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[1] Cod. ܡܬܗܢܝܢ [2] Cod. ܫܪܝܪܘܢ [3] Cod. ܡܫܬܘܫܘܢ
[4] Cod. om. ܠܒܢܝܟܘܢ

ܠܡܘܫܒܬܐ. ܐܝܟ ܚܕ ܡܢ ܗܠܝܢ ܕܡܢܚܝܢ ܠܦܓܪ ܡܟܝܒܐ. ܡܛܠ ܕܡܫܝܚܐ ܦܢܐ ܠܐܣܝܘܬܗ، ܗܘ ܕܢܡܪܢ ܒܗ ܡܟܝܒܐ. ܕܠܐ ܐܝܬܘܗܝ، ܡܫܝܚܐ ܐܠܐ ܡܫܡܠܝܢܐ. ܐܘ ܡܠܐ ܠܐܢܫܐ [a]ܕܒܗ ܢܡܪܐ[a] ܪܘܚܐ ܡܢ̄ ܕܐܠܗܐ ܡܫܡܠܝܬܐ ܒܟܠ ܣܓܝܐ. ܐܝܟ ܗܘ[b] ܕܡܒܝܢ ܡܢ ܪܘܚܐ ܕܢܡܪܐ ܒܗ ܗܘܐ[c] ܡܫܠܐ. ܐܢ ܗܘܒܠ ܠܒܪ ܟܠܡܟܐ ܢܐܡܪ ܐܢܫ ܚܕܐ ܡܢ ܗܠܝܢ. ܒܗܕܐ ܟܠܗ

f. 34b ܣܢܝܩܘܬܐ ܡܬܝܬܝܐ ܕܢܦܠ. ܚܕ ܒܡܟܐ ܐܢ ܢܡܪܘܢ ܕܢܐܡܪ ܡܕܡ ܥܠ [d]ܐܦܝܣܩܘܦܐ. ܐܘ ܥܠ ܡܕܒܪ̄[d]. ܗܘ ܕܒܐܝܕܗ ܝܗܒ ܠܗܘܢ ܡܕܢܚܐ ܪܘܚܐ ܩܕܝܫܐ. ܘܒܐܝܕܗ ܢܠܦܘܢ[e] ܡܠܬܐ ܘܢܕܒܪܘܢ ܠܐܠܗܐ ܘܒܐܝܕܗ ܐܬܒܪܟܘܢ ܡܢ ܐܠܗܐ. ܘܒܐܝܕܗ ܐܬܬܣܡܟܘܢ. ܘܒܐܝܕܗ ܦܩܘܕܘܢ ܒܢܝܐ ܕܥܘܡܪܐ. ܘܒܐܝܕܗ ܡܕܢܚܐ ܒܡܡܠܠܘܬܐ ܒܫܡܗ ܐܝܕܗ ܕܐܦܝܣܩܘܦܐ[f] ܐܡܝܢ ܥܠ

Ps. ii. 7 ܚܕ ܚܕ ܡܢܗܘܢ. ܘܐܫܟܚ ܦܠܘ ܩܕܝܫܐ ܘܐܡܪ[g] ܕܒܪܝ، ܐܢܬ ܐܢܐ ܝܘܡܢ[h] ܝܠܕܬܟ.. ܡܛܠܗܢܐ ܐܦ̃ ܒܪ[i] ܦܘܠܘܣ ܢܦܩ[j] ܠܐܦܝܣܩܘܦܝܢ[1]. ܠܗܘܢ ܕܒܐܝܕܝܗܘܢ ܦܘܠܘܣ ܒܪܐ ܠܐܠܗܐ. ܘܠܡܫܝܚܐ ܢܕܒܪܬ[k]. ܘܐܡܪ ܠܗܘ ܕܡܢ ܒܬܪ ܐܠܗܐ ܗܘ ܗܘܐ ܐܒܘܟ ܘܐܡܟ. ܟܠ

Ex. xxi. 17 Matt. xv. 4 ܡܢ ܕܡܨܚܪ[l] ܠܐܒܘܗܝ، ܐܘ ܠܐܡܗ. ܡܡܬ ܢܡܘܬ.. ܐܢܬܘܢ ܕܝܢ ܡܢܗ ܠܐܦܝܣܩܘܦܐ [m]ܕܡܨܚܪܝܢ ܕܢܬܪܘܢܘܢ[m] ܡܢ ܚܝܠܗܐ. ܠܗܘܢ ܕܒܚܕ ܦܫܐ ܐܘܠܨܢܝܗܘܢ[2][n] ܡܢ ܕܝܒܐ[o]. ܠܗܘܢ ܕܡܠܐܟܝܗܘܢ ܪܘܚܐ ܩܕܝܫܐ. ܠܗܘܢ ܕܒܡܠܬܐ ܐܝܟ ܕܒܫܠܡܐ ܪܒܘܢܝܗܘܢ.

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[a] ܕܢܡܪܐ ܒܗ [b] ܗܘ [c] ܗܘܐ [d] ܡܕܒܪܢܐ ܐܘ ܥܠ ܐܦܝܣܩܘܦܐ
[e] ܐܠܦܘܢ S. f. 30 b [f] ܕܐܦܝܣܩܘܦܐ [g] ܕܐܡܪ [h] ܘܩܕܡܐ
[i] ܒܪܢܫܐ [j] ܢܣܒ [k] ܐܡܝܢ [l] ܕܡܨܚܪ [m] ܠܗܘܢ ܕܢܛܪܘܢܘܢ
[n] ܐܘܠܨ[ܘ]ܢܝܗܘܢ [o] ܡܢܕܝܒܐ

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[1] Cod. ܠܐܦܝܣܩܘܦܝܢ [2] Cod. ܐܘܠܨܢܝܗܘܢ

f. 34 a ܗܘ. ܘܡܝܩܪܐ ܐܦܝܣܩܘܦܐ[a]. ܐܝܟ ܐܠܗܐ ܢܗܘܐ ܡܝܩܪ ܠܟܘܢ.
ܘܡܫܝܚ ܐܝܟ ܢܒܝܐ. ܡܛܠܗܢܐ ܐܝܟ ܕܠܐܝܩܪܗ ܕܐܦܝܣܩܘܦܐ
ܦܠܚܝܢ ܕܚܒܪܝܢ ܐܢܬܘܢ ܩܘܡܘ ܡܘܕܝܢ ܠܗ. [b]ܐܦ ܒܐܝܕܗ[b]
ܢܗܘܘܢ ܢܬܬܟܠܝܢ[c]. ܘܐܝܟܢܐ ܕܥܒܕ ܐܢܬ [d]ܕܐܝܟ ܐܠܗܐ[d] ܩܕܡ.
ܐܦܝܣܩܘܦܐ[e] ܕܝܢ ܠܐ ܥܒܕ ܒܗ. ܐܘܕܝܥܗ ܐܢܬ ܒܠܒܘܗܝ. ܕܝܢ
ܐܝܟ ܕܠܝܬܘܗܝ ܡܕܡ ܠܐ ܬܥܒܕ. ܕܠܐ ܬܬܠܐ ܒܠܒܗ ܣܒܪܐ.
ܐܝܟ ܕܥܠ ܡܫܡܫܢܐ ܕܡܫܡܫܝܢܐ. ܗܘ ܓܝܪ ܕܡܫܡ ܠܐܠܗܐ[f] ܒܝܫܐ
ܥܠ ܐܦܝܣܩܘܦܐ ܐܘ ܒܡܠܬܐ ܐܘ ܒܥܒܕܐ. ܒܐܠܗܐ ܐܚܝܕ ܟܠ
ܡܫܡܫ. ܬܘܒ[g] ܕܝܢ[h] ܥܠ ܡܫܝܚ ܐܢ[i] ܢܡܠܠ ܐܢܫ ܒܝܫܐܝܬ.
[j]ܒܡܠܬܐ ܐܘ ܒܥܒܕܐ. ܒܡܫܝܚܐ ܡܬܬܡܠ. ܡܛܠܗܢܐ ܐܦ
Ex. xxii. 28 ܒܢܡܘܣܐ ܟܬܝܒ. ܕܠܐ ܬܨܚܪ ܠܐܠܗܝܢ. ܘܠܐ ܬܡܠܠ ܒܝܫܬܐ
ܥܠ ܪܫܐ[k] ܕܥܡܟ. ܠܐ ܗܘܝܠ ܐܢܫ ܢܫܒܩ ܕܥܠ ܦܬܓܡܐ [l]ܕܒܐܒܐ
ܐܡܪ[l] ܡܪܝܐ. ܐܠܐ ܟܗܢܐ ܗܢܐ ܠܐܢܫܝܢ ܕܡܢܟܘܢ [m]ܒܪܝܫܐ
ܕܠܟܘܢ[m]. ܐܦ ܡܦܩܐ ܬܘܒ ܐܡܪ[n] ܒܡܫܪܝܐ[1] ܕܡܪܢܢܐ ܒܪ ܪܘܚܗ
Ex. xvi. 8 ܒܥܡܐ ܒܟܘܢ. ܘܥܠ ܐܗܪܘܢ. ܕܠܐ ܗܘܐ ܥܠܝܢ ܪܛܢܝܢ ܐܢܬܘܢ.
Luke x. 16 ܐܠܐ ܥܠ ܡܪܝܐ ܐܠܗܐ. ܐܦ ܦܪܘܩ ܐܡܪ ܕܟܠ ܕܠܟܘܢ ܫܡܥ
ܠܝ ܫܡܥ[o]. ܘܠܟܘܢ ܕܡܣܠܐ. ܐܢܫܐ ܓܝܪ ܡܪܝܐ ܐܢܬ ܠܗ ܐܦܢ
ܘܠܝܬ ܠܟܘܢ ܕܬܬܠܠ ܒܝܫܬܐ ܥܠ ܐܦܝܣܩܘܦܐ. ܐܘ ܥܠ ܡܫܝܚ.
Matt. v. 22 ܐܝܟܢܐ ܠܟܘܢ ܟܠܗ ܐܢܫ ܢܐܡܪ ܣܟܠܐ[p] ܐܘ ܪܩܐ. ܚܝܒ ܗܘ

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[a] + ܐܦܝܣܩܘܦܐ ܠܟܘܢ ܐܦ. ܐܠܗܐ ܒܡܫܚܐ ܐܬܡܪ. ܡܢ ܡܠܟܐ ܓܝܪ ܟܠ
[b] ܘܒܐܝܕܗ [c] ܡܬܬܟܠܝܢ [d] ܠܐܝܟ ܕܐܠܗܐ [e] ܘܐܦܝܣܩܘܦܐ
[f] ܠܐܠܗܐ S. f. 30 a [g] ܘܬܘܒ [h] + ܝܢ [i] om. ܝܢ Lag. p. 39
[j] + ܘܐ [k] ܪܫܐ [l] ܕܒܐܒܐ ܐܡܪ [m] ܒܪܝܫܟܘܢ [n] ܐܡܪ
[o] + ܘܗܘ [p] + [ܠܐܠܐ ܣܟܠܐ ܪܩܐ ܣܟܝܢܐ]

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[1] Cod. ܒܡܫܪܝܐ

ܗܘ ܒܢܡܘܣܐ ܠܥܡܐ. ܘܡܦܩܕܝܢ ܕܡܢܐ ܦܩܕ ܠܗܘܢ ܕܢܥܒܕܘܢ. ܘܦܠܚܘܢ ܡܬܢܚܡܝܢ[a] ܠܡܣܡܪ. ܒܗ ܒܢܡܘܣܗܘܢ ܠܥܡܐ ܡܬܡܠܟܝܢ. ܘܒܥܓܠܘܗܝ، ܡܕܡ ܠܐ ܥܒܕܝܢ ܡܛܠ[b] ܕܦܩܕܝܢ ܕܡܬܡܠܟ ܗܘ ܗܘ ܡܕܡ ܠܒܪ[c] ܕܥܒܕܝܢ ܘܡܬܚܙܝܢ[d] ܠܗ ܘܦܠܚܝܢ ܠܗ. ܐܝܟ ܕܠܐܝܩܪܗܘܢ ܕܫܐܕܐ ܣܢܝܬܐ. ܗܠܝܢ ܕܡܬܝܩܪܝܢ ܒܫܐܕܐ[e]. ܘܐܝܟ ܕܠܦܘܠܚܢܐ ܕܫܐܕܐ ܠܟܘܦܐ[f] ܘܡܪܝܕܘܬܐ. ܐܦ ܗܢܘܢ ܗܟܝܠ ܕܡܪܝܕܝܢ ܐܢܘܢ ܘܒܝܫܐ ܐܢܘܢ ܕܬܟܠܐ ܘܣܒܪܐ ܠܝܬ ܠܗܘܢ ܐܠܐ ܒܡܣܪܐ ܡܩܒܠܐ ܠܟܘܢ. ܫܢܝܢ ܘܢܦܩܝܢ ܕܢܬܕܟܘܢ ܠܒܝܬ ܡܘܕܝܢܐ[g]. ܘܠܗܠܝܢ ܕܡܢܟܝܢ ܒܢܬ[h] ܦܬܟܪܐ ܕܒܘܣܡܗܘܢ[1] ܒܟܠ ܐܝܟ ܡܢܗܘܢ. ܠܟܠܗܘܢ ܗܟܝܠ ܐܢܬܘܢ ܕܝܕܥܝܢ ܘܠܟܠܗ ܥܡܐ ܕܟܪܝܟܐ[i] ܡܗܝܡܢܝܢ ܐܢܬܘܢ. ܘܒܡܪܝܐ ܕܠܐ ܡܬܦܠܓ ܐܚܝܕܝܢ ܐܢܬܘܢ. ܘܠܡܠܟܐ ܕܬܫܒܘܚܬܐ ܕܠܥܠܡ ܕܠܐ[j] ܚܒܪ ܘܠܐ ܡܬܒܪܐ ܡܫܡܫܝܢ ܐܢܬܘܢ. ܠܐ ܡܬܝܪܐܝܬ ܬܫܡܫܘܢ ܠܡܪܝܐ ܐܠܗܐ. ܟܕ ܐܝܠܝܢ ܕܡܢܟܝܢ ܒܢܝܫܗܘܢ ܗܘܝܬܘܢ ܗܟܝܠ ܢܟܦܝܢ ܠܐܦܝܣܩܘܦܐ ܦܘܡܗ ܕܐܠܗܐ. ܐܝܟܢܐ ܐܗܪܘܢ ܡܛܠ ܕܡܬܪܓܡ ܗܘܐ ܠܦܪܥܘܢ ܦܬܓܡܐ ܕܐܬܝܗܒܘ ܒܝܕ ܡܘܫܐ. ܢܒܝܐ ܐܬܩܪܝ[k]
ܕܐܡܪ ܡܪܝܐ ܠܡܘܫܐ. ܗܐ ܝܗܒܬܟ ܐܠܗܐ[l] ܠܦܪܥܘܢ. Ex. vii. 1
ܘܐܗܪܘܢ ܐܚܘܟ ܢܗܘܐ ܠܟ ܢܒܝܐ. ܠܡܘܫܐ ܗܟܝܠ ܐܦ ܐܢܬܘܢ ܠܐܝܠܝܢ ܕܐܬܝܗܒܬܘܢ ܠܗܘܢ ܬܠܡܝܕܘܬܐ[m] ܕܡܠܟܘܬܐ. ܠܐ ܫܟܚܝܢ ܐܢܬܘܢ ܠܗܘܢ[n] ܐܝܟ ܕܠܐܠܗܐ. ܗܫܐ ܕܝܢ ܠܟ ܕܝܠܟ. ܐܗܪܘܢ ܡܫܡܫܢܐ

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a ܕܡܬܢܚܡܝܢ b ܘܡܛܠ c om. ܠܒܪ d ܡܬܚܙܝܢ e ܒܐܫܕܐ
f + ܘܡܒܥܫܐ g ܒܡܘܕܝܢܐ h ܒܕܡ S. f. 29 b i ܘܟܪܝܟܐ
j ܠܐ k + ܐܝܟ l ܐܠܗܗ m + [ܗ̄ ܡܢ ܟܠܐ]
n + ܠܗܘܢ ܐܢܬܘܢ ܘܦܠܚܝܢ : ܢܒܝܐ

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[1] Cod. ܕܒܘܣܡܗܢ

ܕܠܡܥܒܕ̄. ܡܬܥܒܕܐ ܠܗܘܢ ܒܪ ܕܢܬܡܨܪܘܢ ܐܝܟ ܥܒܝܕܐ. ܘܐܦ[a]
ܒܬܪ ܡܠܟܗ ܕܐܦܝܣܩܘܦܐ. ܘܐܝܟ ܟܠܠܗ ܕܒܝܬܐ. ܐܬܬܣܡܘܢ
ܒܪ ܡܬܬܡܠܟܢܐ[b] ܘܫܠܝܛܢܗ ܕܒܝܬܐ. ܐܢܫ ܐܦ ܡܢܘܚܐ ܐܝܬ ܢܣܒ
ܐܦ ܗܘ ܒܗ ܡܥܢܝܐ.. ܠܟܠ ܕܒܥܐ ܫܡܠ ܟܠܢ[c] ܡܢ ܒܬܪ
ܟܠܡܐ ܐܝܟ ܕܪܕܡ ܠܗ ܢܦܘܐ ܡܢܝܢ ܒܡܘܫܒܬܐ. ܘܒܐܝܩܪܐ[d]
ܘܒܡܘܢܐ ܕܟܠܡܐ. ܦܐܪܪܣܝܐ[e] ܕܝܢ ܗܟܝܠ[f]. ܠܗܬ[1] ܡܬ̈ܢܐ ܬܗܘܐ
ܠܗܘܢ. ܘܠܐ ܢܦܘܢ ܒܟܠ ܥܒܐ ܡܗܘܝܢ ܠܢܦܫܐ. ܐܠܐ ܡܕܡ
ܕܟܕܝܢ ܢܦܘܢ[g] ܡܗܕܝܢ ܒܝܬ ܦܘܦܝܪܠܐ[h] ܗܘܘ ܕܝܢ ܒܝܬ ܡܥ̈ܝܢܝܐ.
ܐܦܠܐ ܒܪ ܠܡܪܘܐ ܐܠܗܐ ܐܝܟ ܟܠ. ܡܝܬܝ ܐܢܫ ܡܬܡܪܒ.
ܐܠܐ ܐܦ ܒܝܬ ܡܥܒܕܐ. ܟܠܡܕܡ ܫܡܠ ܕܢܬܚܝܢ ܕܢܦܘܢ ܟܕܝܢ
ܒܝܬ ܡܬ̈ܢܐ ܢܗܘܘܢ ܠܐܦܝܣܩܘܦܐ. ܘܫܡܝܢ ܢܟܕܘܢ. ܐܦܠܐ[i]
ܡܢ ܡܘܬܪ ܒܡܘܟܠܐ ܕܒܝܬ ܡܕܒܪܐ. ܡܬܡܪܒ ܗܘܐ ܡܕܡ ܐܘ
ܫܘܐ ܗܘܐ ܟܠܝܢ ܡܢ ܚܘܒܐ. ܘܬܘܒ ܕܝܢ ܐܦ ܒܝܬ ܦܬܪܐ
ܕܝܬܒܐ ܠܚ̈ܕܐ ܘܢ̈ܓܪܐ ܘܡܣ̈ܟܢܐ. ܒܕܡܐ ܠܝܘܡܢܐ. ܠܒܝܬ
f. 33b ܡܕܒܪܐ ܡܬܪܕܝܢ. ܒܦܘܫܩܐ ܕܝܢ ܕܢܦܘܐ[j] ܐܢܫ ܫܟܝܢ ܒܝܬ
ܠܦܘܬܐ ܡܢ ܒܝܬ ܡܕܒܪܐ. ܒܢܝܢ ܕܝܢ ܒܗ ܒܟܬܒܐ [k]ܕܦܘܣܩܢܘܗܝ
[mg. ܕܒܪܘܫܐ ܐܢܫܝܢܐ ܕܦܘܫܩܗܘܢ ܚܕ.[k]] ܟܠܝܢ ܡܢ ܒܦܘܩܕܢܘܗܝ
ܠܦܬ̈ܐܐ[l] ܠܐ ܡܬܪܟܢ ܐܘ ܚܕܬܝܢ ܡܕܡ. ܐܠܐ ܫܘܕܥܐ ܫܪܝܢ
[m]ܕܦܘܩܕܢܘܗܝ ܕܟܐܦܐ[m] [mg. "ܗܢܘ ܠܬܘܕܝܬܐ ܘܪܐ ܕܟܐܦܐ:] ܗܘ[n]

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[a] ܘܐܝܟ   [b] ܡܬܬܡܠܟܢܘ   [c] ܠܟܠܢ   S. f. 29a   [d] ܘܒܐܝܩܪܐ
[e] ܦܐܪܪܣܝܐ   [f] ܦܝܟܐܬܐ   [g] om. ܢܦܘܢ   [h] ܦܘܦܝܪܠܐ   [i] + ܒܪ
[j] ܢܦܘܐ   Lag. p. 38   [k] ܕܦܘܣܩܢܘܗܝ   [l] ܠܦܬܐܐ   [m] ܕܦܘܩܕܢܘܗܝ ܕܟܐܦܐ
[n] [ܕܟܐܦܐ ܠܬܘܕܝܬܐ ܘܪܐ]: ܗܘ [ܠܗ̄ ܗܘ ܗܘ]

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[1] Cod. ܠܗ

ܠܘܬܐ ܕܢܛܘܪܘܢ ܠܗܘܢ ܡܕܒܚܢܐ ܐܘ ܕܢܛܪܘܢ[a] ܠܡܕܡ[b] ܒܠܥܕ ܡܢ ܐܦ ܒܗܢܐ. ܗܟܢܐ[c] ܐܢܬܘܢ ܒܠܥܕ ܡܢ ܐܦܝܣܩܘܦܐ ܡܕܡ ܠܐ ܬܥܒܕܘܢ. ܐܝܟܢ ܐܝܟ ܢܟܬܒ ܡܕܡ ܒܠܥܕ ܡܢ ܐܦܝܣܩܘܦܐ ܗܢܐ ܠܗܝܡܢܘܬܐ ܗܘ ܥܒܕ ܠܗ ܠܐ ܓܝܪ ܡܫܬܥܒܕ ܠܗ ܠܥܒܕܐ. ܠܐ ܓܝܪ ܙܕܩܐ ܕܠܒܪ ܡܢ ܐܦ ܒܗܢܐ ܢܟܬܒ ܐܝܟ ܡܕܡ. ܘܬܬܟܢܫܘܢ ܗܟܝܠ ܠܐܦܝܣܩܘܦܐ ܫܡܥܘܬܢ ܡܫܬܡܥܝܢ. ܐܘ ܐܢܬܘܢ ܒܩܢܘܡܟܘܢ[d]. ܐܘ ܒܝܕ ܡܫܡܫ. ܘܡܢܐ ܕܢܟܬܒ ܗܘ ܡܩܠܠ ܠܟܘܢ[e] ܒܐܢܝܬ. ܡܛܠ ܕܐܦܝܣܩܘܦܐ ܗܘ ܫܠܝܛ[f] ܡܛܘ ܒܐܢܫܝܢ ܕܐܠܗܝܢ. ܘܠܟܠܢܫ ܕܝܢ[g] ܡܦܪܫܝܢ ܘܢܫܒ ܐܝܟ ܕܙܕܩ ܠܗ. ܕܕܠܡܐ ܐܢܫ ܒܗ ܒܢܡܘܣܐ ܐܘ ܒܗ ܒܥܒܕܬܐ. ܢܣܒ ܐܓܪܬܐ ܕܫܠܡܘܬܐ ܘܐܚܪܢܐ ܕܝܢ ܐܦܠܐ ܡܩܒܠ ܢܣܒ. ܠܐܢܫܐ ܕܝܢ[h] ܕܢܥܒܕ ܟܗܢܐ ܘܐܦ ܒܢܬܐ ܕܐܠܗܐ. ܕܐܠܗܝܢ ܦܩܕ ܟܕ ܒܢܘܗ ܫܦܝܪ. ܐܝܟ ܕܡܬܒܥܐ ܠܗ. ܘܠܐܢܫ ܕܫܐܠܝܢ ܐܪܡܠܬܐ ܠܝܬܡܘܬܐ ܠܐܢܫܐ ܕܢܥܒܕ ܕܡܬܬܪܐ[i] ܐܠܗܝܐ. ܠܗ ܢܫܠܚܐ ܢܥܒܕ. ܘܬܘܒ ܕܝܢ ܐܦ ܗܘ ܕܡܣܬܒܪܬܐ ܐܝܟ ܢܣܒ ܠܐܪܡܠܬܐ ܠܐܢܫܐ ܕܫܦܝܪ ܠܗ. ܠܗ ܡܬܒܪ[j] ܢܥܒܕ. ܡܢܬܐ[k] ܕܝܢ ܕܐܚܝܢܐ ܬܫܘܐ ܦܪܝܫܐ[l] ܘܡܝܕܥܐ[l] ܠܗ ܐܝܟ ܢܚܘܫܐ [m]ܕܡܕܡ ܦܪܝܫ. ܘܐܦ[m] ܠܐ ܡܬܦܫܩܠ [n]ܠܐ ܬܩܒܠܘܢ[n] ܕܐܠܗܐ ܐܚܝܕ ܟܠ. ܒܥܠܐ ܕܝܢ ܕܡܬܒܥܐ [o]ܠܟܘܢ ܐܘ[o] ܡܢ ܐܪܡܠܬܐ. ܐܦܠܐ ܢܗܘܐ ܡܬܒܥܐ ܠܟܠ ܚܕ[p] ܡܢ ܡܣܟܢܐ ܠܐܝܟܘܬܗ ܕܡܣܟܢܘܬܗ. ܬܘܒ ܐܚܝ̈ ܠܡܟܢܫܢܐ ܠܬܫܡܫܬܗ [q]ܕܐܠܗܐ ܐܚܝܕ[q] ܟܠ. ܐܝܟܢ ܐܝܟ ܢܟܝܐ ܕܐܦ ܠܡܣܟܢܐ ܚܙܝ ܐܦ[r] ܢܛܠ ܠܗܘܢ ܐܝܟ

f. 33a

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[a] ܕܢܛܪܘܢ [b] ܡܕܡ [c] + ܐܦ S. f. 28 b. Lag. p. 37 [d] ܒܩܘܡܟܘܢ
[e] ܠܟܘܢ [f] Lag. ܫܠܝܛ *sic* [g] om. ܕܝܢ [h] ܓܝܪ [i] ܕܡܬܪܐܬܐ [j] ܡܬܪܐܬܐ
[k] ܡܢܬܗ [l] ܡܬܦܪܫܐ ܘܡܬܝܕܥܢܐ [m] ܐܦ ܡܫܬܘܬܦܘܬܐ ܘܡܫܬܘܬܦܐ
[n] ܠܐܝܩܪܗ [o] ܠܚܕܐ [p] + ܚܕ [q] ܕܐܚܝܕ [r] ܐܟܚܕܐ

ܘܪ̈ܫܝܬܐ ܠܡܫܝܚܐ ܐܡܪ[a][1] ܒܗ̇ܢܐ ܫܪܒܐ. [b]ܐܦ ܠܡܫܝ̈ܚܘܗܝ[b] ܡܟܗ̈ܢܐ ܕܫܢܐ. ܗܘ ܕܪܫܐ[c] ܕܫܟܢ ܐܝܬܘܗܝ ܒܡܫܪܘܬܐ. ܫܟܢ ܒܕܬܐ ܡܐܬܘܠܝܢ[d] ܗܘ[e] ܕܐܠܗܐ. ܗܘ ܕܫܟܢ ܒܫܪܒ ܡܫܝ̈ܚܘܗܝ ܐܬܦܪܝܬ. ܘܒܫܪܐ ܦܬܓ̈ܡܝܢ ܡܠܝܠ ܘܢܡܘܣܐ ܕܠܝܬ ܘܗܝܡܢܘܬܐ ܐܚܪܬ ܘܫܒܩ ܗܠܝܢ ܟܠܗܘܢ ܕܫܟܢܐ ܘܫܘܡܠܝܐ ܕܫܘܒܚܗ ܡܫܪ̈ܝܐ. ܚܠܦ ܕܫܒܩܐ ܗܘܝܘ[f]. ܗܫܐ ܓܠ̈ܝܬܐ ܘܡܫܪܝܬܐ f. 32 b ܬܘܪܝܬܐ ܡܢܟ[2]. ܗܘܝܘ ܪ̈ܫܝܬܐ ܘܡܫܒ̈ܚܢܐ ܘܡܫܪ̈ܝܢܐ ܘܡܘܗ̈ܒܬܐ. ܘܡܢܝܐ[g] ܦܘܪ̈ܩܢܐ ܕܐܬܦܪܩܝܢ ܒܗ ܐܦܝܣܩܘܦܐ ܠܡܪܢܐ ܐܠܗܐ. ܦܘܩ ܐܝܟ ܕܝܢ ܒܪ ܓܒܪ ܒܗܘܢܘܗܝ.. ܒܗܢܐ[g] ܘܠܘܬܐ. ܗܫܐ ܡܫܝܚܐ ܘܡܫܝ̄ܚܐ ܘܬܠܬܐ ܘܐܪ̈ܡܠܬܐ. ܠܘܬܐ ܕܝܢ ܘܦܪܩ ܒܗܢܐ ܐܝܬܘܗܝ ܐܦܝܣܩܘܦܐ. ܗܢܐ ܐܝܬܘ̄ ܡܫܡܫܢܐ ܕܡܠܬܐ ܐܠܗܐ[h] ܘܬܠܝܬܝܐ. ܠܗܘܢ ܕܝܢ ܡܠܦܢܐ ܘܐܒܘܗ̈ܘܢ[i] ܕܟܠ ܦܬܓܡ ܐܠܗܐ ܕܐܘܠܦܢܗܘܢ ܒܗ ܗ̈ܢܐ. ܗܢܐ ܐܝܬܘ̄ ܪ̈ܥܝܗܘܢ ܘܡܕܒܪܢܗܘܢ. ܘܡܠܟܐ ܗܘ ܠܗܘܢ ܫܠܝܚܐ. ܗܢܐ ܒܕܘܒܪܬܐ ܕܐܚܝܕ ܟܠ ܡܕܒܪ. ܐܠܐ ܢܗܘܐ ܡܗܝܡܢ ܠܗܘܢ ܐܝܟ ܐܠܗܐ. ܡܛܠ ܕܐܦܝܣܩܘܦܐ ܒܕܘܒܪܬܐ ܕܐܠܗܐ ܐܚܝܕ ܟܠ ܢܦܫ ܠܗܘܢ. ܡܫܡܫܢܐ ܕܝܢ ܒܕܘܒܪܬܐ ܕܡܫܝܚܐ ܩܐܡ ܘܦܘܠܚܢ ܡܫܡܫܝܢ[j] ܠܗ. ܡܫܡܫܢܝܬܐ ܕܝܢ ܒܕܡܘܬܐ[k] ܕܪܘܚܐ ܕܩܘܕܫܐ. ܬܗܘܐ ܡܝܩܪܐ ܠܗܘܢ. ܩܫܝ̈ܫܐ ܕܝܢ ܒܕܡܘܬܐ ܕܫ̈ܠܝܚܐ ܢܗܘܘܢ ܠܗܘܢ. ܝܬ̈ܡܐ ܕܝܢ ܘܐܪ̈ܡܠܬܐ ܒܕܡܘܬܐ ܕܡܕܒܚܐ ܠܟܠܟܘܢ[l] ܢܬܚܫܒܘܢ[m]. ܐܝܟܢܐ ܕܝܢ ܕܠܐ ܥܠܝܗ ܗܘܐ. ܠܡܕܒܚܐ. ܗܢܘ ܕܝܢ ܠܐܢܫܐ ܕܠܐ ܐܝܬܘ̄ ܗܘܐ

[a] ܐܡܪ [b] ܘܠܡܫܝ̈ܚܘܗܝ [c] ܕܪܫܗ [d] ܡܐܬܘܠܝܐ [e] om. ܗܘ

S. f. 28 a [f] ܕܗܘܝܘ [g] + ܕܝܢ [h] om. ܐܠܗܐ [i] ܘܐܒܘܗ̈ܘܢ *sic*

[j] ܡܫܡܫܝܢ [k] ܒܕܡܘܬܐ [l] om. ܠܟܠܟܘܢ [m] + ܠܗܘܢ

[1] Cod. ܐܡܪ [2] Cod. ܡܢܟ

ܕܦܪܨܘܦܬܗ̇ ܪ̈ܚܝܡܬܐ[a] ܡܚܝܢ ܕܡܫܥܒܕ ܠܟܠܗܝܢ. ܐܝܟ ܟܠܝܠܬܐ
31 ܕܐܪܕܪܐ ܘܐܝܟ ܟܠܝܠܬܐ ܕܡܫܝܚܘܬܐ. ܘܐܬܚܠܦܘ، ܒܗܠ ܐܬܪ.
ܐܢܬܘܢ[b] ܘܐܢܫ̈ܐ ܒܡܬ̈ܒܘܢ ܡܬܠ ܕܐܬܦܢܝܘܢ ܗܘ ܣܠܩ
32 ܬܫܒܘܚܬܘܢ ܕܡܫܒܚܢܐ ܕܦܫܝܛܘܬܐ. ܘܠܐ ܡܫܠܡ ܐܢܬܘܢ
f. 32 a ܣܦܩܐ ܡܬܠܬܗ. ܟܕ ܬܦܪܥܘܢ ܪ̈ܚܡܬܐ[a] ܒܗܘܢ. ܘܦܪ̈ܢܣܐ[c]
ܕܟܠܗ ܐܝܟܢܐ ܠܐ ܬܦܠܓܘܢ ܕܠܐ ܬܬܒܣܪܘܢ..

Chap. IX ܡܠܐܘܢ[d] ܕܬܒܥܐ. ܣܦܩܐ ܠܟܬ ܒܒܐ ܕܪܘܚܐ[e] ܘܩܪܝܒܐ ܕܘܠܬܐ ܘܬܪܥܝܬܐ ܠܘܬ ܐܠܗܐ. ܘܪܗܛܘ ܠܐܦܝܣܩܘܦܐ ܐܝܟ ܕܠܐܠܗܐ: ܘܫܐܠܘܢ ܡܢܗ. ܘܐܠܐ ܒܪܝܟ ܗܘ ܕܝܗܒ ܠܢ ܟܠܗ ܡܢ ܡܫܡܫܢܘܬܗ: ܐܡܠܐ ܕܗܘܬ ܢܦܠܘܢ ܠܐܢܫܝܢ ܕܡܫܝܚܝܢ ܡܢ ܒܠܥܕܘܗܝ. ܐܠܐ ܟܕ ܡܛܠ ܢܬܒܥܘܢ، ܟܠܗܘܢ ܗܢܘܢ ܕܦܪܝܫ ܐܢܫܝܢ ܕܡܬܚܫܒܝܢ. ܘܟܠܗܘܢ ܡܢ ܦܬܓܡܐ ܕܟܬܒܐ ܐܝܟ ܕܗܘܐ ܕܦܬܓܡܗ ܢܫܒ ܘܢܦܠ ܘܣܦܩܐ ܘܦܪܥܐ ܟܠ ܐܢܫܝܢ ܕܐܬܪ̈ܝܢ ܒܝܫܐܝܬ ܠܟܘܪܗܢܐ ܐܘ ܡܫܒܩܝܢ ܠܗܘܢ. ܘܟܕ ܐܝܟ ܕܫܠܝܡܘܢ ܫܒܩܝܢ ܠܗܘܢ. ܢܦܩܘܢ ܢܫܒܩܝܢ ܠܗܘܢ ܒܚܘܒܬܐ ܡܢ ܦܠܚܘܗܝ ܐܝܟ ܕܠܡܦܠܚܐ ܕܦܘܪܢܐ. ܕܡܫܒܚܐ ܘܢܬܚܐ ܘܐܪܥܠܬܐ. ܟܕ ܠܐ ܚܙܝܢ ܣܦܩܢܐ ܒܚܣܘܢ. ܕܐ ܪܫܘܢ ܐܘ ܠܐ ܢܫܒܩ": ܫܒܩܘ ܫܦܝܠ ܫܠܝܡ. ܐܦ ܐܢܬܘܢ ܒܢܝ ܒܠܚܘܕ. ܒܗܬܐ ܚܒܝܒܬܐ ܕܐܠܗܐ. ܡܛܠ ܕܐܦ ܒܚܒܐ ܘܕܚܠܬܐ ܒܗܬܐ ܐܬܬܣܝܡ. ܐܢܬܘܢ ܕܝܢ ܒܗܬܐ ܘܐܬܬܘܠܝܢ[f] ܘܕܚܠܬܐ ܘܡܫܬܒܠܬܐ. ܒܚܘܒܬܐ ܡܠܟܘܬܐ. ܚܝܠܐ ܘܕܚܠܐ ܒܗܬܐ ܠܝܫܘܥܬܐ. ܒܗܬܐ ܪܚܡܬܐ ܟܠܬܐ ܡܬܒܣܪܐ ܠܐܦܝܐ ܐܠܗܐ. ܐܢܫܝܢ ܫܦܝܠ ܕܐܬܦܠܓܘ، ܡܢ ܡܕܝܢ. ܫܒܩܘ[1] ܐܦ[g] ܫܠܡܐ. ܦܪܘܫ[2] ܦܪ̈ܝܕܐ ܘܡܫܡܫܢܐ

[a] ܪ̈ܚܡܬܗ [b] [ܐܢܬܘܢ] [c] ܘܦܪܢ̈ܣܐ Lag. p. 36 [d] Lag. ܘܡܠܐܘܢ *sic*
[e] ܕܪܗܛܘ ܠܐܦܝܣܩܘܦܐ [f] ܘܡܬܬܘܠܢܐ [g] + ܐܢܬܘܢ

[1] Cod. ܫܒܩܘ [2] Cod. ܦܪܘܫ

20 ܠܢ ܘܠܗܘܢ ܡܢ ܟܬܒܢ. ܘܡܛܠ ܡܪܝܐ[a] ܐܣܪܘܗܝ ܘܐܡܪ.
f. 31 b ܕܒܐܘܪܚܬܗܘܢ ܠܐ ܬܐܪܬ ܐܦ[b] ܡܢܝܢܬܐ[b] ܠܐ ܬܗܘܐ ܠܢ
ܒܢܡܘܣܗܘܢ ܡܛܠ ܕܐܢܐ ܐܢܐ ܡܢܬܝܢ ܘܡܬܒܬܢ. ܒܗܬ ܒܢ̈ܝ
21 ܐܝܣܪܐܝܠ. ܘܠܒܢ̈ܝ ܠܗܘܢ. ܗܐ ܡܫܒܚ ܟܠܗܘܢ ܡܫܡܫܢܐ ܕܒܢ̈ܝ
ܐܝܣܪܐܝܠ ܠܢܛܘܬܐ. ܚܠܦ ܬܫܒܚܬܗܘܢ [c]ܕܡܫܒܚܝܢ ܠܒܥܠܐ[c].
22 ܘܠܐ ܢܛܪܘܢ ܬܘܒ ܒܢ̈ܝ[d] ܐܝܣܪܐܝܠ ܠܡܫܒܚܢܐ ܕܫܘܕܥܘܬܐ. ܕܠܐ
23 ܢܡܠܘܢ ܚܠܦܝܐ ܕܡܘܬܐ. ܐܠܐ ܢܫܡܥܘܢ ܠܗܢܐ ܬܫܒܚܬܐ
ܕܡܫܒܚܢܐ ܕܫܘܕܥܘܬܐ. ܘܢܦܩܘܢ ܢܫܡܥܘܢ ܚܠܦܝܗܘܢ ܢܟܦܘܬܐ
ܕܠܟܠܗ ܠܕܪ̈ܝܗܘܢ. ܘܒܬܪ ܒܢ̈ܝ ܐܝܣܪܐܝܠ ܠܐ ܢܐܪܬܘܢ ܡܛܪ̈ܬܐ
24 ܡܛܠ ܕܡܫܡܫܢܐ ܕܒܢ̈ܝ ܐܝܣܪܐܝܠ ܐܢܘܫܐ[e] ܕܢܦܪܥܘܢ ܦܘܪ̈ܥܢܐ
ܠܡܪܝܐ. ܡܫܒܚ ܐܢܘܢ ܠܠܩܘܒܠܐ ܡܬܒܬܐ[f]. ܡܩܠܘܢܐ ܐܟܘܬ
ܠܗܘܢ ܘܕܒܝܬ[g] ܒܢ̈ܝ ܐܝܣܪܐܝܠ ܠܐ ܢܐܪܬܘܢ [h]ܡܬܒܬܐ ܠܟܠܗ[h]..
25, 26 [i]ܡܛܠ ܡܪܝܐ ܗܘ ܡܦܩܐ ܘܐܡܪ ܠܗ. ܡܛܠ ܗܘ ܠܗܢܐ ܘܐܡܪ
ܠܗܘܢ. ܡܢܐ ܕܢܫܡܥܘܢ ܐܢܬܘܢ ܡܢ ܒܢ̈ܝ ܐܝܣܪܐܝܠ ܡܫܡܫܢܐ
ܕܫܒܚܬ ܠܗܘܢ ܒܢܝܗܘܢ ܠܢܛܘܬܐ. ܦܪܘܩ ܒܢܝܗܘܢ ܐܦ
27 ܐܢܬܘܢ ܦܘܪ̈ܥܢܐ ܠܡܪܝܐ. ܘܡܫܡܫܢܐ[j] ܡܢ ܡܫܡܫܢܐ. ܘܢܛܘܪ
ܠܗܘܢ ܦܘܪ̈ܥܢܐ[k] ܐܝܟ ܒܥܘܠܐ ܡܢ ܐܕܪܐ. ܘܐܝܟ ܦܘܪ̈ܥܢܐ
28 ܡܢ ܡܚܝܪܬܐ. ܗܟܢܐ ܬܦܪܥܘܢ ܐܦ ܐܢܬܘܢ [l]ܠܡܪܝܐ ܦܘܪ̈ܥܢܐ[l].
ܡܢܟܠ ܡܫܡܫܢܘܬܗܘܢ ܕܢܫܡܥܘܢ ܐܢܬܘܢ ܡܢ ܟܠܗܘܢ ܒܢ̈ܝ
ܐܝܣܪܐܝܠ. ܘܬܛܠܘܢ ܒܢܝܗܘܢ ܦܘܪ̈ܥܢܐ ܠܡܪܝܐ ܠܐܠܗܘܢ
29 ܗܘܝܐ ܡܢ ܟܠܗܝܢ ܡܫܡܫܬܗܘܢ ܬܦܪܥܘܢ ܦܘܪ̈ܥܢܐ ܠܡܪܝܐ.
30 ܡܢ ܕܪ̈ܫܝܬܐ ܕܡܫܡܫ ܠܗܝܢ[m] ܒܢܝܗܝܢ. ܘܐܡܪ ܠܗܘܢ ܕܗܢܐ[n]

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a + ܗܘ   b ܘܡܢܝܢܬܐ   c ܕܡܫܒܚܝܢ ܒܡܫܒܚܢܐ ܕܫܘܕܥܘܬܐ   d [ܒܢ̈ܝ]
e ܒܠ   f ܠܢܛܘܬܐ   g ܕܒܝܬ   h ܡܬܒܬܐ   i + ܘ   j ܡܫܡܫܢܐ
k ܦܘܪ̈ܥܢܗܘܢ   l ܦܘܪ̈ܥܢܐ ܠܡܪܝܐ   S. f. 27 b   m ܠܗ   n ܡܢܐ

ܡܫܡܫܢܘܬܗܘܢ. ܘܡܢ ܟܠܗܘܢ ܫܘܠܛܢܗܘܢ. ܟܠ ܕܡܬܦܪܢܣܝܢ ܠܟ
10 ܡܢ ܟܠ[a] ܦܘܩܕܢܐ. ܠܟ ܢܗܘܐ ܘܠܒܢܝܟ ܒܥܠܬ[b] ܡܦܩܕܢܐ ܬܐܟܠܘܢܗܝ.[c]
ܘܟܠ[d] ܕܒܪܐ ܬܐܟܠܘܢܗ. ܐܢܬ ܘܒܢܝܟ. ܡܦܩܕܢܐ ܢܗܘܐ ܠܟ..
11 ܘܫܠܝܢ ܢܗܘܘܢ ܠܟܘܢ[e] ܦܪܝܫܘܬܐ ܕܡܘܗܒܬܗܘܢ. ܡܢ ܟܠ
ܦܘܪܫܢܐ ܕܒܢܝ ܐܝܣܪܐܝܠ[f]. ܠܟ ܡܫܚܬ ܐܝܢܘܢ[g]. ܘܠܒܢܝܟ ܘܠܒܢܬܟ
ܥܡܟ ܢܡܘܣܐ ܕܠܥܠܡ[h]. ܟܠ ܕܕܟܐ ܒܒܝܬܟ. ܗܘ ܢܐܟܘܠ ܐܢܘܢ.
12 ܟܠ ܦܪܝܫܘܬܐ ܕܡܫܚܐ ܘܟܠ ܦܪܝܫܘܬܐ ܕܚܡܪܐ ܘܦܪܝܫܘܬܐ[i] ܕܒܘܟܪܐ
13b ܟܠ ܕܢܝܬܘܢ ܠܡܪܝܐ ܠܟ ܢܗܘܘܢ. ܟܠ ܕܕܟܐ ܒܒܝܬܟ ܗܘ
14, 15 ܢܐܟܘܠ ܡܢܗܘܢ[j]. ܘܟܠ [k]ܚܪܡܐ ܕܟܐܢܐ[k] ܠܟ ܢܗܘܐ. ܘܟܠ
[l]ܕܦܬܚ ܦܘܬܗ[l] ܡܢ ܟܠ ܒܣܪ. ܟܠ ܕܡܩܪܒܝܢ ܠܡܪܝܐ ܡܢ
ܒܢܝܢܫܐ ܘܥܕܡܐ ܠܒܥܝܪܐ ܕܝܠܟ[m] ܢܗܘܐ. ܒܪܡ ܕܝܢ ܡܬܦܪܩܘ
ܢܬܦܪܩܘܢ. ܒܘܟܪܐ ܕܒܢܝܢܫܐ ܘܒܘܟܪܐ ܕܒܥܝܪܐ ܐܝܠܝܢ ܕܠܐ
16 ܕܟܝܢ ܕܢܬܦܪܩܘܢ ܘܦܘܪܩܢܗܘܢ ܡܢ ܒܪ ܝܪܚܐ ܘܠܥܠ ܬܦܪܘܩ
ܒܕܡܝܐ. ܚܡܫܐ ܡܬܩܠܝܢ ܒܡܬܩܠܐ ܕܩܘܕܫܐ. [n]ܕܗܘܐ ܥܣܪܐ[n]
17 ܡܬܩܠܝܢ ܕܟܣܦܐ. ܒܪܡ ܕܝܢ ܒܘܟܪܐ ܕܬܘܪܐ [o]ܐܘ ܒܘܟܪܐ[o] ܕܥܢܐ
ܘܕܥܙܐ ܠܐ ܬܦܪܘܩ. ܡܦܩܕܢܐ ܐܝܢܘܢ. ܕܡܗܘܢ ܬܪܣܣ[p] ܥܠ
ܡܕܒܚܐ. ܘܬܪܒܗܘܢ ܬܣܩ ܩܘܪܒܢܐ ܠܪܝܚ ܢܝܚܘܬܐ[q] ܠܡܪܝܐ.
18 ܘܒܣܪܗܘܢ ܢܗܘܐ ܕܟܐ ܠܟ. ܘܐܝܟ ܚܕܝܐ ܕܦܘܪܫܢܐ. ܘܐܝܟ
19 ܕܡܒܝܢܐ ܠܟ ܢܗܘܐ[r]. ܟܠ ܦܘܪܫܢܐ[s] ܕܡܦܩܕܢܐ ܕܢܦܪܫܘܢ ܒܢܝ
ܐܝܣܪܐܝܠ[t] ܠܡܪܝܐ. ܠܟ ܡܫܚܬ ܐܝܢܘܢ. ܘܠܒܢܝܟ [u]ܐܦ ܠܒܢܬܟ[u]
ܥܡܟ. ܢܡܘܣܐ ܕܠܥܠܡ. ܘܩܝܡܐ ܕܠܥܠܡ ܐܝܬܘܗܝ ܩܕܡ ܡܪܝܐ.

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[a] om. ܟܠ [b] ܒܥܠܬ [c] ܬܐܟܠܘܢܗ [d] ܟܠ [e] ܠܟ [f] ܐܝܣܪܐܝܠ
[g] ܐܢܬܝ [h] ܠܥܠܡ [i] ܘܦܪ̈ܝܫܘܬܐ [j] ܡܢܗܘܢ [k] ܫܩܠܐ [ܐܢܘܢ] ܕܒܢܝ ܐܝܣܪܐܝܠ
[l] ܕܦܬܚ ܡܪܒܥܐ [m] ܠܟ [n] ܕܗܘܝܢ ܥܣܪ̈ܝܢ S. f. 27 a. Lag. p. 35
[o] ܘܒܘܟܪܐ [p] ܬܐܪܣܣ [q] ܢܝܚܐ [r] ܢܗܘܘܢ [s] ܦܘܪ̈ܫܢܐ [t] ܐܝܣܪܐܝܠ
[u] ܘܠܒܢܬܟ

2 ܘܐܝܬ ܘܟܬܒܝܢ ܬܫܡܥܘܢ ܣܠܩ̈ܐ¹ ܕܚܫܘܒܘܬܐ[a]. ܘܠܐܣܬܝܢ
ܟܬܒ ܐܟܦܢ ܥܩܠܐ ܕܠܗܘܢ. ܡܢ ܠܦܬܢ. ܘܢܬܬܫܝܡܘܢ[b]
ܚܠܝܢ ܘܢܬܡܪܡܪܘܢ.. ܘܐܝܬ ܘܟܬܒܝܢ ܚܕܝܢ ܬܬܡܪܡܪܘܢ ܡܕܡ
3 ܡܥܒܕܢܐ ܗܘܝܐ ܕܦܘܪܣܘܬܐ. ܒܬܪ ܕܝܢ ܠܦܬ ܬܫܥܐ ܕܡܘܩܪܐ
ܘܠܦܬ ܡܕܒܪܐ ܠܐ ܢܬܡܪܚܘܢ ܒܬܪ ܠܗܘܢ. ܕܠܐ ܢܬܒܬܘܢ
4 ܦܫܘܢ ܘܐܬܝܘܢ. ܐܠܐ ܢܬܬܫܡܫܘܢ ܚܠܝܢ. ܘܢܬܒܪܘܢ
ܢܠܦܘܬܗ[c] ܕܡܥܒܕܢܐ ܕܦܘܪܣܘܬܐ. ܐܝܢ ܕܠܗ ܬܫܥܒܕܘܬܗ ܕܡܥܒܕܢܐ
5 ܘܢܦܪܢܣܐ ܠܐ ܢܬܡܪܚ ܠܦܬܢ. ܘܬܬܒܪܘܢ ܢܠܦܘܬܐ[d] ܗܘܝܢ[e]
ܕܡܩܪܒܐ ܘܢܠܦܘܬܗ[f] ܕܡܕܒܪܐ. ܘܠܐ ܢܗܘܐ ܪܘܚܐ ܟܠ ܟܬܒ
6 ܐܝܫܡܥܐܝܠ. ܘܐܢܐ ܗܘ ܐܢܐ ܢܦܩܬ ܠܐܚܝܬܗܘܢ ܠܟܬܒ ܠܗܘܢ.. ܡܢ ܟܢܫܬ
ܟܬܒ ܐܝܫܡܥܐܝܠ[g]. ܡܫܡܫܬܐ ܢܗܘܝܢ[h] ܠܦܪܣܐ ܕܢܬܒܪܘܢ ܬܫܥܒܕܘܬܗ
7 ܕܡܥܒܕܢܐ ܕܦܘܪܣܘܬܐ. ܘܐܝܬ ܘܟܬܒܝܢ ܚܕܝܢ ܠܦܪܘ² ܒܫܘܒܬܗܘܢ
ܐܝܢ ܕܠܗ ܬܫܥܒܕܘܬܗ ܕܡܕܒܪܐ. ܘܕܠܟܘ ܡܢ ܐܦܐ ܬܪܒܐ
ܬܫܡܥܘܢ[i] ܬܫܥܒܕܘܬܐ ܕܒܠܒܘܢ[i]. ܐܝܢ ܡܕܡ ܕܢܫܒܘ ܠܗ ܠܚܫܘܒܘܬܗܘܢ.
8 ܘܐܢܐ[j] ܢܦܪܢܣܐ[j] ܕܡܬܦܪܢܣ ܡܬܚܕܐ ܠܥܒܘܕܘ. ܘܡܠܠ ܡܪܢܐ ܟܡܢ
ܡܦܫܩܐ[k] ܘܟܡܢ[k] ܐܣܬܪܘܢ ܘܐܡܪ. ܗܘ ܐܢܐ ܡܦܩܬ ܠܗܘܢ ܢܠܦܘܬܐ[l]
ܘܪܫܝܬܐ[m]. ܡܢ ܟܠܒܢܐ ܕܡܬܦܪܢܣ ܠܝ ܡܢ ܟܬܒ ܐܝܫܡܥܐܝܠ. ܠܝܢ
ܡܦܩܬ ܐܢܘܢ[n] ܠܬܒܝܡ ܘܠܟܬܒܝܢ ܡܢ ܦܬܪܢ ܢܬܦܫܩܐ ܕܠܦܠܡ.
f. 31 a 9 ܘܗܘܢܐ ܢܗܘܐ ܠܗܘܢ ܡܢ ܦܠ ܡܦܪܢܣܐ ܕܡܬܦܪܢܣ ܡܢ ܦܐܪܝܗܘܢ
ܘܡܢ ܡܦܪܢܣܝܢܘܢ ܘܡܢ ܦܠܝܗܘܢ ܕܒܢܝܗܘܢ. ܘܡܢ ܦܠܝܗܘܢ

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[a] ܕܚܫܘܒܬܗܘܢ [b] ܘܢܬܬܫܝܡܘܢ [c] ܢܠܦܘܬܗ [d] ܢܠܦܘܬܐ [e] om. ܗܘܝܢ
[f] ܘܢܠܦܘܬܗ [g] ܐܝܫܡܥܝܠ [h] ܢܗܘܝܢ S. f. 26 b [i] ܘܬܫܡܥܘܢ ܬܫܥܒܕܘܬܗܘܢ
[j] ܘܐܢܐ ܢܦܪܢܣܐ ܐܢܐ [k] om. ܡܦܫܩܐ ܘܟܡܢ [l] ܢܠܦܘܬܐ [m] ܕܪܫܝܬܐ
[n] ܐܢܘܢ

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[1] Cod. om. ܣܠܩ̈ܐ [2] Cod. ܠܦܪ

4 ܗܘܐ ܦܪ̈ܘܣܘܗ ܐܬܬܥܝܪ[a]. ܘܠܐ ܐܬܚܫܒ ܒܒܢ̈ܝܢ. ܗܘ ܕܝܢ ܚܠܩܗܘܢ
ܥܒܕ[b]. ܘܡܛܠܬܗ ܐܬܬܚܝܒ[c]. ܘܣܡ ܡܥܣܪ̈ܝܗܘܢ، ܡܒܟܪ̈ܐ ܘܡܒܐܪܟܐ
5 ܘܡܩܪܒܢܐ. ܗܘܘ ܕܝܢ ܡܬܦܪܢܣܝܢ ܡܛܠ ܚܠܩܗܘܢ. ܘܡܬܦܪܢܣܝܢ ܡܛܠ
12 ܟܠܗܘܢ[d]. ܘܒܡܫܡܫܢܘܬܗ ܟܠܗ ܐܬܬܩܝܡ[e]. ܘܬܘܒ ܐܡܪ ܕܚܠܩܗܘܢ
ܕܝܫܘܥ ܗܘ ܡܫܝܚ. ܘܡܛܠ ܒܠܘܝ̈ܐ ܐܬܦܠܓ.. ܘܒܕܘܟܬ
ܘܒܟܠܗܘܢ ܕܒܢ̈ܝܐ ܘܐܦ ܒܐܘܪܫܠܡ ܚܒܪܐ ܦܪܘܩ ܒܠ ܐܦ̈ܝ
ܚܠܩܝܢ. ܒܗ ܗܘ ܕܠܐ ܚܠܩܝܢ ܐܬܬܗܘܢ. ܡܛܠܬܗܢܐ ܐܢܬܘܢ
ܕܐܝܬ ܠܟܘܢ ܕܡܘܬܐ ܕܡܥܒܕܢܐ[f]. ܗܟܢܐ ܐܦ ܐܢܬܘܢ ܗܘܘ
ܕܡܘܬܐ ܠܥܕܬܐ ܕܬܫܝܬ ܐܝܟܪ̈ܢܘܢ. ܕܐܝܟ[g] ܕܗܘ ܢܣܒ ܚܠܩܗܘܢ[h][i].
ܠܐ ܓܝܪ ܬܣܒܪܘܢ ܠܟܘܢ ܕܠܘܝ̈ܐ ܗܝ، ܘܟܗܢܘܬܐ[j] ܗܝ،[k] ܡܫܘܕܥܐ
ܕܐܦܝܣܩܘܦܘܬܐ[l]. ܡܛܠܬܗܢܐ ܐܢܬܘܢ ܕܡܛܒܝܐ ܕܟܠܗܝܢ ܡܛܠܬܘܢ.
ܗܟܢܐ ܐܦ ܐܦܐܪܐ ܕܢܦܠܝܢ ܐܝܬܘܢ ܡܢ ܟܠܗ ܥܡܐ. ܢܗܘܘܢ
f. 30 b ܠܟܘܢ ܠܟܠܗܝܢ ܒܪ̈ܟܬܐ. ܐܝܠܝܢ ܕܡܬܝܗܒܝܢ ܠܟܘܢ. ܘܬܬܪܥܘܢ
ܠܐܝܠܝܢ ܕܣܢܝܩܝܢ ܠܟܘܢ ܥܠܝܢ. ܐܝܟ ܐܢܫ̈ܐ ܕܢܣܒܝܢ ܡܦܪܢܣܐ
ܠܬܟܒܐ. ܗܘ ܕܠܐ ܦܠܓܐ ܘܠܐ ܡܬܦܠܓܪ. ܐܢܬܘܢ[m] ܕܐܦܝܣܩܘܦܘܬܐ
ܕܐܦܝܣܩܘܦܘܬܐ ܡܬܚܫܒܝܢ ܐܢܬܘܢ. ܘ[n]ܗܟܢܐ[o] ܡܢ ܕܡܫܒܚܬܐ
ܕܐܦܝܣܩܘܦܘܬܐ ܘܠܐ ܠܟܘܢ ܕܬܬܦܪܢܣܘܢ. ܐܝܟ ܒܗܢܐ
ܘܠܘܝ̈ܐ ܘܡܫܡܫܢ̈ܐ ܕܦܠܚܝܢ ܡܢܐ ܐܠܗܐ. ܐܝܟ ܕܟܬܝܒ
ܒܣܦܪܐ ܕܡܢܝܢܐ. ܕܡܛܠ ܡܢܐ ܒܗ ܐܗܪܘܢ ܘܐܡܪ.
Numbers xviii. 1 ܐܢܬ ܘܒܢܝܟ ܘܒܝܬ ܐܒܘܟ ܬܩܒܠܘܢ ܚܛܗܝܗ ܕܡܩܕܫܐ[p].

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a ܐܬܬܥܝܪ b ܥܒܕܪ c ܐܬܬܚܝܒ d ܟܠܗܘܢ e ܐܬܬܩܝܡ

f ܕܡܥܒܕܢܐ g ܘܐܝܟ h ܚܠܩܗܐ

i + ܗܢܐ ܐܦ ܐܢܬܘܢ ܗܘܘ ܢܣܒܝܢ ܚܠܩܗܐ ܕܒܟܪܐ   S. f. 26 a

j ܐܘ ܟܗܢܘܬܐ k om. ܗܝ l ܕܐܦܝܣܩܘܦܘܬܐ m + ܓܝܪ n om. ܘ

o + ܗܟܢܐ   Lag. p. 34   p ܕܩܘܕܫܐ

ܗ̇ܢܘܢ ܕܡܫܡܫܬܘܢ ܕܐܢܫܐ ܡܬܒܢܝܬ ܠܒܢܝܗܘܢ ܗ̇ܘ[a] ܦܬܓܡܐ
ܡܫܐܝܠ. ܐܝܟܢܐ ܕܬܫܡܫܘܢ ܘܠܐ ܬܦܪܥܘܢ ܦܘܪܥܢܗ ܕܐܠܗܐ
ܗ̇ܢܘܢ ܕܡܘܕܝܢܘܗܝ ܡܫܝܚܐ ܕܐܬܒܪܢܫ ܐܝܬ ܠܗܘܢ. ܐܝܟܢܐ
ܕܬܫܡܫܘܢ ܒܚܫܚܘܢ. ܐܝܬܘܢ ܐܝܟܢ ܬܦܪܥ[b] ܕܡܠܝܟ ܠܗܘܢ
ܡܢ ܐܠܗܐ. ܐܚܪܢܐ ܪܒܐ ܕܠܐ ܡܬܦܪܥ ܘܠܐ ܡܬܦܠܛ.
ܘܡܬܒܥܝܢܘܬܐ ܕܠܐ ܡܬܡܠܠܐ. ܒܗܘ ܥܘܒܕܐ ܪܒܐ. ܒܗ ܬܫܡܫܘܢ
ܥܒܝܪ ܠܡܫܡܫܢܐ ܕܐܠܗܐ. [c]ܠܚܕܬܐ ܘܐܫܬܠܡܢܝܢ[c]. ܐܝܟܢܐ ܗ̇ܟܝܠ
ܕܠܚܝܐ ܕܐܡܝܢ ܐܝܬܘܗܝ ܥܡܝܠ ܐܝܬܘܗܝ. ܗ̇ܟܢܐ ܐܦ ܬܫܡܫܬܐ
f. 30 a ܕܡܫܪܬܐ ܘܕܠܒܘܫܐ ܘܕܬ̈ܘܕܝܬܐ ܐܚܪ̈ܢܝܬܐ. ܐܝܠܝܢ ܕܡܬܒܥܝܢ
ܘܡܬܒܥܝܢܐ[d] ܠܗܘܢ ܕܬܦܩܘܢ ܢܡܘܣܝܢ ܡܢ ܟܠ ܕܟܗܢܘܢ.
ܘܗ̇ܟܢܐ ܬܦܪܥ ܡܚܝܠܝܢ ܡܢ ܡܗܝܡܢܘܬܐ ܗ̇ܠܝܢ ܕܡܬܒܥ̈ܝܢ ܠܗܘܢ.
ܡܢ ܚܕܐ ܕܬܫܡܫܬ ܐܒܗ̈ܬܐ ܦܩܕܘܢ ܡܬܪܚܩܝܢ ܠܡܫܡ̈ܫܢܐ
ܘܠܐܪ̈ܡܠܬܐ ܘܠܝܬ̈ܡܐ. ܘܠܐܢܫ ܕܡܫܒܪ ܠܗܘܢ[e]. ܡܬܒܥܝܐ ܠܟ
ܒܪܝ[f] ܐܦܝܣܩܘܦܐ ܕܐܝܟ ܪܒ ܒܝܬܐ ܡܗܝܡܢܐ ܥܠ ܟܠܗܝܢ
ܬܬܒܛܠ ܠܟ. ܐܝܟܢܐ ܒܪܝ ܕܡܘܕܪܐ[g] ܕܟܠܗܘܢ ܕܬܫܡܫܬ ܐܝܕܝܟ[h]
ܐܝܬ ܠܒܝܢ ܐܝܬ. ܗ̇ܟܢܐ [i]ܘܬܒܪ [j]ܢܫܟܚ ܐܢܫ[j]. [i]ܘܬܦܘܠ ܬܫܡ̄ܫܬܟ
ܕܬܫܡܫܬܐ[k] ܡܢ ܐܠܗܐ. ܡܬܚܫܒܝܢ[l] ܒܪ ܐܝܟ ܕܡܫܒܚܐ. ܘܗ̇ܟܢܐ
ܕܗ̇ܘ ܡܬܠܡܐ ܕܟܠ ܥܡܠ. ܗ̇ܟܢܐ ܡܬܒܥܝܐ ܠܟ ܐܦ ܠܟ ܕܬܬܠܡܐ
ܕܟܠܗܘܢ ܐܝܠܝܢ ܕܬܫܡܫܬ ܐܝܕܝܟ[m] ܬܬܠܡ. ܒܬܪ ܕܒܪ ܒܐܡܝܢܐ
Is. liii. 2 ܥܠ ܦܪܨܘܦܗ ܗܟܢܐ. ܕܚܙܝܢܝܗܝ ܕܠܝܬ ܗܘܐ ܠܗ ܚܙܘܐ. ܘܠܐ
Is. lii. 14 ܫܘܦܪܐ. ܐܠܐ ܕܡܣܠܝ ܗܘܐ ܚܙܘܗ. ܘܡܣܟܝܢ ܡܢ ܕܒܢܝܢܫܐ.
Is. liii. 8 ܘܕܒܪܐ ܗܘ ܕܫܡܝܐ[n]. ܘܝܕܥ ܕܢܫܬܩܠ[o] ܡܢ ܐܪܥܐ. ܡܛܠ ܕܡܬܒܥܐ

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[a] om. ܗܘ [b] + ܗܘܝܢ [c] ܠܚܕܬܗ ܡܫܬܠܡܢܘܬܐ Lag. p. 33 [d] ܡܬܒܥܝܐ S. f. 25 b [e] + ܘܠܐܟܣܢܝܐ [f] + ܐܘ̄ [g] ܕܡܕܒܪܢܐ [h] ܐܝ̈ܕܝܟ [i] om. ܘ [j] ܡܢ ܟܠܢܫ [k] ܬܫܡ̈ܫܬܐ [l] ܡܬܚܫܚܝܢ [m] + ܐܝܟܢ [n] ܕܫܢܝܐ [o] ܕܢܫܬܩܠ

ܐܢܫܐ ܦܫܝܛ ܕܬܘܪܐ ܕܦܠܚ ܒܐܕܪܐ ܕܠܐ ܒܠܡܐ. ܐܟܠ ܗܘ ܡܬܐܟܠ. ܐܠܐ ܠܘ ܟܠܗ ܡܬܒܨܪ. ܦܫܝܛܐ ܐܦ ܐܢܬܘܢ. ܕܦܠܚܝܢ ܐܢܬܘܢ ܒܐܕܪܐ. ܗܢ ܕܐܝܬܘܗ̇ ܒܪܬܐ ܕܐܠܗܐ. ܡܛܠܗ̇ ܡܢ ܒܪܬܐ ܦܫܝܛܘܬܟܘܢ ܡܬܬܪܥܝܢ. ܐܝܟܢܐ ܕܐܦ ܬܠܡܝܕܐ ܦܫܝܛܐ ܗܘܘ ܕܡܬܬܪܥܝܢ ܗܘܘ ܒܡܫܝܚܐ ܕܫܒܘܬܐ. ܗܘ ܕܐܝܬܘܗܝ ܗܘܐ ܕܡܠܬܐ ܕܒܪܬܐ.[a] ܡܛܠ ܕܫܦܝܪ ܐܦ[b] ܥܡܗܘܢ. ܡܫܝܚܐ ܫܦܝܪ f. 29b
ܕܫܒܘܬܐ ܠܒܪܬܐ ܡܢ ܗܘܐ [c]ܘܡܫܝܚܐ. ܬܠܡܝܕܐ ܦܫܝܛ ܐܝܟܢ ܕܡܬܪܥܝܢ ܗܘܘ[d] ܒܗ. ܡܢ ܐܝܟܢ ܕܡܬܦܫܛܝܢ ܗܘ̈ܘ. ܠܦܘܪܫܢܐ ܕܐܠܗܐ ܡܢ ܟܠܗ ܒܥܡܐ. ܡܫܡܫܢܘܬܐ ܘܦܘܪܫܢܐ ܘܪܚܡܬܐ ܘܡܫܡܫܢܐ ܘܕܒܝܩܐ ܘܦܘܪܫܢܐ ܘܢܩܕܐ ܥܠܡܐ. ܡܛܠ ܡܬܬܪܥܝܢ ܗܘܘ ܕܠܐ ܟܠܝܐ. ܗܢܘܢ ܘܢܦܫܗܘܢ ܘܡܫܝܚܗܘܢ ܘܡܫܝܚܘܬܗܘܢ ܡܛܠ ܕܒܟܪܝܗܘܢ ܬܫܒܘܚܬܐ ܗܘܬ ܕܡܫܝܚܐ ܒܠܚܘܕ. ܡܛܠܬܗܝܢ[e] ܢܬܦܬܚܬܐ ܕܐܪܥܐ ܠܐ ܢܦܩܘ ܒܗܝܢ ܒܬܪ ܐܝܫܘܥ. ܡܛܠ ܕܬܦܬܚܬܗ ܕܠܘܬ ܘܕܫܡܠܝܗ ܬܦܬܚܬܗ[f] ܐܝܟ ܕܒܡܐ.. ܐܦ ܐܢܬܘܢ ܦܫܝܛ ܘܡܫܝܚܐ ܐܘ̈ ܐܦܣܩܘܦܐ ܒܗܢܐ ܐܝܬܝܟܘܢ ܠܒܡܟܘܢ. ܘܬܠܡܝܕܐ ܕܡܬܪܥܝܢ ܒܪܘܚܗ[g] ܕܐܠܗܐ. ܠܒܪܬܐ ܘܕܒܝܬܐ ܘܡܬܬܠܝܢ[h] ܦܫܘܢ ܕܐܡܝܢ ܘܢܦܫܝܢ[i] ܡܛܠ ܡܪܝܐ ܐܠܗܐ. ܐܢܬܘܢ ܐܢܬܘܢ ܦܫܝܛ ܐܝܬܝܟܘܢ ܠܒܡܟܘܢ ܒܗܢܐ ܘܢܟܝܐ ܘܪܚܝܡܐ ܘܡܫܒܚܪܐ ܘܡܬܠܡܝܕܐ[j]. ܘܬܠܡܝܕܬܐ ܒܗܬ[k] ܐܠܗܐ ܘܠܡܫܝܚܘܬܐ[l]. ܘܡܫܡܠܝܢܗ ܕܡܠܟܐ. ܘܒܪܘܚܗ ܘܡܫܝܚܐ ܘܢܦܫܐ ܕܒܗܬܐ ܘܕܦܬܓܡܗܘܢ ܕܐܠܗܐ. ܘܫܘܪܐ ܕܡܠܟܘܬܗ. ܦܫܝܛ ܕܡܫܠܡܐ ܕܟܠܢܫ ܠܡܚܝܢ ܐܢܬܘܢ. ܘܬܫܒܘܚܬܐ ܣܓܝ[m] ܟܠ ܐܢܫ[m] ܢܬܠ ܐܢܬܘܢ. ܐܢܬܘܢ

[a] + ܒܚܠܚܘܕܝ [b] + ܡܢ [c] om. ܘ [d] om. ܗܘܘ S. f. 25a
[e] ܘܡܛܠܬܗܝܢ [f] ܬܦܬܚܬܗ [g] ܠܒܪܬܗܐ [h] ܡܬܬܠܝܢܐ [i] ܘܢܦܫܝܢ
[j] ܘܬܠܡܝܕܐ [k] ܒܗܬ [l] ܘܠܡܫܝܚܘܬܗܘܢ [m] ܒܠܡ

ܕܡܛܠ ܕܢܗܘܘܢ ܒܐܝܕܝܐ[a] ܕܝܠܟܘܢ[b] ܚܘܫܒܢܐ ܕܡܕܒܪܢܘܬܐ ܕܪܓܫ ܒܡܛܘܬܐ ܕܐܦܝܣܩܘܦܘܬܟܘܢ. ܢܗܘܐ ܗܟܝܠ ܣܦܩ ܠܟܘܢ f. 29 a ܡܣܬܦܩܘܢ. ܣܝܒܪܬܐ ܘܠܒܘܫܐ. ܘܡܕܡ ܕܝܬܝܪܐ ܘܠܐ ܠܒܪ ܡܢ ܕܘܫܐ ܬܗܘܘܢ ܡܦܪܢܣܝܢ. ܡܢ ܐܢܫܝܢ ܕܥܐܠܝܢ ܐܝܟ ܕܡܢ ܢܘܟܪܝܬܐ. ܐܠܐ ܒܡܣܟܢܘܬܐ. ܘܠܐ ܬܗܘܘܢ ܚܣܡܝܢ ܘܡܬܦܢܩܝܢ ܡܢ ܐܢܫܝܢ ܕܥܐܠܝܢ ܠܥܕܬܐ. ܣܦܩ ܠܗ ܓܝܪ ܠܦܥܠܐ ܠܡܐܟܠܗ ܘܡܣܒܪܢܘܬܗ. ܐܝܟ ܙܢ ܬܘܪܐ ܗܟܝܠ ܦܥܠܐ ܕܐܠܗܐ. ܐܢܫܝܢ ܕܡܬܦܪܢܣܝܢ ܘܥܐܠܝܢ ܠܥܕܬܐ. ܥܒܕܘ ܦܘܠܚܢܟܘܢ ܡܦܪܢܣܝܢ ܠܗܘܢ ܐܝܟ ܦܘܪܢܣܐ. ܠܝܬܡܐ ܘܠܐܪܡܠܬܐ ܘܠܐܝܠܝܢ ܕܐܠܝܨܝܢ ܘܠܐܟܣܢܝܐ. ܐܝܟ ܐܢܫܐ ܕܡܗܝܡܢܬܘܢ[c]. ܕܐܠܗܐ ܐܝܬ ܠܟܘܢ ܗܘ ܕܬܒܥ ܒܐܝܕܝܟܘܢ ܗܘ[d] ܚܘܫܒܢܐ[e] ܕܐܫܠܡ ܠܟܘܢ. ܕܪܓܫ ܒܡܛܘܬܐ ܗܕܐ ܦܘܠܚܢܟܘܢ ܗܟܝܠ ܡܦܠܓܝܢ ܘܗܘܝܢ ܠܟܠܗܘܢ ܐܢܫܝܢ ܕܣܢܝܩܝܢ ܠܗܘܢ. ܐܦ ܐܢܬܘܢ ܕܝܢ ܦܘܠܚܢܟܘܢ ܡܬܬܪܣܝܢ ܘܫܬܝܢ ܡܢܗܘܢ. ܡܢ ܐܢܫܝܢ ܕܥܐܠܝܢ ܠܥܕܬܐ. ܘܠܐ ܬܥܠܒܘܢ ܐܢܘܢ ܒܠܚܘܕܝܟܘܢ ܐܠܐ ܫܘܬܦܘ ܒܗܘܢ ܠܐܢܫܝܢ ܕܣܢܝܩܝܢ ܠܗܘܢ. ܘܬܗܘܘܢ ܕܠܐ ܬܘܠܬܬܐ ܠܘܬ ܐܠܗܐ. ܡܛܠ ܕܪܚܡܐ ܠܗܘܢ ܐܠܗܐ ܠܐܦܝܣܩܘܦܐ ܐܢܫܝܢ ܕܡܫܡܫܢܘܬܐ[f] ܘܒܠܚܘܕܝܗܘܢ ܡܬܦܢܩܝܢ ܡܢ ܐܢܫܝܢ ܕܥܐܠܝܢ ܠܥܕܬܐ. ܘܠܐ ܡܫܬܘܬܦܝܢ ܥܡܗܘܢ ܠܡܣܟܢܐ.

Ezek. xxxiv. 3 ܐܡܪ[g] ܡܪܝܐ[h] ܗܘܒܐ ܚܠܒܐ ܕܥܢܐ[i] ܐܟܠܝܢ ܐܢܬܘܢ. ܘܥܡܪܐ ܠܒܫܝܢ ܐܢܬܘܢ. ܡܬܒܥܐ ܗܘ ܠܟܘܢ[j] ܓܝܪ ܠܐܦܝܣܩܘܦܐ ܕܢܗܘܘܢ ܒܗ[k] ܡܬܬܪܣܝܢ. ܡܢ ܐܢܫܝܢ ܕܥܐܠܝܢ ܠܥܕܬܐ. ܐܠܐ ܠܘ ܕܢܥܠܒܘܢ ܐܢܘܢ. ܡܛܠ ܓܝܪ ܕܠܐ ܬܚܣܘܡ ܬܘܪܐ ܕܕܪܟ..

Deut. xxv. 4

[a] ܒܐܝܕܝܟܘܢ [b] om. ܕܝܠܟܘܢ [c] ܕܗܝܡܢ ܐܢܬܘܢ S. f. 24 b
[d] om. ܗܘ [e] + ܗܘ [f] + [ܕܡܫܡܫܢܘܬܐ] Lag. p. 32 [g] ܘܐܡܪ
[h] om. ܡܪܝܐ [i] om. ܕܥܢܐ [j] ܠܗܘܢ [k] om. ܒܗ

ܕܫܠܝܢ ܢܗܘܘܢ ܐܡܪܝܢ ܐܘ ܡܬܦܪܥܝܢ. ܐܘ[a] ܫܪܝܢ ܕܚܫܝܢ ܗܘ
ܡܪ̈ܕܘܗܝ. ܡܛܠ ܫܘܐܠܐ ܕܫܐܠܬܗܘܢ. ܐܠܐ ܢܗܘܘܢ ܢܕܥܝܢ
ܕܦܠܓܢܝܢ ܐܝܟܢ[b] ܪ̈ܚܡܘܗܝ ܕܐܠܗܐ. ܕܒܡܘ̈ܗܒܬܐ ܘܡܬܪܥܝܢܘܬܐ
ܦܠܓܘܬܐ ܐܢܬܘܢ. ܥܘܡܪܐ ܠܐܢܫܝܢ ܕܫܠܡܝܢ. ܐܢܫܝܢ ܐܝܟ ܢܫܝܠܐ
ܘܠܐ ܢܟܕ ܠܬܪ̈ܬܐ. ܘܒܡܫܪܪܘܬ ܪ̈ܘܚܐ ܘܒܡܪܚܡܢܘܬܗ ܕܐܠܗܐ
ܠܐ ܡܫܟܚ. ܘܬܫܒܘܚܬܐ ܕܥܘܡܪܐ ܘܕܬܪܥܝܬܐ ܠܐ ܢܟܕ. ܟܕ
ܒܡܕܡ ܕܠܐ ܢܟܕ ܐܦܢ ܠܗ. ܐܝܟ ܕܐܡܪ [c]ܐܦ ܐܦܠܛܘܢ[c] ܐܝܟ
ܕܡܢܐ[d] ܡܬܚܬܐ ܒܡܥܐ ܕܟܠܐ ܢܦܫܐ ܘܪ̈ܘܚܐ ܘܫܟܝܢ
ܒܡܪܥܝܬܐ[e] ܩܘܫܬ ܦܬܪ[f]. ܘܡܪܥܝܐ ܡܪܥܝܬܗ[g]. ܘܠܐܢܫܐ ܕܠܒܢܐ
ܟܕ.[h] ܕܐܦܢ ܡܢܗ ܐܠܗܐ ܢܣܒ ܡܒܝܫܐ ܡܠܦܝܢ ܘܦܪܘܩ ܠܟܠܐ ܀

Chap. VIII

ܡܫܠܡܘܢ ܕܬܚܡܝܢܐ. [i]ܡܠܦ ܠܗ ܟܕ ܠܗ ܠܐܦܝܣܩܘܦܐ. ܕܠܐ
ܢܗܘܐ ܡܬܦܬܚ ܘܡܢ ܒܫܠܝܡ ܕܒܐܠܝܢ ܠܒܪܬܐ. ܐܝܟ ܕܬܪܥܝܬܐ
ܕܡܫܬܡܥܐ. ܐܠܐ ܒܒܐܝܕܘܬܐ ܢܛܪܗ ܐܝܟ ܠܐܢܫܝܢ ܕܡܢܡܝܢ. ܐܝܟ
ܪܒ ܒܝܬܐ ܒܐܝܕܐ ܕܐܠܗܐ. ܘܕܐܦ ܗܘ ܡܢܗܘܢ ܢܬܠܐ ܗܘܢܗ
ܕܠܐ ܒܗܠܝ. ܘܕܢܗܘܐ ܡܢܦܩ ܐܦ ܠܒܥܝܐ. ܕܟܠܗܝܢ ܐܝܟ ܚܝܠܗ
ܢܬܬܦܩܘܢ. ܘܢܬܠܘܢ ܗܘܢܝܐ ܕܒܪܬܐ. ܡܛܠ ܬܘܪܥܐ
ܕܡܫܬܡܥܐ ܘܫܘܡܥܐ ܘܐܪܬܠܬܐ[i]. ܠܐ ܬܗܘܘܢ ܪܢܝܢ ܚܡܪܐ
ܘܠܐ ܪܘܝܝܢ[j]. ܘܠܐ ܬܗܘܘܢ ܢܒܝܣܝܢ ܦܠܚܝܢ. ܘܠܐ ܬܗܘܘܢ ܡܬܦܠܝܢ.
ܘܠܐ ܡܫܡܫܝܢ ܢܫܡܬܐ ܕܠܐ ܒܕܝܢܐ. [k]ܐܒܡܪ ܕܠܐ ܕܝܠܗܘܢ ܐܠܐ[k]
ܐܝܟ ܕܡܢ[l] ܕܝܠܗܘܢ ܬܗܘܘܢ ܡܬܚܫܒܝܢ. ܡܢ ܡܘܗܒܬܐ ܕܐܠܗܐ.
ܐܝܟ ܡܢ[m] ܕܐܝܟ ܩ̈ܬܐ ܦܠܓܐ ܕܐܠܗܐ ܡܩܒܠܝܢ ܐܢܬܘܢ. ܗܘ

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a [ܘܠܐ ܢܗܘܘܢ] b om. ܐܝܟܢ c om. ܐܦ ܐܦܠܛܘܢ d + ܢܗܘܐ
S. f. 20a e ܒܡܪܥܝܬܗ f ܦܬܪ g [ܢ]ܡܪܥܝܬܗ h + ܐܝܟ
S. f. 24a. Lag. p. 31, l. 10
i ܘܗܘܪܐ ܠܬܗܘܢ ܕܐܦܝܣܩܘܦܐ: ܕܐܝܟ ܐܡܪܐ ܪܒ ܕܡܬܪ̈ܥܝܢ
j ܪ̈ܘܚܝܢ k om. ܐܒܡܪ ܕܠܐ ܕܝܠܗܘܢ ܐܠܐ l + ܠܐ m om. ܡܢ

ܘܠܐܢܫܐ ܕܡܬܒܪܐ ܒܩܪܒ. ܗܘ ܕܝܢ ܠܗܘ ܕܚܠܒܗ ܐܘ ܕܡܚܝܢ[a]
ܐܘ ܬܒܪ ܒܫܠܡܘܬܗ، ܘܫܒܩ ܡܢ ܐܢܫܐ ܕܐܣܝܘܬܐ ܚܝܒܘܗܝ.
ܗܘ ܕܝܢ ܟܕ ܚܙܐ ܕܡܬܬܢܘܬܐ ܐܣܝܘܗܝ. ܘܐܡܠ ܠܗ ܡܢ
ܫܘܪܒܬܗ ܘܠܚܒܘܫܗ. [b]ܐܦ ܣܘܡܗ،[b] ܕܐܝܬ ܩܘܡܗ ܠܗ ܡܒܪܐ.
ܘܡܚܘܒ ܘܐܣܠܡܘܗܝ،[c] [d]ܐܦ ܐܚܠܡܗ،[d] ܠܚܕܬܐ. ܘܠܐܢܫܐ ܕܥܠܡܐ
ܐܣܝܗ. ܗܘ ܕܝܢ ܠܗܘ ܕܐܚܝܕܗ ܒܫܠܡܘܬܐ. ܘܢܦܩ[e] ܠܒܪ ܐܝܟ
ܕܠܫܐܬܐ. ܠܐ ܬܫܒܘܩܘܗܝ[f] ܠܒܪ. ܐܠܐ ܐܠܦ ܘܐܪܬܡܗ، ܘܐܣܝ[g]
ܘܡܚܠܡܗ، ܒܡܪܥܝܬܗ[h]. ܗܘ ܕܝܢ ܠܗܘ[i][1] ܕܟܣܐ ܟܐܒܐ ܕܫܘܪܒܬܗ
ܦܫܛ ܡܚܘܗ ܘܐܪܦ ܢܦܫܗ ܠܐܣܝܐ. ܠܐ ܬܫܒܘܩܘܗܝ، ܕܡܠܝܐܝܬ
ܢܐܣܐ. ܕܠܡܐ ܟܕ ܒܫܢܝܐ[j] ܐܘ ܡܣܡܟܢܘܬܐ ܡܫܟܚܬܐ ܢܕܚܝ
ܘܡܢ[k] ܢܦܩܐ ܕܣܝܡܗ ܢܦܠܚܐ ܣܡܘܗ، ܘܢܬܪܣܐ ܘܢܣܒܐ ܡܢ
ܡܪܥܝܬܐ[l]. ܗܘ ܕܝܢ ܡܢ ܒܕܬܐ. ܘܢܦܩܐ ܠܗ ܒܐܟܣܢܐ. ܟܕ ܚܢܢ
ܢܦܩܐ ܠܗ ܠܒܪ ܡܢ ܕܝܢܐ[m] ܘܢܝܫ ܡܢ ܡܪܥܝܬܐ. [n]ܕܐܟܐ
ܢܣܒܠܘܗܝ،[n] ܟܕ ܒܐܬܪܐ. ܘܡܚܒܪܐܝܬ ܢܣܒܕ ܠܗ. ܐܠܐ ܐܝܟ
ܦܕܝܗ،[o] ܘܐܪܬܐ ܘܐܠܦܗ، ܘܐܣܝܗ، ܘܦܩܘܕ ܠܗ ܘܠܚܒܘܫܗ.
f. 28b ܕܢܬܬܒܪ ܘܐܘܕܝܢܗ، ܕܐܝܬ ܗܘ[p] ܡܒܪܐ ܘܦܣܩܘܩ ܗܕܐ ܡܢ
Ezekiel xxxiii. 10 ܬܪܥܝܬܗܘܢ. ܕܠܐ ܗܘܘ ܐܡܪܝܢ ܐܘ ܦܬܓܡ ܗܢ ܕܐܡܪܐ ܡܢ
ܡܢܝܢ. ܕܥܘܠܝܢ ܘܚܛܗܝܢ ܥܠܝܢ ܐܢܘܢ ܘܒܗܘܢ ܡܬܡܣܝܢܢ.
ܐܝܟܢܐ ܗܟܝܠ ܡܨܝܢܢ ܠܡܚܐ. ܠܐ ܚܢܢ ܬܘܒ ܡܬܚܝܒܝܢ ܠܢ[q]

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a ܡܚܝܢ b ܘܦܘܡܗ c ܘܐܣܠܡܘܗܝ d ܘܐܚܠܡܗ S. f. 19b
e ܘܢܦܩ f ܬܫܒܩܘܢܗ g ܘܐܣܝܗ
h + ܦܣܘܩ ܐܣܝܐ ܕܐܣܝܘܬܐ. ܘܠܐܢܫܐ ܕܚܒܬܐ. ܗܘ ܕܝܢ ܒܒܝܬܐ i ܕܠܗܘ
j ܒܫܘܬܐ k ܘܡܛܠ l ܡܪܥܝܬܗ m + [ܦܠܓܐ ܒܕܬܐ]
n ܕܐܟܐ ܢܣܒܠܘܢܗ o ܦܩܘܕܝܗ p + ܠܗ q ܠܗܘܢ

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[1] Cod. ܠܗܝ

ܐܢ̈ܬܘܢ[a] ܟܗܢܬ ܕܒܪܐ ܠܕܒܪܐ ܘܟܗܢܬ ܢܒܝܐ ܠܢܒܝܐ. ܗܢܘ ܕܝܢ. ܟܗܢܬ[b] ܐܦܝܣܩܘܦܐ ܠܐܦܝܣܩܘܦܐ. ܘܟܗܢܬ[c] ܒܪ ܚܠܡܐ ܠܒܪ ܚܠܡܐ[d]. ܕܐܝܟ ܡܐܚܕ ܒܪ ܚܠܡܐ ܠܒܪ ܚܠܡܐ. ܘܐܝܟ ܗܟܢ ܡܐܚܕ ܒܪ ܚܠܡܐ ܠܐܦܝܣܩܘܦܐ ܘܡܫܡܫ ܠܗ. ܘܕܝܠ ܡܠܟ ܐܝܟ ܕܝܡ ܐܒܐ ܘܡܪܐ ܘܐܠܗܐ ܒܬܪ ܐܠܗܐ ܐܚܝܕ ܟܠ. ܠܐܦܝܣܩܘܦܐ

ܗܘ ܓܝܪ ܐܬܐܡܪ ܒܗ ܥܠܘܗܝ. ܕܟܠ ܕܠܟܘܢ̈ ܫܡܥ ܠܝ[e] ܫܡܥ. Luke x. 16 *sic*
ܘܟܠ ܕܠܟܘܢ̈ ܛܠܡ ܠܝ[e] ܛܠܡ. ܘܠܡܢ ܕܫܕܪܢܝ. ܘܗܘܝܘ ܕܝܢ ܐܝܬܘܗܝ ܕܐܦܝܣܩܘܦܐ ܡܫܡܫ ܠܒܢ̈ܝ ܚܠܡܐ ܐܝܟ ܕܠܘܝܐ ܘܡܪܒܝܐ ܘܡܪܒܝܢܐ[1] ܠܗܘܢ̈ ܒܫܘܠܛܢܐ ܕܡܠܟܐ. ܐܝܟ ܕܠܡܠܟܐ[f] ܕܢܫܘܘܢ̈ ܡܫܡܫܝܢ̈[g] ܩܪ̈ܒܢܐ. ܐܦ ܐܝܟ ܕܠܩܪ̈ܒܢܐ ܡܫܡܫ ܘܡܩܪܒ ܐܝܟ ܕܠܘܩܒܠܬܐ ܕܦܘܪܫܢܐ ܕܥܡܐ. [h]ܐܦ ܐܦܝܣܩܘܦܐ[h] ܠܟܠܢܫ[i] ܩܘܫܬ

ܡܠܟ ܘܡܪܬܐ. ܘܠܐܢܫܝܢ ܕܩܘܡ ܠܚܐܬܐ ܩܘܫܬ ܚܝܐ ܒܗܘܢ̈ f. 28 a
ܘܩܘܫܬ ܡܚܪܒ ܠܗܘܢ̈[j]. ܐܝܟ ܕܠܩܒܠܢܐ ܕܝܢ ܘܠܐ ܐܝܟ ܕܠܐܟܪܙܐ. ܘܩܘܫܬ ܡܚܝܬܐ ܐܝܟ ܕܠܬܪܥܘܬܐ ܘܡܚܝܘ ܠܗܘܢ̈. ܐܝܟ ܕܬܬܘܒܘܢ ܘܬܨܘܒܐ ܠܗܘܢ̈[j] ܐܬܪܚܡܘܗܝ̈. ܘܬܬܩܦ ܕܬܒܪܐ ܕܚܛܗܘܢ̈[k]. ܘܠܐܢܫܐ[l] ܕܣܠܝܩܐ ܠܡܪ. ܗܘܐ ܕܝܢ ܠܐܢܫܐ ܕܡܫܪܪ ܒܗܝܡܢܘܬܐ ܘܡܬܩܪܒ ܠܡܪ. ܘܠܡܪܐ ܚܠܦ ܒܫܠܡܐ ܫܠܡܐ ܬܘܒܐ ܪܒܐ. ܘܠܐܢܫܐ ܕܡܫܠܡ ܬܘܒܐ ܡܫܠܡ. ܗܘܐ ܕܝܢ ܠܗܘ ܕܡܬܚܫܒܐ. ܫܪܫܘܗܝ ܒܗ ܡܪܝܬܘܬܐ. ܘܠܐܢܫܐ ܕܢܦܫܐ ܪܒܐ ܐܣܟܡ. ܗܘܐ ܕܝܢ ܠܗܘ[m] ܕܢܦܫܗ ܒܡܫܠܡܘܬܐ ܕܗܘܢ[n] ܒܗ ܡܠܦܢܐ ܐܣܟܡܗܘܢ.

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[a] ܕܐܢ̈ܬܘܢ [b] ܒܗܘܬ [c] ܘܒܗܘܬ [d] + [ܚܠܦܝܟܐ] S. f. 19 a [e] + ܗܘ
[f] ܕܠܡ̈ܠܟܐ [g] ܡܫܡܫܝܢ [h] om. ܐܦ ܐܦܝܣܩܘܦܐ [i] + ܡܫܠ
[j] om. ܠܗܘܢ̈ [k] + ܕܒܚܠܡܐ [l] ܠܐܢܫܐ, Lag. p. 25 [m] ܕܠܗܘ
[n] ܕܗܘܢܡܬܗ

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[1] Cod. ܘܡܪܒܝܬܐ

ܕܡܫܡܫܝܢ ܦܘܩܕ̈ܢܝܗܘܢ ܠܗܘܢ ܒܫܟܝ̈ܢܗܘܢ ܘܒܡܫ̈ܡܫܢܘܬܗܘܢ.
ܘܒܡܥ̈ܕܪܢܘܬܗܘܢ ܡܥܕܪܝܢ ܦܘܩܕ̈ܢܝܗܘܢ ܠܗܘܢ. ܠܟܠܗܘܢ ܕܩ̈ܪܝܒܬܐ ܒܥܕܬܐ
ܕܒܪ̈ܝܬܗܘܢ ܐܝܟ ܠܒܪ. ܘܐܦܪܘܫܘ ܠܟܘܢ[a]. ܘܠܐ ܬܗܘܐ ܬܫܘܬܐ 22
f. 27 b ܠܓܙܬܐ. ܘܐܕܪܘܢ ܟܠ ܢܦܫܐ ܠܢܦܫܐ. ܘܐܡܝܢ ܥܠܝܗܘܢ ܪ̈ܚܡܐ. 23
[b]ܘܐܘܕܝ ܟܠܗ̇ ܢܦܫܐ[c] ܪ̈ܚܡܐ ܒܝܬܗܘܢ. ܐܝܟ ܡܪܝܐ ܐܚܪ̈ܢܬ. 24
ܘܐܡܝܢ ܠܗܘܢ ܡܢܝܢܐ ܕܥܠܡܐ. ܘܐܚܝܠ ܫܘܬܐ ܒܝܬܐ ܡܢ 25
ܐܪܥܐ. ܘܢܦܪܘܢ ܒܡܕܒܪܐ ܠܡܝܠܬܐ. ܘܢܡܠܘܢ ܒܟܢܫܐ[d].
ܘܐܬܠ ܠܗܘܢ ܚܕܪ̈ܐ ܠܦܬ̈ܐ[e] ܒܦܪܚܬܐ. ܘܐܝܬܝ ܡܓܠܪܐ ܒܪܒܝܗ 26
ܘܢܦܩܐ ܡܓܠܪܐ ܕܒܦܪ̈ܚܬܐ[f]. ܘܢܬܠܘܢ ܐܢܫܐ ܕܒܪܐ[g] ܒܐܪ̈ܡܢܘܗܝ. 27
ܘܐܪܒܥܐ ܬܬܠܬ ܬܠܬܠܬܗ. ܘܢܚܪܒܘܢ ܒܐܪܒܥܗܘܢ ܬܒܠܐܝܬ.
ܘܢܒܥܘܢ ܕܐܪܥܐ ܐܝܟ ܡܪܝܐ. ܒܗ ܐܦܝܣܘܣ[h] ܣܓܝܐܐ ܕܢܬܪܥܘܢ.
ܘܐܦܪܘܣ ܐܝܟܢ. ܡܢ ܐܝܕܐ ܕܡܬܟܪܟܝܢܗܘܢ. ܘܠܐ ܬܗܘܐ 28
ܢܦܘܩܘܢ ܠܓܙܬܐ[i]. [j]ܘܐܠܐ ܬܐܟܘܠ ܐܝܟ ܣܒܬ ܒܪܐ[j]. ܐܠܐ[l] 1
ܢܒܪܘܢ ܬܒܠܐܝܬ. ܘܠܝܬ ܕܡܕܝܠ ܠܗܘܢ ܘܐܡܝܢ ܠܗܘܢ 29
ܢܟܬܒܐ ܠܥܒܕܐ[k]. ܕܠܐ[l] ܬܗܘܐ ܢܡܠܟܘܢ ܒܡܬܬܐ ܕܟܬܒܬܐ.
ܘܢܒܥܘܢ ܕܐܪܥܐ ܐܝܟ ܡܪܝܐ ܐܠܗܘܢ[2] ܒܟܠܗܘܢ. ܘܦܩܘܢ[m] 30
ܒܟܠܐ ܕܝܠܝ ܕܒܝܬ ܐܝܟܐܝܠ. ܐܡܪ ܡܪܝܐ ܐܠܗܢ[n].. ܥܡܟܘܢ
ܦܪܘܩ ܐܦܝܣܩܘܦܐ ܘܥܡܟܘܢ ܒܢܝ̈ ܟܠܗܘܢ ܕܐܢܫܐ ܐܡܪ[o] ܡܪܝܐ.

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[a] ܠܒܢܝ̈

S. f. 18 b. Lag. p. 24 — [b] + ܣܒ. ܘܢܬܪܥܐ ܐܝܟܢ ܘܗܘܐ ܢܗܘܐ ܠܗܘܢ ܪ̈ܚܡܐ. — [c] + ܠܗܘܢ — [d] ܒܟܢ̈ܫܐ — [e] ܠܦܪ̈ܬܐ — [f] ܕܒܦܪܚܬܐ — [g] ܕܕܒܪܐ — [h] ܐܦܝܣܩܘܣ — [i] + ܠܟܢ̈ܫܐ — [j] ܘܫܘܬܐ ܕܕܒܪܐ ܠܐ ܬܗܘܐ ܬܐܟܘܠ ܐܝܟܢ — [k] + ܒܟܐܪܟܐ ܘܡܟܬܒܐ ܒܡ̈ܢܐ ܕܠܐ ܬܗܘܐ ܢܗܘܘܢ — [l] ܘܠܐ — [m] + ܐܝܟܢ — [n] + ܘܐܝܬܝ ܒܢܝ ܒܟܐ ܕܡܪܟܒܬ. ܒܢܫܐ ܐܝܟܢ. ܘܐܝܟܐ ܐܠܗܘܢ ܐܡܪ ܡܪܝܐ ܐܠܗܘܢ ܀ — [o] ܐܡܪ

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[1] Cod. ܘܠܐ [2] Cod. ܐܠܗܘܢ

ܘܠܐ ܬܘܒ ܒܢ̇ܟܘܢ ܕ̈ܒܘܬܐ ܢܫܬܡܥܘܢ. ܐܠܐ ܐܦܪܝܫܬ ܠܟܘܢ
11 ܡܢ ܐܒ̈ܗܝܟܘܢ[a]. ܘܠܐ[b] ܬܗܘܐ ܠܗܘܢ ܡܐܟܘܠܬܐ[c]. ܡܛܠ
ܕܗܠܝܢ ܐܡܪ ܡܪܝܐ ܐܕܘܢܝ. ܡܛܠܗܢܐ ܗܐ ܐܢܐ ܐܦܩܘܕ
12 ܥܢܝ[d] ܘܐܣܥܪܝܗ̇[e]. ܐܝܟ ܕܡܣܥܪ ܪܥܝܐ ܠܥܢܗ ܒܝܘܡܐ ܕܐܝܬܝܗ. ܒܗ
ܐܝܬܘ̄ ܒܝܢܬܗܘܢ. ܗܟܢܐ ܐܣܥܘܪ ܥܢܝ ܘܐܦܪܘܩܝܢܝܗ̇[f]. ܡܢ ܟܠ
13 ܐܬܪ̈ܘܬܐ ܕܐܬܒܕܪܘ[g] ܒܗܘܢ. ܒܝܘܡܐ ܕܥܢܢܐ ܘܕܥܪܦܠܐ. ܘܐܦܩ
ܐܢܘܢ ܡܢ ܥܡ̈ܡܐ. ܘܐܟܢܫ ܐܢܘܢ ܡܢ ܐܪ̈ܥܬܐ ܘܐܥܠ
ܐܢܘܢ ܠܐܪܥܗܘܢ. ܘܐܪܥܐ ܐܢܘܢ ܥܠ ܛܘܪ̈ܐ ܕܐܝܣܪܐܝܠ.
14 ܘܒܟܠ ܡܬ̈ܒܘܬܐ ܕܐܪܥܐ. ܒܪܥܝܐ[h] ܛܒܐ ܘܡܫܒܚܐ ܐܪܥܐ
ܐܢܘܢ. ܘܥܠ[i] ܛܘܪ̈ܐ ܕܡܪܘܡܗ ܕܐܝܣܪܐܝܠ. ܬܗܘܐ ܡܫܪܝܬܐ
ܕܐܢܫܬܗܘܢ. ܘܬܡܢ[j] ܢܫܪܘܢ[k] ܒܡܫܪܝܬܐ ܛܒܐ. ܘܒܪܥܝܐ
15 ܡܫܒܚܐ ܢܪܥܘܢ ܥܠ ܛܘܪ̈ܐ ܕܐܝܣܪܐܝܠ. ܐܢܐ ܐܪܥܐ ܐܢܐ ܥܢܝ[d].
16 ܘܐܢܐ ܐܫܪܪ[l] ܐܢܝܢ ܐܡܪ ܡܪܝܐ ܐܕܘܢܝ. ܕܐܒܝܕܐ ܐܦܩܘܕ.
ܘܕܛܥܝܐ ܐܦܢܐ. ܘ[m]ܗܘ ܕܬܒܝܪܐ[m] ܐܚܒܘܫ. ܘܕܟܪܝܗܐ ܐܚܝܠ.
17 ܘܕܡܫܒܚܐ ܘܥܫܝܢܐ ܐܢܛܪ[n]. ܘܐܪܥܐ ܐܢܝܢ ܒܕܝܢܐ.. ܘܐܢ̈ܬܝܢ ܥܢܝ[d]
ܥܢܐ[o] ܕܡܪܥܝܬܝ. ܗܟܢܐ ܐܡܪ ܡܪܝܐ ܐܕܘܢܝ. ܗܐ[p] ܕܐܢ ܐܢܐ
18 ܒܝܬ ܢܩܝܐ ܠܢܩܝܐ. ܘܒܝܬ ܕܟܪܐ ܠܕܟܪܐ. ܕܠܡܐ ܠܡܪܥܝܐ ܛܒܐ ܗܘ
ܠܟܘܢ ܗܕܐ ܕܪܥܝܐ ܛܒܐ ܘܡܫܒܚܐ ܪܥܝܬܘܢ[q]. ܘܡܫܪܝܬܐ
19 ܕܪܥܝܬܘܢ ܕܢܫܬܘܢ[r] ܒܪ̈ܓܠܝܟܘܢ[s]. ܘܡܝ̈ܐ[t] ܨܠܝܠ̈ܐ ܫܬܝܬܘܢ. ܘܕܘܫܐ
20 ܕܪ̈ܓܠܝܟܘܢ.. ܡܛܠܗܢܐ ܗܟܢܐ ܐܡܪ ܡܪܝܐ ܐܕܘܢܝ. ܗܐ ܐܢܐ ܐܢܐ
21 ܕܐܢ̈ܝܢ ܐܝܟܐ ܒܝܬ ܢܩܝܐ ܠܢܩܝܐ. ܘܒܝܬ ܐܝܠܝܢ ܕܡܪܥܝܢ. ܡܛܠ

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[a] ܐܒ̈ܗܝܗܘܢ [b] + ܬܘܒ [c] ܠܡܐܟܘܠܬܐ [d] ܥܢ̈ܝ S. f. 18 a
[e] ܘܐܣܥܘܪ ܐܢܝܢ [f] ܘܐܦܪܘܩ ܐܢܝܢ [g] ܕܐܬܒܕܪ̈ܝ [h] ܘܒܪܥܝܐ [i] ܘܒܛܘܪ̈ܐ
[j] ܬܡܢ [k] [ܢܫܬܪܪܘܢ] [l] ܐܫܪܪ [m] ܘܕܬܒܝܪܐ [n] ܐܢܛܪ [o] ܥܢܐ
[p] + ܐܢܐ [q] ܪܥܝܢ ܐܟܠܬܘܢ [r] ܕܢܥܡ ܐܟܠܬܘܢ [s] ܒܪ̈ܓܠܝܟܘܢ [t] ܘܡܝ̈ܐ

ܘܢܦܩܘ ܠܗܘܢ. ܗܘ ܕܝܢ ܦܫܐܫ ܠܓܒܬܐ. ܫܐܠܗ ܘܐܡܪ ܠܗ
ܣܗܕܝ ܡܩܒܠܐ ܒܢܬܝ. ܐܡܪܐ ܠܗ ܚܕ ܠܐ ܡܪܝܐ. ܘܐܡܪ ܦܪܘܩ[a].
John viii. 11 ܐܦ [b]ܠܐ ܬܘܒ ܬܗܘܝܢ ܠܚܛܝܐ ܗܢܐ[b]. ܘܐܦܠܐ[c] ܐܢܐ ܡܚܝܒ
ܐܢܐ ܠܟܝ.. ܒܫܝܢܐ ܗܝܠ ܦܪܘܩ ܘܡܠܟ ܘܐܠܗܘܢ. ܢܗܘܐ ܠܟܘܢ
ܢܒܝܐ ܐܦ ܐܦܝܣܩܘܦܐ [d]ܘܐܬܦܪܣܘ ܒܗ[d]. ܕܬܗܘܘܢ ܢܒܝܫܐ[e] ܘܡܥܒܕܢܐ
ܘܡܪܚܡܢܐ ܘܡܪܚܡܢܐ. ܘܡܟܪܙ ܫܠܡܐ ܘܕܠܐ ܪܘܓܙܐ. ܘܡܬܠܒܢܐ
ܘܡܟܝܟܐ. ܘܡܣܝܒܪܢܐ ܘܡܦܝܣܢܐ. ܘܠܐ ܬܗܘܘܢ ܚܬܝܪܝܢ. ܘܠܐ
ܬܗܘܘܢ[f] ܪ̈ܚܘܡܝ[g]. ܘܠܐ[h] ܡܣܒܪܝܢ ܘܠܐ ܪ̈ܚܡܝ ܘܠܐ ܥܡܠܝܢ:
Chap.VII [i]ܘܐܠܓܡܘܢ ܕܫܒܬܐ. ܬܘܒ ܡܠܦܢܘܬܐ ܦܬܝܚܬܐ ܠܦܬܗ ܕܝܠܗ
ܕܐܦܝܣܩܘܦܐ. ܕܡܫܒܚܬܐ ܦܠܚܢܐܬܐ ܢܐܝܦ ܕܡܬܒܚܪܬܗ.
ܘܢܬܪܬܐ ܐܢܘܢ ܘܢܠܒܕ. ܘܢܦܩ ܐܢܘܢ ܕܠܐ ܢܥܡܘܢ ܗܕܪܐ
ܥܠ ܢܦܫܗܘܢ ܒܗ ܢܦܠܝ. ܘܠܡܥܒܕܐ ܪܥܝܐ ܠܐܢܠܝܢ ܕܐܢܝܢ ܘܦܫܝ
ܬܪܥܝܢ. ܘܡܪܥܝܐ ܪܥܝܐ ܥܠ ܐܦܝܣܩܘܦܐ. ܕܠܐ ܡܡܛܠ ܠܐܢܠܝܢ
ܕܬܪܥܝܢ. ܘܡܫܬܕܪܐ ܬܘܒ ܠܦܬܗ ܕܢܗܘܐ ܐܝܬܘܗܝ. ܢܒܝܐ ܘܡܫܒܚܐ
Ezek. xxxiv. 7 ܠܦܬ ܒܢܝ ܥܡܗ. ܘܠܐ ܗܘܐ ܡܢܐ ܘܣܓܬܝܐ[i]: ܡܛܠܗܢܐ ܪ̈ܥܘܬܐ
8 ܫܡܥܘ[1] ܦܬܓܡܗ ܕܡܪܝܐ ܐܕܘܢܝ. ܚܝܐ ܕܗܘܬ ܥܢܝ ܠܒܙܬܐ
ܘܠܡܐܟܘܠܬܐ. ܠܟܠܗ ܚܝܘܬܐ ܕܕܒܪܐ ܡܢ ܕܠܐ ܪܥܝܐ. ܘܠܐ
ܒܥܘ ܪ̈ܥܘܬܐ ܠܥܢܝ[k]. ܐܠܐ ܪܥܘ ܪ̈ܥܘܬܐ ܢܦ̈ܫܬܗܘܢ[l]. ܘܥܢܝ[m] ܠܐ
f. 27 a 9 ܪܥܘ ܪ̈ܥܘܬܐ. ܡܛܠ ܗܢܐ ܪ̈ܥܘܬܐ ܫܡܥܘ[1] ܦܬܓܡܗ ܕܡܪܝܐ.
10 ܗܟܢܐ ܐܡܪ ܡܪܝܐ ܐܕܘܢܝ. ܗܐ ܐܢܐ ܥܠ ܪ̈ܥܘܬܐ ܘܐܬܒܥܐ
ܥܢܝ[j] ܒܐܝܕܝܗܘܢ[n]. ܘܐܒܛܠ ܐܢܘܢ ܕܠܐ ܢܪܥܘܢ ܥܢܝ.

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[a] ܠܗ [b] om. ܠܐ .... ܗܢܐ [c] ܐܦܠܐ [d] ܘܐܬܦܪܣܘ ܒܗ [e] ܒܝܫܐ [f] om. ܬܗܘܘܢ [g] ܪ̈ܚܡܝܢ [h] + ܬܗܘܘܢ [i] om. ܘܐܠܓܡܘܢ ..... ܘܣܓܬܝܐ Lag. p. 23, l 5 [j] ܚܝܪ [k] ܠܚܝܪ [l] ܢܦܫܗܘܢ [m] ܘܚܝܪ [n] ܒܐܝܕܝܗܘܢ

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[1] Cod. ܫܡܥ

ܫܡܫܬܘܢ ܒܢܝܐ ܣܓܝܐܐ. ܐܪܡܠܬܐ[a] ܦܠܚ ܡܢܝܢܐ ܠܬܠܬܐ ܒܢܫܬܐ[b] ܘܡܫܪܝܪܐܝܬ. ܘܡܛܠ ܙܕܝܩܐ. ܘܗܝ ܗܟܢ ܥܒܕ ܠܗ ܐܠܗܐ. ܘܗܝ ܛܠ ܠܗ ܣܠܡܐ ܕܟܒܐ ܡܢ ܕܢܠܬ ܦܬܓܡܐ. ܩܕܡ ܐܬܪܐ ܠܬܪܥܘܬܐ ܢܦܩ ܗܘ. ܟܠ ܐܢܫܐ ܕܝܢ ܕܐܡܪ. ܕܠܬܡܬܐ ܢܗܘܘܢ ܠܗ. ܗܘ ܐܘܠܝܢ ܟܝܢܝܗ ܗܦܝܟܐ[c] ܕܠܟ. ܦܟܢܐ ܐܡܪ ܡܪܝܐ. ܕܐܦܣܩܘܦܐ ܐܝܟ ܟܠܗܘܢ. ܘܢܗܘܐ ܠܬܘܒܐ ܘܠܡܬܠܐ. ܡܛܠ[d] ܐܡܘܢ ܒܪ ܡܢܫܐ ܗܘ ܐܬܦܪܥ ܗܘܐ ܬܪܥܝܬܐ ܕܥܒܪ[e] ܢܡܘܣܐ ܘܐܡܪ. ܕܐܒܐ ܡܢ ܚܛܗܘܗܝ ܦܩܕ ܐܢܬ ܗܘܐ. ܘܒܥܒܕܘܗܝ ܗܟܢ. ܘܐܦ ܐܢܐ ܦܫܩܐ ܡܦܩܕ ܐܢܐ ܒܕܡܝܘܬܐ[f] ܕܢܦܫ. ܘܠܣܘܪܬܐ ܬܐܬܐ ܐܝܟܐ ܠܗܘܬ ܡܪܝܐ. ܘܥܒܕ ܕܒܝܫ ܩܕܡ ܡܪܝܐ. ܘܐܡܠܟܝ[g] ܬܬܒܩܘܢ ܥܠܝܗܝܢ ܒܠܫܢܗ. [h]ܡܛܠ ܕܫܒܩܗ ܐܘܪܚܗ[h] ܡܪܝܐ ܐܠܗܐ[i] ܡܢ ܐܘܪܚܐ ܛܒܬܐ.. ܐܙܕܗܪܘ ܦܩܝܠ ܐܢܬܘܢ ܕܕܠܐ ܗܡܝܡܢܘܬܐ ܐܢܫܝܢ. ܕܕܠܡܐ ܐܢܫ ܡܢܗܘܢ ܢܫܪܪ ܒܠܒܗ ܡܫܝܚܘܬܗ ܕܐܡܘܢ [j]ܒܪ ܡܢܫܐ[j]. ܘܢܐܒܕ ܒܟܠ ܘܡܠܟܘܬܗ[k]. ܡܛܠܬܐ[l] f. 26 b
ܐܦ ܐܦܝܣܩܘܦܐ ܗܘܝܬ ܡܛܠ ܒܗܢܐ ܕܡܫܒܚ ܐܢܬ ܒܚܝܠܐ ܠܐܢܫܝܢ ܕܠܐ ܢܦܠܘ. ܕܢܗܘܘܢ ܕܠܐ [1]ܢܦܠܘܢ. ܘܠܐܢܫܝܢ ܕܬܪܝܢ ܡܢ[1] ܚܛܗܐ. ܗܘܝܬ ܡܟܐܒܐ ܘܡܩܒܠ. ܐܢܫܝܢ ܠܐܢܫܐ ܕܬܐܒ ܠܗ ܬܘܒ. ܡܛܠ ܕܐܝܬܝܟ ܕܠܐ ܬܘܒܐ. ܬܗܘܐ ܒܡܪܝܐ ܐܠܗܐ ܡܛܠ ܕܠܐ ܡܬܬܦܝܣ[m] ܐܢܬ ܠܦܪܘܩ ܘܐܠܗܘܗܝ. ܕܬܒܥܐ ܐܢܝ ܕܩܒܠ ܕܐܦ[n] ܗܘ ܠܡܢ ܐܢܬܬܐ[o] ܕܢܦܠܬ. ܗܢ ܕܐܡܝܬܘܗܝ[p] ܡܫܝܚܐ ܡܪܝܐ ܘܥܡܗܘܢ ܠܕܝܢܐ ܒܐܝܕܘܗܝ

a ܕܐܪܡܠܬܐ   b ܒܢܝܐܬܐ   c ܗܦܝܟܐ   d + ܕܐܦ   e ܕܥܒܕ
f ܒܟܠ ܕܡܝܘܬܐ   g ܐܡܠܟܝ   h ܡܛܠ ܕܐܘܪܚܗ   i + ܒܟܠ
j om. ܒܪ ܡܢܫܐ   k ܘܡܠܟܘܬܗ   l + ܡܛܠ   Lag. p. 31   m ܡܬܬܦܝܣ
S. f. 24 a   n ܐܦ   o om. ܐܢܬܬܐ   p ܕܐܡܝܬܘܗܝ

[1] Cod. om.

ܐܝܟܐ ܡܬܦܠܓ ܐܝܟܐ. ܕܗܐ ܐܡܪ ܐܝܟܐ ܘܡܥܒܕ ܐܝܟܐ ܒܡܦܠܓܘܬܐ ܕܐܦܘܪܐ ܕܦܪܘܠܐ ܐܡܝܢ ܕܠܐ ܐܪܝܡ ܪܝܫ ܠܓܠ. ܐܦܠܐ ܟܢ ܓܦܐ ܐܝܟܐ ܕܐܪܝܡ ܚܢܢ ܘܐܫܘܪ ܘܐܫܝܢܐ ܙܘܗܟܐ ܗܘ ܕܡܫܚܝܢܐ. ܡܛܠ [a]ܦܚܠܐܘܬ ܙܘܥܝܪ[a]. ܡܛܠ ܕܡܟܬܒܬ ܒܝܬܬܐ ܡܕܡܝܢ. ܘܐܪܟܬܐ ܠܡܚܬܝܢ. ܘܐܢܘܬܗ ܦܬܚܪܐ ܘܐܡܟܝܢܬ ܠܦܩܘܬܐ. ܘܗܢܫܐ ܗܘ ܦܐܦ[b] ܒܙܪܥܗܘܢ ܕܠܐ ܡܕܡܝܢ. ܘܦܬܚܐ ܐܝܟܐ ܡܢ ܒܡܫܝܚܘܬܢ. ܣܠܩܬ ܡܢܝܐ.. ܣܠܩܬ. ܡܛܠ[c] ܕܥܒܕ ܐܝܟܐ ܣܠܩܗ ܡܬܒܥܐ ܐܝܟܐ ܡܕܡܝܢ. ܥܒܕܘ ܠܝ ܡܢܝܐ... ܘܠܐ ܬܬܒܥܝܢ[d] ܒܗܢ ܡܫܠܡܬ.

f. 26 a ܘܠܐ ܠܟܠܢ ܬܪܥܐ ܥܠܝ. ܘܬܬܠ ܠܝ ܒܝܬܗ. ܘܠܐ ܬܫܟܚܝܢ ܘܬܬܒܥܝܢ ܒܬܫܬܥܝܬܗ ܕܐܪܥܐ. ܐܝܬ ܗܘ ܚܢ ܐܠܗܐ ܕܬܪܥܐ. ܐܦ ܒܝ ܗܒܠ [e]ܣܘܐ ܡܢܝ[e] ܠܡܫܝܚܘܬܢ. ܕܗܢ ܠܐ ܓܦܐ ܐܝܟܐ ܦܪܘ ܐܝܬ ܠܝ. ܐܡܝܢ[f] ܕܣܓܝܢ. ܘܡܛܠܬܐ ܐܓܥܝܢ ܒܟܠܗܝܢ.. ܘܒܟܠܗܘܢ ܡܫܬܐ ܕܣܘܪ. ܡܛܠ ܕܠܝܢ ܡܬܓܥܝܢ ܟܠ[g] ܣܓܝܬܐ ܕܡܫܚܝܢܐ. ܘܠܝܢ ܡܪܚܡܝܢ ܠܟܠܡܕܡܝܢ.. ܘܥܒܕ ܡܢܝܐ ܒܟܠܗ ܕܡܥܢܝܐ ܘܐܬܪܥܡ ܒܠܗܘܢ. ܘܦܘܬ ܒܠܗܘܢ. ܥܠܡܟܝܢܬܐ ܕܢܘܪܐ ܘܐܬܦܬܪܘ ܘܐܬܚܪܝܢ ܟܠܗܘܢ ܦܘܠܐ [h]ܕܟܠܗܘܢ ܐܡܝܢ ܦܘܐ[h]. ܘܦܝ[i] ܡܢܝܐ ܠܡܢܝܢܐ ܡܢ ܐܘܠܨܢܗܘܢ. ܘܐܦܩܘܗܘܢ ܠܐܪܥܠܡ ܥܠ ܡܠܟܘܬܗ. ܘܥܒܕ ܡܢܝܢܐ ܠܡܢܝܐ ܘܐܡܪ ܕܦܘܩ[j] ܐܠܗܐ ܒܠܒܘܢܗܘܢ.[k] ܡܢ ܟܠܗ ܠܟܘܢ ܘܡܢ ܟܠܗ ܢܦܫܗ ܟܠܗܘܢ ܡܫܬܐ ܕܣܘܪܗܘܢ.. ܘܐܬܦܫܟ ܘܕܝܢܐ ܘܥܒܕ ܒܢ ܐܒܗܘܗܝ.. ܘܐܡܠܟܝܢ ܐܡܝܢ[l][1] ܒܪܗ ܪܗ ܟܬܒܗ..

[a] ܦܠܐܟܐ ܕܡܚܝܟܢܘܬܐ ܕܐܘܥܕܢ   [b] + ܐܝܟܐ   Lag. p. 30
[c] ܘܡܛܠ   [d] ܬܬܒܥܝܢ   [e] ܡܢܝ ܢܘܐ   [f] + ܦܠܟܐ   [g] ܟܠܗܘܢ
[h] ܣܘܟ ܕܐܝܬ ܗܘܐ ܟܠܗܘܢ   [i] ܘܡܪܗܘܢ   S. f. 23 b   [j] + ܡܢܝܐ
[k] + ܘܟܠܗ ܠܡܢܝܐ ܒܠܒܘܢܗܘܢ.   [l] om. ܐܡܝܢ

[1] Cod. ܐܡܝܢ

ܘܡܬܒܣܡ ܗܘܐ ܠܗ ܠܣܓܐ ܕܦܬܪܐ ܒܡܬܘܠܐ. ܘܣܟܐ ܒܗ
ܫܠܝܛܝܢ ܒܚܝܠܐ ܒܚܝܠܐ ܥܠܝܗ. ܐܝܟ ܕܢܦܫܐ ܚܕ ܘܐܠܝܨ ܘܡܬܦܠܓ
ܡܥܢܝܬܐ. ܘܟܕ ܐܬܐܠܨ[a] ܦܠܚ[b] ܒܥܐ ܐܦܘܗܝ ܕܡܪܝܐ ܐܠܗܗ 2 Chron. xxxiii. 12
ܘܐܬܡܟܟ ܪܘܪܒܐܝܬ ܩܕܡ ܐܠܗܐ ܕܐܒܗ̈ܘܗܝ.. ܘܨܠܝ[c] ܡܪܝܐ
ܐܠܗܐ ܘܐܡܪ ܨܠܘܬܐ ܕܒܥܘܬܐ ܡܪܝܐ ܐܠܗܐ ܕܐܒܗ̈ܝ. ܐܠܗܗ f. 25 b
ܕܐܒܪܗܡ ܘܕܐܝܣܚܩ ܘܕܝܥܩܘܒ ܘܕܙܪ̈ܥܗܘܢ ܙܕܝܩܐ. ܗܘ ܕܥܒܕ
ܫܡܝ̈ܐ[d] ܥܡ ܟܠܗ ܨܒܝܘ̈ܬܗܘܢ. ܗܘ ܕܐܣܪ ܝܡܐ ܘܐܣܛܡܗ
ܒܦܘܩܕܢܐ ܕܡܠܬܗ. ܗܘ ܕܐܚܕ ܬܗܘܡܐ ܘܚܬܡܗ ܒܫܡܗ
ܕܚܝܠܐ ܘܡܫܒܚܐ. ܗܘ ܕܟܠܡܕܡ ܙܐܥ ܘܪܬܝܬ ܡܢ ܩܕܡ ܚܝܠܟ
ܡܛܠ ܕܠܐ ܡܫܬܡܟܢܐ ܪܒܘܬ ܫܘܒܚܐ ܕܡܫܒܚܘܬܟ. ܘܠܐ ܐܝܬ
ܡܬܚܡܠ ܡܚܡܬ ܕܢܡܘܣ ܡܢܟ [e]ܣܓܝܐܬܐ ܕܪܘܓܙܟ[e] ܕܥܠ ܚܛܝܐ.
ܘܕܠܐ[f] ܡܟܐ ܘܕܠܐ ܚܝܠܐ ܐܝܬܝܗܘܢ ܪ̈ܚܡܐ ܕܝܠܟ[g]. ܡܛܠ
ܕܐܢܬ ܗܘ ܡܪܝܐ ܢܓܝܪ ܪܘܚܐ. ܡܪܚܡܢܐ ܘܣܓܝ ܚܢܢܐ
ܘܬܐܒ ܐܢܬ ܥܠ ܒܝܫ̈ܬܗܘܢ ܕܒܢ̈ܝܢܫܐ. ܐܢܬ[h] ܡܪܝܐ ܐܝܟ
ܒܣܘܓܐܐ ܕܒܣܝܡܘܬܟ. ܐܫܬܘܕܝܬ ܫܘܒܩܢܐ ܠܐܝܠܝܢ ܕܚܛܘ
ܡܢ ܚܛܗ̈ܝܗܘܢ. ܘܒܣܘܓܐܐ ܕܪ̈ܚܡܝܟ ܣܡܬ ܬܝܒܘܬܐ ܐܝܟ
ܕܠܚܛ̈ܝܐ ܕܢܚܝܘܢ. ܐܢܬ[i] ܗܟܝܠ ܡܪܝܐ ܐܠܗܐ ܕܙܕ̈ܝܩܐ. ܠܐ
ܗܘܐ ܠܙܕ̈ܝܩܐ ܣܡܬ ܬܝܒܘܬܐ [j]ܠܐܒܗ̈ܘܗܝ ܐܒܪܗܡ[j] ܘ[k]ܐܝܣܚܩ
ܘܝܥܩܘܒ[k]. ܘܠܗܘܢ[l] ܕܐܦܠܐ ܚܛܘ ܠܟ. ܐܠܐ ܣܡܬ ܬܝܒܘܬܐ
ܠܝ ܕܝܠܝ[m] ܚܛܝܐ. ܡܛܠ ܕܣܓܝ ܡܢ ܚܠܐ ܕܝܡܐ ܣܓܝܘ ܚܛܗ̈ܝ.
ܘܠܝܬ ܠܝ ܢܦܫܐ ܕܐܚܘܪ ܪܚܝܩ ܡܢ ܣܘܓܐܐ ܕܥܘ̈ܠܝ. ܘܗܫܐ
ܡܪܝܐ ܐܠܗܐ[n] ܒܐܝܢܐܝܬ ܗܐ ܡܬܟܦܦ ܐܢܐ. ܘܐܝܟ ܕܦܬܪܐ

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a + ܠܗ b + ܪܘܪܒܐܝܬ c + ܩܕܡ d + ܘܐܪܥܐ e ܪܘܓܙܟ ܘܣܓܝܐܘܬܟ
f ܕܠܐ g ܕܡܠܟ̈ܘܬܟ h ܘܐܢܬ i ܐܢܬܘ S. f. 23 a j ܠܐܒܪܗܡ
k ܘܠܐܝܣܚܩ ܘܠܝܥܩܘܒ l ܠܗܘܢ m ܕܝܠܝ n om. ܐܠܗܐ

ܕܒܝܫ ܩܕܡ ܡܪܝܐ[a]. ܐܝܟ ܥܒ̈ܕܐ ܕܥܡ̈ܡܐ ܗܢܘܢ ܕܐܘܒܕ
2 Kings xxi. 10 ܡܪܝܐ. ܡܢ ܩܕܡ ܒܢܝ̈ ܐܝܣܪܝܠ. ܘܡܠܠ ܡܪܝܐ ܥܡ[b] ܡܢܫܐ
f. 25 a 11 ܘܥܠ ܥܡܗ ܒܐܝܕܐ ܕܥܒ̈ܕܘܗܝ, ܢܒܝ̈ܐ ܘܐܡܪ. ܥܠ ܕܥܒܕ ܡܢܫܐ
ܡܠܟܐ ܕܝܗܘܕܐ ܛܢܦܘܬܐ ܗܠܝܢ ܒܐܘܪܫܠܡ[c]. ܐܝܟ ܕܥܒܕܘ
ܐܡܘܪ̈ܝܐ ܕܩܕܡ ܡܢܗܘܢ, ܘܐܚܛܝ ܐܦ ܠܝܗܘܕܐ ܒܦܬܟܪ̈ܘܗܝ.
12 ܡܛܠܗܢܐ ܗܟܢܐ ܐܡܪ ܡܪܝܐ ܐܠܗܐ ܕܐܝܣܪܝܠ: ܗܐ ܡܝܬܐ[d]
ܒܝܫܬܐ ܥܠ ܐܘܪܫܠܡ ܘܥܠ ܝܗܘܕܐ. ܕܟܠܡܢ[e] ܕܢܫܡܥ ܐܢܫ
13 ܬܨܠܢ ܬܪ̈ܬܝܗܝܢ ܐܕܢ̈ܘܗܝ. ܘܐܡܬܚܘܗ̇ ܥܠ ܐܘܪܫܠܡ ܗܝ ܡܫܘܚܬܐ[f]
ܕܫܡܪܝܢ. ܘܡܬܩܠܐ ܕܒܝܬ ܐܚܐܒ. ܘܐܡܬܩܠܗ̇ ܠܐܘܪܫܠܡ ܐܝܟ
ܕܡܬܓܠܓܠܐ ܡܐܢܐ ܕܡܫܝܐ ܡܢܗ ܕܡܬܗܦܟܐ[g] ܥܠ ܐܦܘܗܝ.
14 ܘܐܫܒܘܩ ܫܪܟܐ ܕܝܪܬܘܬܝ, ܠܫܒܝܐ. ܘܐܫܠܡ ܐܢܘܢ ܒܐܝܕܐ
ܕܒܥܠܕܒܒ̈ܝܗܘܢ. ܘܢܗܘܘܢ ܠܚܛܘܦܝܐ ܘܠܒܙܬܐ ܠܟܠܗܘܢ
15 ܣܢ̈ܐܝܗܘܢ. ܥܠ ܕܥܒܕܘ ܒܝܫܬܐ ܩܕܡ ܥܝܢ̈ܝ. ܡܛܠ ܕܡܪܓܙܝܢܐ
ܐܢܘܢ. ܡܢ ܝܘܡܐ ܗܘ[h] ܕܢܦܩܘ ܠܐܒܗ̈ܝܗܘܢ ܡܢ ܡܨܪܝܢ
16 ܘܥܕܡܐ ܠܝܘܡܢܐ.. ܐܦ ܕܡܐ[i] ܙܟܝܐ ܐܫܕ ܣܓܝ ܡܢܫܐ.
ܥܕܡܐ ܕܡܠܗ̇ ܠܐܘܪܫܠܡ ܦܘܡܐ ܒܦܘܡܐ ܡܠܝܬܐ. ܡܛܠ [j]ܚܛܗ̈ܐ
ܕܚܛܐ[j]. ܘܐܚܛܝ ܬܘܒ[k] ܠܝܗܘܕܐ ܠܡܥܒܕ ܕܒܝܫ ܩܕܡ ܡܪܝܐ..
2 Chron. xxxiii. 11 ܘܐܝܬܝ ܥܠܘܗܝ[l] ܠܪ̈ܒܝܚܝܠܐ ܕܐܬܘܪ. ܘܐܚܕܘܗܝ, ܠܡܢܫܐ ܘܟܦܬܘܗܝ,
ܘܐܣܪܘܗܝ ܒܗ ܒܚܒ̈ܠܐ ܘܐܘܒܠܘܗܝ, ܠܒܒܠ [m]ܒܙܘܕܘܢ ܕܢܚܫܐ[m].
ܘܫܥܒܕܘܗܝ, ܒܒܝܬ ܐܣܝܪ̈ܐ[1]. ܟܕ ܐܣܝܪ ܘܡܫܥܒܕ ܟܠܗ ܒܫܫܠܬܐ.

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[a] ܒܥܝܢܘܗܝ ܕܡܪܝܐ [b] ܥܠ [c] ܒܫܘ̈ܩܬܐ [d] + ܐܢܐ [e] ܕܟܠ
[f] ܡܫܘܚܬܐ [g] + ܘܢܦܠ [h] om. ܗܘ Lag. p. 29 [i] + ܛܘܒ
[j] ܚܛܗ̈ܘܗܝ ܕܐܚܛܝ [k] + ܐܦ S. f. 22 b [l] + ܡܪܝܐ
[m] om. ܒܙܘܕܘܢ ܕܢܚܫܐ

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[1] Cod. ܐܣܝܪܐ

ܕܒܫܘܠܝ ܡܘܬܒܬܐ. ܐܡܠܟ ܡܢܫܐ ܒܪ ܬܪܬܥܣܪܐ ܫܢܝܢ. ܘܚܡܫܝܢ f. 24 b 2 Kings xxi. 1
ܫܢܝܢ[1] ܚܕ[a] ܐܡܠܟ ܒܐܘܪܫܠܡ. ܘܫܡܐ ܕܐܡܗ ܐܦܨܝܒܐ. ܘܥܒܕ (2 Chron. xxxiii. 1)
ܕܒܝܫ ܩܕܡ ܡܪܝܐ. ܐܝܟ ܛܐܡܘܬܐ[b] ܕܥܡ̈ܡܐ. ܗܢܘܢ ܕܐܘܒܕ
3 ܡܪܝܐ ܡܢ ܩܕܡ ܒܢ̈ܝ ܐܝܣܪܝܠ. ܘܗܦܟ ܬܘܒ ܘܒܢܐ ܚܠ̈ܘܬܐ[c]
ܠܒܥ̈ܠܐ[d]. ܗܠܝܢ ܕܣܚܦ ܗܘܐ ܚܙܩܝܐ ܐܒܘܗܝ.. ܘܐܩܝܡ ܡܕܒ̈ܚܬܐ
ܠܒܥܠܐ. ܘܥܒܕ ܠܩܘܦܬܐ[2] ܐܝܟ ܕܥܒܕ ܐܚܒ ܡܠܟܐ ܕܐܝܣܪܝܠ.
ܘܥܒܕ ܡܕܒ̈ܚܐ ܠܟܠ ܦܘܠܚܢ ܫܡܝܐ. ܘܣܓܕ ܠܟܠ ܚܝܠ ܫܡܝܐ.
4 ܘܒܢܐ ܡܕܒ̈ܚܐ[e] ܠܫ̈ܐܕܐ ܒܒܝܬܗ ܕܡܪܝܐ. ܐܝܟ[f] ܕܐܡܪ ܡܪܝܐ
[g]ܕܒܐܘܪܫܠܡ ܒܗ̇[g] ܐܣܝܡ ܫܡܝ ܬܡܢ ܠܥܠܡ[h]. ܘܐܩܝܡ ܡܢܫܐ
ܠܨܠܡܬܐ ܘܐܡܪ. ܕܠܥܠܡ ܢܗܘܐ ܫܡܝ. ܘܒܢܐ ܡܕܒ̈ܚܐ[e] ܠܟܠ
ܦܘܠܚܢ ܫܡܝܐ ܒܬܪ̈ܬܝܗܝܢ ܕܪ̈ܬܐ ܕܒܝܬܗ ܕܡܪܝܐ. ܘܡܥܒܪ ܗܘܐ 2 Chron. xxxiii. 6
ܒܢܘܗܝ ܒܢܘܪܐ ܒܚܝܠܐ ܕܒܪ ܗܢܘܡ. ܘܡܚܪܫ ܗܘܐ ܘܡܢܚܫ
ܘܥܒܕ ܗܘܐ ܙܟܘܪ̈ܐ ܘܐܫ̈ܦܐ ܘܡܬ̈ܚܡܐ ܘܐܣܓܝ ܠܡܥܒܕ ܒܝܫܬܐ
7 ܩܕܡ ܥܝܢܘܗܝ ܕܡܪܝܐ ܐܝܟ ܕܠܡܪܓܙܘܬܗ. ܘܣܡ ܨܠܡܐ
ܕܦܣܝܠܐ ܘܚܠܝܦܐ ܕܠܩܘܦܬܐ ܕܥܒܕ ܒܒܝܬܗ ܕܡܪܝܐ. ܐܝܟܢܐ
ܕܐܡܪ ܡܪܝܐ ܠܕܘܝܕ ܘܠܫܠܝܡܘܢ ܒܪܗ.. ܕܒܒܝܬܐ ܗܢܐ ܒܝܬܐ
ܘܒܐܘܪܫܠܡ ܕܓܒܝܬ ܡܢ ܟܠܗܘܢ ܫܒ̈ܛܐ ܕܐܝܣܪܝܠ. ܐܣܝܡ
8 ܫܡܝ ܠܥܠܡ. ܘܠܐ ܐܘܣܦ ܬܘܒ ܠܡܛܠܠܐ ܪ̈ܓܠܐ ܡܢ ܐܪܥܗ
ܕܐܝܣܪܝܠ ܗܝ ܕܝܗܒܬ ܐܢܐ[i] ܠܐܒܗ̈ܬܗܘܢ[j]. ܚܠܘܦ ܕܐܢ ܐܢܘܢ
ܕܢܛܪܘܢ ܟܠ ܕܦܩܕܬ ܐܢܘܢ. ܐܝܟ ܟܠܗܘܢ ܦܘܩܕ̈ܢܐ ܕܦܩܕܬ[k]
9 ܒܝܕ ܡܘܫܐ. ܘܠܐ ܫܡܥܘ. ܘܐܛܥܝ ܐܢܘܢ ܡܢܫܐ ܠܡܥܒܕ

Lag. p. 28 [a] om. ܚܕ [b] ܛܡܐܘܬܐ [c] ܚܠܠܬܐ [d] om. ܠܒܥܠܐ
[e] ܡܕܒܚܐ [f] ܐܝܟܢܐ [g] [ܕ]ܒܒܝܬܗ ܕܡܪܝܐ ܒܐܘܪܫܠܡ [h] om. ܠܥܠܡ
S. f. 22 a [i] om. ܐܢܐ [j] ܠܐܒܗ̈ܝܗܘܢ [k] ܕܦܩܕ ܐܢܘܢ

[1] Cod. ܫܢܝܢ [2] Cod. ܠܩܘܬܐ

ܕܫܠܡ. ܐܢܫܐ ܐܝܬ ܬܡܒܠ ܥܘܒܡܢܐ. ܠܐ ܗܘܐ ܦܘܐ ܠܗ ܦܘܡܗܝ ܣܡܘܟܠܐ[a]. ܘܡܣܝܒ[b] ܐܝܬ ܢܦܫܗܝ ܕܐܡܪܬ. ܥܒܡܬ[c] ܒܪ ܠܐ ܥܒܡܬ. ܐܠܐ ܡܒܛܠ ܡܛܠܬܗ. ܗܘ ܓܝܪ ܕܡܟܡ ܠܐܝܪ ܡܢ ܒܪܬܐ ܕܠܐ ܒܬܫܒܚܐ. ܡܒܝܐ ܐܣܪܝܡ ܟܒܪ ܐܠܐ ܐܢ ܕܡܛܠ[d] ܡܪܢܝܐܝܬ. ܘܐܝܟ[e] ܕܡܢܐ ܕܠܐ ܣܘܣܝ. ܐܢ ܗܟܝ ܓܝܪ ܘܢܛܠܡܛܠ[f] ܕܢܒܩܐ ܡܢ ܐܝܪ ܒܦܠܐܝܬ ܒܡܛܠܐ ܕܫܘܦܐ. ܠܘܬ ܐܠܗܐ ܒܢܝܫܐ ܢܛܡܒܠ. ܗܘ ܕܝܢ ܕܡܟܡ ܐܝܪ[g] ܡܢ ܒܪܬܐ ܘܠܐ ܬܘܒ ܡܡܒܠ ܠܗ. ܡܛܠܐ ܕܠܟܠܢ ܡܛܠ ܒܝܫܐܝܬ ܘܡܪܢܝܐܝܬ. ܘܠܒܘܪܐ ܡܥܝܬܐ ܕܠܟܠܢ ܢܣܒ ܠܗ ܐܠܗܐ ܡܐܒܦܠܬܐ. ܠܗܘ ܕܡܟܡ ܡܢ ܒܪܬܐ. ܘܠܐ ܫܐܪ ܒܬܫܒܚܘܗܝ ܕܐܠܗܐ. ܘܠܐ ܡܬܒܪܪ ܠܫܒܘܬܗ ܕܟܠ ܬܪܒܐ. ܘܠܐ ܫܡܠ ܕܡܒܘܬܗ[h] ܕܡܥܒܝܫܐ. ܘܫܐܪ ܒܐܝܢܐ[1] ܐܝܠܝܢ ܕܬܒܗ [2]ܡܢ ܣܦܠܐܐ[2] ܕܥܪ̈ܬܗܘܢ[i] ܕܡܒܠܗ ܡܢܗ ܥܘܒܡܢܐ.. ܡܬܒܪܟܐ ܠܝ ܓܝܪ ܐܘ̄ ܐܦܝܣܩܘܦܐ. ܕܗ̈ܘܝ ܣܦܝܚܝܢ ܡܢܟ ܒܢ̈ܝܐ. ܐܝܠܝܢ ܕܟܝ̈ܢܐ ܡܝܢܝܢ. ܕܡܢܗܘܢ ܬܦܫܟ ܘܬܐܒܠ ܐܦܝܣܩܘܦܘܬܐ ܕܢܦܩ̈ܬܐ ܘܡܪܢܝܬܘܬܐ[j]. ܘܟܐܢܘܬܐ ܘܟܦܝܪܘܬܐ[k] ܘܡܒܐ ܕܕܐܢ ܐܝܬ ܠܐܝܪ̈[l]. ܘܡܝܪܐܝܬ. ܘܒܡܘܡܒܐ[3] ܣܦܠܠܐܐ ܦܘܠܬ ܡܟܣܟ. ܘܢܣܒ ܠܟܒܢܝܗ ܕܐܠܗܐ. ܘܐܡܟ ܕܗܘ ܒܒܪ. ܗܒܢܐ ܐܦ ܠܗܘ̈ܢ ܦܠܐ ܠܗܘ̈ܢ ܕܬܦܘܣ̈ܢ ܟܕܪܝܢ ܒܪ̈ܝܫܘܢ.. ܥܒܒܘ ܗܒܝܠ ܐܘ̄ ܐܦܝܣܩܘܦܐ ܠܒܡܒܠ ܗܠܝܢ. ܬܘܒܬܐ ܗܢ ܕܠܫܡܒܐ [m]ܐܦ ܡܒܕܪܐ[m]. ܒܬܒܝܒ ܒܦܪܐ ܕܐܪܟܐ ܕܬ̈ܠܡܘܬܐ. ܘܒܦܪܐ[n] ܕܬܪܝܢ[o] ܕܡܫ̈ܬܐ ܗܒܢܐ.

[a] ܣܡܘܟܠܝ [b] ܘܐܝܬ ܡܣܝܒ [c] ܕܥܒܡܬ [d] ܕܡܛܠ [e] ܘܐܝܟܢ
[f] ܢܛܡܛܠ [g] ܠܐܝܪ [h] ܕܡܒܘܬܐ [i] ܕܥܪ̈ܬܗܘܢ [j] ܘܡܪܢܝܬܘܬܐ
[k] + ܒܒܘܬܐ ܠܗܘܢ ܘܡܬܒܟܐ: ܐܝܠܝܢ ܕܬܢܝܢ [l] ܠܐܝܪ̈ܐ S. f. 21 b
[m] ܘܡܒܕܪܐ [n] ܘܐܦ ܒܦܪܐ [o] + ܕܬ̈ܠܐ

[1] Cod. ܒܐܝܢ [2] Cod. ܣܦܠܐܐ [3] Cod. ܘܒܡܘܡܒܐ

ܕܬܝܒܘܬܐ. ܗܢܐ[a] ܐܝܬܘܗܝ ܠܒܪ ܗܘ ܕܡܦܠܓܢܐ ܘܡܥܘܠܢܐ ܡܫܓܫܢܝܢ
ܦܘܠܓܘܬܗܘܢ ܠܗܝܢ. ܐܝܟܘ ܕܡܫܐܝܬ ܬܫܒܘܩ ܥܡ ܒܢܝ ܥܡܟ.
ܘܡܦܠܓܢܐ ܬܗܘܐ ܐܝܟܘܢ. ܘܬܕܥܐ ܘܬܦܩ ܘܠܐ ܬܫܒܘܩ ܠܐܢܫܝܢ
ܕܢܦܠܝܢ. ܐܠܐ ܡܫܐܝܬ ܘܕܠܐ ܬܫܒܘܩ ܠܟܢܫܐ ܡܢܗܘܢ ܠܥܕܬܐ.
ܐܦ ܡܟܢܫܢܐ[b] ܬܗܘܐ ܠܡܬܦܢܝܢܘܬܐ ܕܚܛܝܬܐ ܘܠܡܕܒܪܢܐ[c]
ܕܟܢܫܐ ܠܡܐܟܘܠܬܐ ܕܚܝܘܬܐ ܕܕܒܪܐ. ܗܢܘ ܕܝܢ [d]ܠܒܢܝ ܐܢܫܐ[d]
ܚܛܝܐ ܕܐܬܠܦܐ ܗܘܢܐ. ܒܝܫ ܕܝܢ ܠܐ ܬܗܘܐ ܠܚܛܝܐ ܒܥܒܪܐ.
ܐܠܐ ܠܚܝܘܬܐ. ܠܚܛܝܐ ܠܐܬܬܘܬܐ[e]. ܠܗܘ ܓܒܪ ܕܢܦܠ[f] ܡܢ
ܥܕܬܐ. ܟܕ ܥܒܕܬܗ ܢܦܩܝܢ ܠܗ. ܐܝܟ[g] ܚܝܘܬܐ ܒܝܫܬܐ ܠܡܐܟܘܠܬܐ
ܒܠܥܝܢ ܠܗ. ܘܡܛܠ ܡܥܝܩܘܬܟ ܕܝܠܟ. ܗܘ ܕܝܢ[h] ܕܢܦܠ[f] ܡܢ ܥܕܬܐ.
ܐܘ ܠܥܠܡ ܚܝܘܬܐ ܒܝܫܬܐ ܢܐܟܘܠ. ܐܘ ܒܐܪܥܐ[i] ܢܬܒܥ. ܘܡܛܠܗܕܐ
ܢܗܘܐ ܠܗ ܢܘܦܠܐ ܘܚܘܒܐ ܡܢ ܥܕܬܐ. ܘܡܢ ܡܠܟܘܬܗ ܕܐܠܗܐ.
ܘܕܐܒܕܢܗ ܕܗܘ ܐܝܬ ܬܗܘܐ ܚܘܒܐ. ܡܛܠ ܕܡܫܐܝܬ ܐܝܬ ܠܐܢܫܝܢ[j]
ܕܢܦܠܝܢ ܬܦܩ ܘܬܕܥܐ. ܘܡܛܠ ܕܬܦܩ ܘܐܬܩܛܠܘ. ܘܠܐ[k] ܢܬܒܐ ܐܝܬ
ܕܬܦܩܠ[l] ܐܝܟܘܢ [m]ܗܘ ܐܢܐ ܢܬܠܬ[m] ܠܟ ܬܦܝܫܬ ܡܥܪܒܐ ܕܡܟܠܬܐ[n] ܗܢܐ
ܕܐܡܪ[o] ܕܬܚܠܝܟܘܢ[p] ܡܛܠ ܠܚܛܝܬܐ[q]. ܘܡܬܦܬܟܪܗܘܢ[r] ܠܡܟܢܫ ܕܡܐ. Romans iii. 15
ܬܒܪܐ ܘܕܘܘܢܐ ܒܐܘܪܚܬܗܘܢ ܘܐܘܪܚܐ ܕܫܠܡܐ ܠܐ ܝܕܥܘ. 16, 17
ܐܘܪܚܐ[s] ܕܫܠܡܐ ܐܝܬܘܗܝ، ܗܘ ܦܘܩܕܢ. ܐܝܟ ܕܐܡܪ ܕܫܒܘܩܘ Luke vi. 37
ܚܛܗܐ ܕܐܢܫܝܢ[t] ܕܫܠܡ. ܕܢܫܬܒܩܘܢ[u] ܐܦ ܠܟܘܢ ܚܛܗܝܟܘܢ.
ܗܒܘ ܘܢܬܝܗܒ ܠܟܘܢ. ܗܢܐ ܕܐܝܬܘܗܝ ܗܒܘ ܫܘܒܩܢܐ ܕܚܛܗܐ 38 f. 24 a
ܕܐܦ ܐܢܬ ܬܫܬܒܩ ܫܘܒܩܢܐ. ܘܬܬܒ ܐܡܪ ܠܝ ܕܗܘܝܬ[v]
ܐܚܝܕܝܢ ܒܝܠܗܘܬܐ ܒܠܒܝ. ܘܐܡܪܝܢ ܕܫܒܘܩ ܠܝ ܚܘܒܝ ܘܚܛܗܝ[w]. Matt. vi. 12
ܐܝܟ ܕܐܦ ܚܢܢ ܫܒܩܢܢ ܠܚܝܒܝܢ.. ܐܢܕܝܢ ܠܐ ܬܫܒܘܩ ܠܐܢܫܝܢ

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a ܗܕܐ b ܘܡܟܢܫܢܐ c ܘܕܒܘܪܐ d ܠܒܢܝ̈ܢܫܐ e ܘܠܬܘܬܝܬܐ
f ܕܢܦܠ g ܘܐܝܟ h om. ܕܝܢ i ܒܐܪܥܗܘܢ Lag. p. 27. j ܕܠܐܢܫܝܢ
k ܠܐ l ܕܬܦܩ ܬܦܩܠ m ܘܢܬܠܬ n ܕܡܟܠܬܗ ܕܢܒܝܐ o ܕܐܡܪ
p ܕܬܚܠܝܟܘܢ q ܠܚܛܝܬܐ r ܘܡܬܦܬܟܪܗܘܢ s + ܕܝܢ t ܠܐܢܫܝܢ
u + ܠܟܘܢ S. f. 21 a v ܕܗܘܝܬ w om. ܘܚܛܗܝ

Matt. xviii. 12 ܘܟܠ ܦܠ ܐܦܝܢܗ ܕܐܘܪܚܐ.[a] [b]ܟܕ ܡܬܒܥܘܢ ܠܡܬܒ̈ܥܝܢ[b] ܘܡܬܒ̈ܥ
ܥܠ ܛܥܝܐ[c] ܘܐܙܠ ܒܥܝ [d]ܠܗܘܢ ܐܢܫܐ[d] ܕܛܥܬ. ܘܡܐ ܕܐܫܟܚܬܗ
ܛܥܢܗ[e] ܥܠ ܟܬܦܬܗ ܟܕ ܚܕܐ ܐܝܬ. ܡܛܠ ܕܐܫܟܚܬܗ ܠܗܘܢ
ܕܛܥܬ. ܘܐܘܪܚܐ ܘܫܠܝܛܗ[f] ܒܡܥܪܒܝܬܐ. ܗܟܢܐ ܐܫܬܟܚ ܐܦ ܐܝܬ
ܐܦ ܐ̃ܦ ܐܦܝܣܩܘܦܐ. ܘܗܘܐ ܦܩܕ ܠܐܢܫܐ ܕܐܒܕ. ܘܗܘܐ ܦܟܐ
ܠܐܢܫܐ ܕܛܥܐ. ܘܗܘܐ ܡܚܝܐ ܠܐܢܫܐ ܕܡܪܥܝ. ܡܛܠ ܕܐܝܬ[g]
ܠܝ ܥܘܛܠܝܐ ܕܡܬܒܥܘܢ ܫܛܝܐ[1] ܕܐܢܫܐ[h] ܕܡܬܒܥܪ.. ܦܪ̈ܘܩ[i] ܒܪ
ܕܡܥܒܕܐ ܠܚܕ ܐܝܬ. ܡܛܠܗܢܐ ܐܦ ܦܪܘܩ ܐܡܪ ܠܗܘ ܕܒܛܠܐ.
Matt. ix. 2 *sic* ܥܒܝܕܝܢ[j] ܠܝ ܚܛܗܝܟ. ܗܡܝܢܘܬܟ ܐܚܝܬܟ ܐܠ ܒܫܠܡܐ. ܫܠܡܐ.
ܕܝܢ ܐܝܬܝܗ ܒܕܝܬܐ ܕܚܝܠܐ ܘܕܢܚܫܐ. ܗܢ ܕܠܐܢܫܝܢ ܕܥܪܐ ܗܘܐ
ܡܢ ܚܛܗܐ. ܡܥܒܕ ܗܘܐ ܠܗܘܢ ܒܗ ܟܕ ܚܠܝܡܝܢ ܕܠܐ ܡܘܡ.
ܟܕ ܐܝܬ ܠܗܘܢ ܗܕܐ ܛܟܐ ܘܫܒܝܛܝܢ ܒܦܘܠܚܢܐ[k] ܕܒܥ̈ܠܐ
ܘܕܐܦ̈ܠܝܢܐ. ܐܝܟ ܐܣܝܐ ܒܪ ܚܟܝܡܐ ܘܡܕܘܪܐ ܠܟܠܢܫ[l]
ܡܫܠܡ ܗܘܐ. ܘܡܬܒܪܐܝܬ ܠܐܢܫܝܢ ܕܛܒܝܢ ܗܘܘ ܒܚܛܗܝܗܘܢ ܕܠܐ[m]
Mark ii. 17 ܠܡ ܒܪ ܗܝܡܝܢ ܫܠܝܡܐ ܥܠ ܐܣܝܐ. ܐܠܐ ܠܐܢܫܝܢ[n] ܕܥܒܕ
ܥܒܕ ܒܥܒܕܝܢ. ܘܐܦ ܐܝܬ ܐ̃ܦ ܐܦܝܣܩܘܦܐ. ܐܣܝܐ ܕܒܕܬܗ[o]
ܒܥܒܕ ܐܝܬ. ܠܐ ܗܟܢ ܬܟܠܐ ܐܣܝܘܬܐ ܕܬܫܠܡ[p] ܠܐܢܫܝܢ ܕܥܒ̈ܝܕܝܢ[q]
ܒܚܛܗܝܗܘܢ[r]. ܐܠܐ ܒܟܠ ܦܘ̈ܩܕܝܢ ܐܣܝܐ ܘܐܫܠܡ ܘܐܘܒܕ
f. 23 b ܐܢܘܢ ܟܕ ܥܒܝܕܝܢ ܒܥܒܕܬܐ ܕܠܐ[s] ܬܬܚܫܒ ܒܥܒܕܐ ܡܠܬܐ ܕܐܡܪ
Ezekiel xxxiv. 4 ܡܪܝܐ. ܕܒܛܠܝܪܐ ܘܒܥܒܘܕܝܐ ܠܗܘܢ[t] ܡܥܒܕܝܢ ܗܘܝܬܘܢ[u]. ܠܐ
ܗܟܢ ܬܗܘܐ ܕܒܪ ܒܛܠܝܪܐ. ܘܠܐ ܬܗܘܐ ܥܒܝܕ ܘܠܐ ܬܗܘܐ
ܚܒܪ ܫܒܩܐܝܬ ܘܠܐ ܬܗܘܐ ܕܠܐ ܪ̈ܚܡܐ[v]. ܘܠܐ ܬܗܘܐ ܡܥܒܕ
ܒܥܒܕܐ ܕܬܫܒܘܚ ܐܒܕܟ[w]. ܘܡܛܠܢܐ ܐܝܬ ܡܥܒܕܘܢ ܦܬܓܡܐ

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[a] + ܘܦܩܕ. ܘܠܐܬ ܕܬܒܥ ܥܒܪ. ܐܬܒܪ̈ܐ Lag. p. 26 [b] ܕܡܬܒܥܘ ܬܒ̈ܥܝܢ
[c] ܛܥܝܐ [d] ܗܘ ܚܕܐ [e] ܛܥܢܗ [f] ܘܫܠܝܛܗ [g] + ܗܘ [h] ܠܐܢܫܐ
[i] ܒܪ̈ܘܩܗ [j] ܕܥܒܝܕܝܢ [k] ܒܦܘܠܚܢܐ [l] ܘܠܟܠ ܐܢܫ [m] ܠܐ [n] ܐܢܫܝܢ
[o] ܕܒܕܬܐ [p] + ܒܗ [q] + ܐܢܘܢ [r] ܒܚܛܗܐ [s] ܘܠܐ S. f. 20b
[t] om. ܠܗܘܢ [u] + ܠܗܘܢ [v] ܪ̈ܚܡܝܢ [w] ܐܒܕܟ

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[1] Cod. om. ܫܛܝܐ

ܕܠܒܟܝܢ ܬܘܠܥ. ܘܠܐܝܠܝܢ ܕܒܝܫܘ ܐܬܪܝ[a] ܘܟܗܘܢ[b] ܘܟܐܒ ܘܐܬܦܪܥ.
ܘܐܡܠ ܠܗܘܢ ܟܕ [c]ܬܪܥܘܬܐ [c]ܘܡܘܟܟܐ. ܘܡܟܐ ܕܬܒ ܘܟܒܐ
ܗܘ ܕܫܩܠܐ ܡܚܠܝܗܘܢ. ܘܟܕ ܡܚܝܠܐ ܟܠܗܘܢ[d] ܟܡܐ ܚܝܪ ܟܠܗܘܢ[e].
ܘܡܟܘܒܝܗܘܢ ܡܚܒܠ ܕܢܦܫܐ ܒܕܬܐ. ܠܐܝܠܝܢ ܕܝܢ ܕܕܡܒܝܢ ܘܡܟܪܝܢ
ܦܘܬ ܡܦܠܐ ܘܡܚܒܪ ܘܡܟܪܪ. ܘܟܕܐ ܟܠܗܘܢ[f] ܘܡܫܠܡ ܠܗܘܢ.
ܕܢܬܟ ܐܝܟ ܕܐܡܪܐ[g] ܐܚܪܢܐ ܐܝܟ ܠܝ. ܐܢܫܘ ܕܬܒܥܐ ܗܟܢܐ.
ܐܢܫܝܢ[h] ܬܗܡܐ ܡܝܬܘܬܗ ܪܟܐ[i] ܢܒܬܐ ܟܠܝܟ. ✤ ܐܡܪ ܟܕ
ܡܪܝܐ· ܒܝܘܚܐܝܠ ܥܠ ܐܦܝܣܩܘܦܐ ܐܝܠܝܢ ܕܩܫܝܢ ܒܟܡܗܘܢ
ܗܟܢܐ. ܘܦܘܩܐ ܟܠܝ ܦܬܓܡܗ ܕܡܪܝܐ ܠܡܐܡܪ. ܠܒܪ ܐܢܫܐ[j] Ezekiel xxxiv. 2
ܐܬܢܒܐ ܥܠ ܪ̈ܥܘܬܐ ܕܐܝܣܪܝܠ ܘܐܡܪ ܠܗܘܢ. ܗܟܢܐ ܐܡܪ
ܡܪܝܐ ܐܠܗܐ. ܘܝ ܠܪ̈ܥܘܬܐ ܕܐܝܣܪܝܠ[k] ܕܪܥܝܢ ܢܦܫܗܘܢ.
3 ܘܥܢܐ ܠܐ ܪܥܘ ܪ̈ܥܘܬܐ. ܚܠܒܐ ܐܟܠܝܢ ܐܢܬܘܢ ܘܥܡܪܐ
f. 23a ܠܒܫܝܢ ܐܢܬܘܢ. ܘܠܐܡܪܐ ܕܫܡܝܢܐ ܢܟܣܝܢ ܐܢܬܘܢ.
4 ܘܥܢܐ ܠܐ ܪܥܝܬܘܢ. ܘܠܐܡܪܐ[l] ܕܟܪܝܗܐ ܠܐ [m]ܚܠܡܝܬܘܢ
ܐܢܬܘܢ[m]. ܘܠܐܡܪܐ ܕܡܚܝܠܐ ܠܐ [n]ܚܝܠܬܘܢ ܐܢܬܘܢ[n].
ܘܠܐܡܪܐ ܕܬܒܝܪܐ ܠܐ [o]ܚܒܫܬܘܢ ܐܢܬܘܢ[o]. ܘܠܐܡܪܐ ܕܝܢ[p]
ܕܛܥܝܐ ܠܐ· ܐܦܢܝܬܘܢ. ܘܠܐܡܪܐ ܕܐܒܝܕܐ ܠܐ [q]ܒܥܝܬܘܢ
ܐܢܬܘܢ[q]. ܐܠܐ ܒܩܛܝܪܐ ܘܒܥܘܠܢܐ[r] ܫܥܒܕܬܘܢ ܐܢܝܢ.
5 ܘܐܬܒܕܪ[s] ܥܢܝ ܡܢ ܕܠܐ ܪܥܝܐ. ܘܗܘܝ[t] ܡܐܟܘܠܬܐ ܠܟܠܗ ܚܝܘܬܐ[u]
ܕܕܒܪܐ. [v]ܘܐܬܒܕܪܘ ܥܢܐ ܕܝܠܝ[v]. ܥܠ ܟܠ ܛܘܪܐ ܪܡܐ[w]..

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[a] ܐܬܪ̈ܬܐ [b] om. ܘܟܗܘܢ [c] om. ܘ ܬܪܥܘܬܐ [d] + ܟܠܗ [e] + ܐܝܟܐ
[f] ܡܟܠܗܘܢ [g] ܕܐܡܝܢܐ S. f. 17 b [h] ܘܐܢܫܝܢ [i] om. ܪܟܐ [j] ܒܪܢܫܐ
[k] ܕܐܝܣܪܝܠ [l] ܠܐܡܪܐ [m] ܐܣܠܡܬܘܢ. [n] ܚܝܠܬܘܢ [o] ܚܒܫܬܘܢ
[p] om. ܕܝܢ Lag. p. 23 [q] ܒܥܝܬܘܢ [r] om. ܘܒܥܘܠܢܐ
[s] ܘܐܬܒܕܪ̈ܝ [t] ܘܗܘ̈ܝ [u] ܠܟܠܗ ܚܝܘܬܐ [v] ܘܐܬܒܕܪ̈ܝ ܘܛܥ ܥܢܝ
[w] + ܘܥܠ ܟܠ ܪ̈ܡܬܐ ܕܪ̈ܡܢ

ܢܗܘܐ ܐܦܝܣ ܒܥܬܝܪܘܬܐ. ܘܟܠ ܕܡܬܪܘܢ ܢܗܘܐ ܥܢܝܐ. ܐܢܫܐ
ܦܩܝܕ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܠܡܕܒܪܢܐ. ܗܘܝܬ ܢܕܒܪ ܢܦܫܗ.
ܘܗܘܦܟܝܗ ܘܕܘܒܪܝܗ. ܕܒܗܢܐ ܚܘܟܡܬܐ ܕܢܗܘܘܢ[a] ܠܕܘܒܪܗ.
Ps. xiv. 8 ܕܠܐ ܫܘܚܕܐ ܠܗ ܐܝܬ ܐܝܟ ܡܢ ܒܢܝܢܫܐ. ܡܛܠ ܕܟܬܝܒ ܕܟܣܦܗ
ܐܝܟ ܕܕܒܐ ܡܢ ܢܟܝܬܐ ܕܣܘܪܚܢܐ[b]. ܐܦܠܐ ܟܝ ܚܕ ܡܢܗܘܢ
ܢܗܘܘܢ ܣܢܝܘܗܝ ܒܥܠܡܐ. ܡܛܠܬܗܘܢ ܚܘܫܒܢܗܘܢ ܘܡܦܩܢܐ
ܕܗܘܦܟܝܗܘܢ ܕܙܕܝܩܐ. ܘܕܐܒܗܘܬܐ. ܘܡܕܡ ܐܬܚܫܒ ܕܡܬܝܕܥ
ܕܐܦ ܠܗܢ ܚܕ ܡܢܗܘܢ. ܐܬܚܫܒ ܐܦ[c] ܣܛܢܐ ܠܡܪܐ. ܕܡܬܝܕܥ[1]
ܕܠܐ[d] ܣܛܠܡܝܢ ܡܢܗܐ ܗܘ ܐܠܗܐ ܒܠܚܘܕ. ܐܝܟ ܕܐܡܪ ܕܘܝܕ[e].
ܡܛܠ ܕܡܬܕܟܪܘ ܒܫܡܝܐ ܘܥܝܢܘܗܝ ܒܒܢܝܢܫܐ. ܐܝܟ ܗܘܐ ܒܪ[f] ܕܙܕܝܩܐ
ܠܡ ܕܒܠܡ[g] ܪܘܚܬܐ ܗܘ[g] ܘܡܥܒܕܢܘܬܐ ܘܡܫܪܐ ܠܟܠܐ[h]. ܕܐܦ ܚܝܢ ܐܝܟ
ܣܛܠܡܝܢ ܐܦ ܡܠܝܠ ܐܝܟ ܗܘ ܠܡ ܡܫܪܐ ܕܗܘܐ ܠܡ ܥܘܒܕܢܐ. ܠܗ
ܐܢܫ ܦܩܝܕ[i] ܕܠܐ ܣܛܠܡܐ. ܐܠܐ ܐܢܬ ܐܝܟ ܚܠܝܢ ܐܬܚܫܒܠ
ܕܒܥܒܕܝܢ ܠܐ ܬܬܚܫܒ. ܘܢܗܘܐ ܒܟܠ ܠܗ ܒܠ ܟܠܢܫ. ܕܠܡܐ ܐܢܫ
ܢܬܒܥܠ. ܘܢܐܡܪ ܡܛܠܬܟ ܡܛܠ ܕܒܪ ܟܠܡܐ[j] ܕܢܥܒܕ ܗܘ
ܒܠܚܘܕ ܢܦܫ. ܐܢܬ ܕܝܢ ܠܟܠܐ ܕܟܠܢܫ ܥܡܠ ܐܢܬ. ܘܡܛܠ ܕܟܐ
ܡܗܘܠܐ ܕܠܟܢܝܢ ܐܢܬ. ܠܟܡ ܟܕ ܕܝܗܒ ܠܗ ܡܪܝܐ ܗܘ ܡܛܠ ܐܦ
Luke xii. 48 ܡܛܠ ܢܬܬܒܥ[k] ܒܐܝܕܗ. ܐܢܫܐ ܦܩܝܕ ܕܠܟܢܐ ܕܟܠܢܫ ܥܡܠ
Numbers xviii. 1 *sic* ܐܢܬ. ܗܘܝܬ ܒܝܬܐ[l] ✠ ܟܬܝܒ ܟܕ ܕܐܡܪ ܡܪܝܐ ܠܡܫܐ ܐܢܬ
ܘܐܗܪܘܢ ܬܩܒܠܘܢ ܣܛܠܡܐ ܕܟܗܢܘܬܐ. ܐܢܫܐ ܟܕ ܕܡܬܟܠܡܐ
ܣܠܩ ܡܛܐܐ ܦܩܘܢ[m] ܐܢܬ. ܦܩܘܕܐ ܕܟܠܢܫ ܗܘܝܬ ܢܦܫ. . ܕܠܐܢܠܝܢ

Lag. p. 22 [a] + ܥܡܗ [b] om. ܕܣܘܪܚܢܐ . S. f. 17 a [c] ܐܦ ܟܝ
[d] ܕܕܠܐ [e] ܒܕܘܝܕ [f] + ܘܡܪܘܬܐ [g] ܪܘܚܬܐ ܗܘ [h] om. ܠܟܠܐ
[i] ܐܢܫ ܗܘܠ [j] ܟܠܡܐ or [ܒܠܚܘܕܐ] [k] ܢܬܒܥ [l] ܒܝܬ [m] ܦܩܘܢ

[1] Cod. ܕܡܬܝܕܥ

ܒܟܠܝܘܡ ܗܘܝܐ ܗܢܐ ܡܬܩܪܒܢܘܬܐ ܕܫܠܝܚܘܬܐ. ܘܡܬܦܠܚܢܐ ܗܘ
ܕܐܡܒܝܪܐ. ܕܒܝܬܝ ܒܝܬ ܨܠܘܬܐ ܡܬܩܪܐ [a]ܠܟܠܗܘܢ ܥܡ̈ܡܐ[a]. Isaiah lvi. 7
ܐܢܬܘܢ ܕܝܢ ܥܒܕܬܘܢܝܗ̇ ܡܥܪܬܐ ܕܠܣܛܝ̈ܐ[b]. ܐܝܟܢ ܠܐ ܢܬܒܥܘܢ Matt. xxi. 13
ܐܦܝܣܩܘܦܐ ܡܢ ܐܝܠܝܢ ܕܫܠܝܛ ܐܠܐ ܢܒܐܐ [c]ܘܢܐܒܕܘܢ ܐܢܘܢ[c]. f. 22 a
ܘܢܗܘܘܢ ܘܬܪܬܐ ܘܢܪܘܦ ܠܐܢܫܐ ܕܫܠܝܐ. ܘܐܦܠܐ[d] ܥܠ ܐܣܬܪܐ[e]
ܘܕܝܠܬܐ ܢܘܟܪܝܐ. ܡܬܬܒܥܐ ܠܗ ܓܝܪ ܠܐܦܝܣܩܘܦܐ ܕܒܝܢ
ܡܠܦܢܘܬܗ ܢܗܘܐ ܒܠܘܡܐ ܕܫܠܡܘܬܐ ܕܡܘܬܐ[f]. ܘܡܠܒܒܢܐ ܕܕܝܢܘܬܐ
ܘܡܫܪܪܢܘܬܐ ܕܡܠܦܢܘ ܡܕܒܪܢܐ ܕܥܕܬܐ ܠܓܐ. ܘܡܫܒܚܢܐ[1]
ܘܡܗܝܪܢܐ ܕܠܝ̈ܬܐ. ܕܠܒܝܫ ܘܡܠܝܐ ܡܢ ܐܠܗܐ ܒܐܝܬܐ
ܕܫܘܐ ܕܠܟܠܢ. ܘܡܢܘܪܐ ܗܘ ܕܪܘܚܐ ܕܚܟܡܬܐ ܒܕܝܢܐ ܕܐܠܗܐ.
ܠܘܩܒܠ ܕܢܘܪܐ. ܡܫܝܚܐ ܕܠܐ ܕܚܠܐ ܘܠܐ ܡܬܗܦܟܢܐ. ܘܢܗܘܐ
ܢܟܕ ܦܘܪܫܢܐ ܕܪܚܡܘܗܝ ܕܐܠܗܐ. ܕܠܐ ܢܗܘܐ ܚܡܝܐ ܒܐܝܢ. ܡܛܠ
ܕܐܡܪ ܦܪܘܩܢ. ܚܙܘ ܠܐ ܬܒܣܘܢ ܒܚܕ ܡܢ ܗܠܝܢ ܙܥܘܪܐ Matt. xviii. 10
ܕܡܗܝܡܢܝܢ ܒܝ. ܢܗܘܐ ܗܟܝܠ ܢܦܫ ܐܦܝܣܩܘܦܐ ܕܟܠܢ. ܘܕܐܝܠܝܢ
ܕܠܐ ܢܦܠܘ ܢܡܘܬܘܢ[g] ܐܝܟ ܕܐܢܬܘܢ ܕܠܐ ܚܛܗܐ. [h]ܐܦ
ܕܐܝܠܝܢ[h] ܕܢܦܠܘ ܕܢܬܘܒܘܢ. ܘܢܫܒܘܩ ܠܗܘܢ ܚܘܒܝܗܘܢ ܚܛܗܐ. ܐܝܟ
ܕܟܬܝܒ ܒܐܫܥܝܐ ܕܐܡܪ[i] ܡܪܝܐ. ܫܪܝ ܟܠ ܐܣܘܪ̈ܐ ܕܥܘܠܐ Isaiah lviii. 6
ܘܦܫܘܛ[j] ܟܠ ܡܟܬܒܢܘܬܐ ܕܢܟܠܐ[k] ܘܥܘܠܒܢܘܬܐ ✤ [l]ܢܗܘܐ ܗܟܝܠ ܐܦ Chap. VII
ܐܦܝܣܩܘܦܐ ܡܟܝܟ ܘܢܝܚܐ ܘܡܪܚܡܢܐ ܒܟܠ ܫܘܒܩܢܐ ܘܪܟܝܟ [m]ܕܕܘܒܪܟ
ܕܐܠܗܐ[m] ܗܘ ܐܣܝܐ ܟܠ. ܘܢܫܒܘܩ ܫܘܒܩܢܐ ܠܚܝܒܐ ܚܛܗܐ.
ܠܗܘܢ[n] ܓܝܪ ܠܐܦܝܣܩܘܦܐ ܐܬܐܡܪ. ܕܟܠ ܕܬܐܣܪܘܢ[o] ܒܐܪܥܐ Matt. xviii. 18

[a] om. ܠܟܠܗܘܢ ܥܡ̈ܡܐ [b] ܕܓܢܒ̈ܐ [c] ܘܢܒܕܘܢ S. f. 16 b [d] ܐܦ
[e] + ܘܠܒܬܐ [f] ܘܕܡܘܬܐ [g] ܕܢܡܘܬܘܢ [h] ܘܕܐܝܠܝܢ [i] ܕܐܡܪ
[j] ܘܦܫܘܛ [k] ܕܥܠܝܪܐ [l] + ܡܠܐܘܢ ܕܥܒܕܐ ܕܠܘܬ ܐܦܝܣܩܘܦܐ
[m] ܕܕܘܒܪܟ ܕܐܠܗܐ [n] + ܗܘ [o] ܕܬܐܣܪܘܢ

[1] Cod. ܘܡܫܒܚܢܐ

f. 21 b [a]ܐܟܢܐ ܡܪܫܥܢܐ[a]. ܐܝܟ ܗܘ ܐܦܝܣܩܘܦܐ [b]ܘܢܘܡܘܣܗ ܠܫܘܠܛܢܘܬܐ[b]
ܐܝܬܘܗܝ. ܐܝܟܢܐ ܡܫܟܚ ܕܢܣܒ ܘܢܦܠܓ ܫܠܝܛܘܬܐ[c] ܕܐܠܗܐ. ܐܦ
ܕܢܓܐ ܒܗ ܘܢܓܡܘܪ ܒܐܝܕܘܗܝ، [d]ܓܒܪ ܕܝܢܐ[d]. ܡܛܠ ܡܫܡܫܢ[e]
ܒ̈ܝܫܐ ܠܟ ܐܦ ܡܛܠ ܡܘܗܒܬܐ ܕܢܣܒܬ. ܐܦ ܗܘ ܐܦ ܡܣܟ̈ܢܐ
ܕܝܠܗ[f]. ܕܠܐ ܢܥܒܕ ܥܘܠܐ. ܠܐ ܡܣܬܒܪܝܢ ܕܢܬܦܬܚܘܢ
ܒܥܘܕܪܢܗ ܕܐܦܝܣܩܘܦܐ. ܕܢܐܡܪ ܠܟ ܐܝܟ[g] ܕܠܐ ܢܬܡܬܚܘܢ ܐܝܟ
ܕܡܢ ܠܒܪܐ ܡܪܚܩܐ. ܡܛܠܬܐ ܗܝ، ܕܬܬܒܥܐ ܒܐܘܚܠܨܢܐ.
Matt. vii. 3 ܘܡܛܠ ܕܠܐ ܕܒܥܝܢܗ ܕܐܚܘܟ ܚܙܐ ܐܢܬ. [h]ܩܪܝܬܐ ܕܒܥܝܢܐ[h]
ܕܝܠܟ ܠܐ ܚܙܐ ܐܢܬ. ܢܣܒ ܩ̈ܐܦܐ ܐܝܟ ܠܡܪܡܐ ܩܪܝܬܐ ܡܢ 5
ܥܝܢܟ. ܘܗܝܕܝܢ ܬܬܚܙܐ ܠܟ ܠܡܦܩܘ ܓܠܐ ܡܢ ܥܝܢܗ ܕܐܚܘܟ.
ܡܛܠ ܗܟܝܠ ܕܕܝܠܟ ܐܦܝܣܩܘܦܐ [i]ܡܢ ܡܣܟ̈ܢܐ[i] ܕܠܐ ܢܬܡܬܚܘܢ
ܒܬܠܬܝܗܘܢ ܕܡܪܚܩܐ ܡܢ ܗܘ ܕܝܠܗ. ܐܝܟ ܕܡܢ ܠܒܪܐ ܡܪܚܩܐ.
ܠܐ ܓܝܪ ܢܥܒܕ ܕܡܝܬܪܘܬܗ ܗܘ ܕܐܝܟ ܢܐܡܪ ܠܦܘܩܕܢ ܐܦܝܣܩܘܦܐ
ܘܒܗܢ ܕܦܩܕܬܐ ܟܠܗ ܢܬܬܩܠ. ܗܘ ܓܝܪ ܕܝܠܗ ܗܘܐ ܠܗ ܫܡܝܪ
ܪ̈ܚܡܝܐ ܘܠܐ ܬܘܒ ܢܐܡܪ ܥܠ ܢܦܫܗ. ܡܛܠܗܢܐ ܗܟܝܠ ܒܟܠ
ܫܥܐ ܡܢ ܟܠܢܝܢ ܕܕܝܠܟ ܐܦܝܣܩܘܦܐ ܟܕ ܢܦܫܗ ܐܝܟ ܗܘ ܕܠܐ
ܢܥܒܕ ܠܗ ܠܗܘ ܕܝܠܗ. ܘܟܕܪ ܠܗ ܡܢܫܗ. ܘܠܐ ܟܐܐ ܒܗ
ܘܡܒܣܪ ܠܗ. ܘܡܛܠ ܗܢܐ ܦܠܓܐ ܡܢܐ ܕܐܫܟܚ ܠܗ ܐܬܪܐ.
ܟܕ ܚܕ ܐܦ ܒܐܚ̈ܪܢܐ ܡܬܬܠܝܠ. ܗܢ ܕܝܢܗ ܕܬܦܘܩܐ ܗܕܐ.
ܘܗܟܢܐ ܟܪ̈ܝܟ ܘܗܘܢܐ ܡܪܚܩܬܐ ܕܬܦܘܩ ܠܐ ܡܣܬܒܪܐ ܕܬܦܘܩܐ[j]
ܒܗ ܓܝܪ ܢܬܬܚܡܘܢ ܡܫ̈ܟܢܐ ܕܫܠܝܢ ܟܪܝܐ ܠܗ ܒܝܫܬܐ. ܡܛܠ[k]
ܕܠܐ ܡܬܦܩܕܝܢ ܘܡܬܦܩܕܝܢ ܐܢܫܝܢ ܕܫܠܝܢ ܐܝܟ ܕܬܦܘܩܘܢ.

[a] ܐܟܡܐ ܡܪ̈ܫܥܢܐ [b] ܒܢܘܡܘܣܗ ܫܘܠܛܢܐ [c] ܫܠܝ̈ܛܘܬܐ
[d] om. ܓܒܪ ܕܝܢܐ [e] ܡܫܡܫ S. f. 16 a [f] ܬܘܒ [g] om. ܐܝܟ
[h] ܘܩܪܝܬܐ ܕܒܥܝܢܟ [i] ܡܢ ܡܣܟ̈ܢܘܬܗ Lag. p. 21 [j] ܕܬܬܦܘܩ [k] ܘܡܛܠ

ܠܗܘ ܕܢܦܠܐ. ܐܬܚܫܒܬ ܥܠܘܗܝ. ܘܥܒܘܕ ܕܥܘܕܪܢܗ ܠܒܪ. ܘܡܛܠ ܕܢܦܩ ܠܒܪ [a] ܠܐ ܬܬܚܫܒܘܢ [a] ܥܠܘܗܝ. ܘܬܕܘܢܘܢ ܒܡܢܗ. [b] ܐܦ ܢܬܕܘܢܘܢܗܝ [b] ܠܒܪ ܡܢ ܥܕܬܐ. ܘܗܝܕܝܢ [c] ܬܒܠܘܢ ܘܬܒܥܘܢ ܥܠܘܗܝ. ܡܛܠ ܕܐܦ ܗܘ [d] ܦܪܘܩ. ܥܠ ܐܝܠܝܢ ܕܚܛܝܢ ܗܘ ܡܒܥܐ [e] ܠܐܒܐ [f]

[g] ܕܢܫܒܘܩ ܥܠܝܗܘܢ [g]. ܐܝܟ ܕܟܬܝܒ ܒܐܘܢܓܠܝܘܢ ܕܐܡܪ [h] ܠܐ ܢܕܥܝܢ. Luke xxiii. 34 *sic*
ܠܐ ܕܝܕܥܝܢ [i] ܥܒܕܝܢ [j] ܐܝܠܝܢ [k] ܕܡܡܠܠܝܢ. ܐܠܐ ܐܢ ܡܬܒܥܐ ܥܒܕܘ ܠܗܘܢ. ܘܗܝܕܝܢ ܥܒܘܕ ܠܗ ܐܝܟ ܐܢܐ ܐܦܣܩܘܦܐ ܕܢܦܠ. [l] ܘܐܝܟ ܥܐܠܝܗ [l] ܐܢܫܘ ܕܬܐܒ. [m] ܦܐܐ ܗܘ ܕܢܬܩܒܠ ܒܥܕܬܐ. ܒܬܪ ܥܠܘܗܝ ܘܨܠܘܬܐ ܕܬܝܒܘܬܐ ܐܝܟ ܡܠܦܢܘܬܗ. ܬܬܐܡ ܥܡܝܢ ܐܘ ܬܠܬ ܐܘ ܫܒܥ ܐܘ ܥܣܪ. ܘܗܟܢܐ ܥܒܕܘܗܝ ܕܢܐܙܠ. ܟܕ ܬܐܡܪ ܠܗ ܟܠܡܕܡ ܕܙܕܩ. ܠܡܪܬܝܢܘܬܐ ܘܠܡܠܦܢܘܬܐ. ܘܟܕ ܐܝܬ ܒܗ ܘܐܡܪ ܠܗ. ܕܢܗܘܐ ܠܘܬܟ ܒܥܢܘܬܐ ܒܡܟܝܟܘܬܐ. ܘܢܦܩܐ ܘܢܬܒܥܐ ܒܫܡܥܬܐ ܕܐܘܟܡܐ [n]. ܕܢܬܦܢܐ ܠܥܘܒܕܢܐ ܕܚܛܗܐ. ܐܝܟ ܕܟܬܝܒ

ܒܒܪܝܬܐ. ܢܦܫܟ ܥܠܝܟ. ܠܘܬܟ ܬܗܘܐ ܬܦܢܝܬܟ ܘܐܢܬ ܬܫܬܠܛ Gen. iv. 7
ܒܗ. ܚܝܪ [o] ܐܦ ܠܡܪܝܡ ܚܬܗ ܕܡܘܫܐ. ܟܕ ܡܠܠܬ ܥܠ ܡܘܫܐ. ܘܡܢ ܒܬܪܟܢ ܬܒܬ ܐܫܬܘܕܝܬ [p] ܠܥܘܒܕܢܐ. ܐܬܐܡܪܬ ܡܢ ܡܪܝܐ.
ܕܐܠܘ ܐܒܘܗ [1]. ܪܩܘ ܪܩ ܠܗ [q] ܒܐܦܝܗ. ܦܠܐ ܗܘܐ ܠܗ ܕܬܬܟܢܥ [2r] Numbers xii. 14
ܘܬܬܦܪܫ [s] ܫܒܥܐ ܝܘܡܝܢ ܠܒܪ ܡܢ ܡܫܪܝܬܐ. ܘܗܝܕܝܢ ܬܬܥܠ.. ܗܟܢܐ ܐܦ ܠܟܘܢ ܡܬܒܥܐ ܠܟܘܢ ܕܬܗܘܘܢ ܥܒܕܝܢ. ܠܐܝܠܝܢ ܕܡܬܦܢܝܢ ܕܬܝܒܝܢ ܡܢ ܚܛܗܝܗܘܢ. ܐܝܟ ܕܙܕܩ ܕܬܬܩܒܠܘܢ. ܬܦܘܩܘܢ [t] ܐܢܘܢ ܡܢ ܥܕܬܐ. ܘܡܢ ܒܬܪ ܟܡ ܡܛܠ [u] ܐܢܘܢ. ܐܝܟ

Lag. p. 20 [a] ܬܬܚܫܒܘܢ S. f. 15 b [b] ܘܢܐܬܕܘܢܘܢܝ [c] ܘܬܒܥܘܢ
[d] om. ܗܘ [e] + [ܗܘܐ] [f] ܠܐܒܘܗܝ [g] om. [h] ܐܡܪ [i] ܝܕܥܝܢ
[j] ܕܥܒܕܝܢ [k] + ܝܕܥܝܢ [l] ܘܡܥܐܠܝܢ [m] + ܘܐܢ [n] ܕܐܘܟܡܗ [o] om. ܚܝܪ
[p] ܘܐܫܬܘܕܝܬ [q] ܗܘܐ [r] ܕܬܬܟܢܥܝ [s] ܘܬܬܦܪܫܝ [t] ܕܬܦܩܘܢ [u] ܡܛܠ

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[1] Cod. ܐܒܘܗܝ [2] Cod. ܕܬܬܟܢܥܝ

ܕܡܣܪܚ. ܘܥܘܠܘܬܗ[a] ܕܥܘܠܐ ܠܐ ܬܬܩܠܝܘܗܝ، ܒܝܘܡܐ ܕܬܐܒ
ܡܢ ܥܘܠܗ. ܘܙܕܝܩܐ ܠܐ ܡܫܟܚ ܠܡܚܝܐ ܒܝܘܡܐ ܕܚܛܐ.
13 ܘܟܕ ܐܡܪ[b] ܠܙܕܝܩܐ ܕܡܐܚܐ ܢܐܚܐ. [c]ܘܥܠ ܙܕܝܩܘܬܗ ܢܬܬܟܠ[c]
ܘܢܥܒܕ ܥܘܠܐ. ܟܠܗ ܙܕܝܩܘܬܗ ܕܥܒܕ[d] ܠܐ ܬܬܕܟܪ ܠܗ. ܐܠܐ
14 ܒܥܘܠܐ ܕܥܒܕ ܒܗ ܢܡܘܬ. ܟܕ[e] ܐܡܪ[b] ܠܥܘܠܐ ܕܡܡܬ ܬܡܘܬ.
15 ܘܢܗܦܘܟ ܡܢ ܚܛܝܬܗ ܘܢܥܒܕ [f]ܙܕܝܩܘܬܗ. ܡܫܟܢܐ[f] ܕܢܣܒ ܢܦܢܐ.
ܘܚܛܘܦܝܐ ܕܚܛܦ ܢܦܪܘܥ. ܘܒܦܘܩܕܢܐ ܕܚܝܐ ܢܗܠܟ.
16 ܕܠܐ ܢܥܒܕ ܥܘܠܐ ܡܐܚܐ ܢܐܚܐ ܘܠܐ ܢܡܘܬ. ܘܟܠܗܘܢ
ܚܛܗܘܗܝ ܕܚܛܐ ܠܐ ܢܬܕܟܪܘܢ ܠܗ. ܕܝܢܐ ܘܙܕܝܩܘܬܐ ܥܒܕ
ܡܐܚܐ[g] ܢܐܚܐ. ܘܐܡܪܘܡ ܟܬܪ ܒܢܝܢ[h]. ܡܬܦܢܝܢܐ ܠܟܘܢ[i] ܐܘ
ܐܦܝܣܩܘܦܐ ܕܐܝܟ ܒܬܘܟܐ ܬܩܘܡܘܢ ܕܬܚܘܢ ܠܐܝܠܝܢ ܕܚܛܝܢ.
ܒܚܢܢܐ[j] ܘܒܬܝܒܘܬܐ. ܐܝܟܢܐ ܠܗܘ ܕܡܚܝܢ ܥܠ[k] ܡܚܘܬܗ ܕܒܪܢܫܐ
ܘܢܬܒܥ. ܟܕ ܐܝܬ[l] ܬܬܒܥܘܢܗܝ، ܒܕܝܢܐ. ܐܝܬ[l] ܡܚܝܠܬ ܘܐܬܟܬܝܒܘܗܝ،[m]
f. 21 a [n]ܘܚܒܝܬ ܦܠܓܐ[n]. ܐܘ[o] ܟܕ ܢܬܒܥ ܐܢܫ ܥܠ ܚܛܗ ܡܚܘܬܗ ܕܒܪܢܫܐ
ܘܡܝܬܐ ܕܢܐܚܐ. ܐܝܬ ܒܟܠܠ ܐܘܣܛܐ[p] ܠܗ ܐܝܟܐ ܘܢܠܠܘܗܝ،[q] ܕܠܐ[r]
ܢܐܚܐ ܠܗ.. ܦܬܚܐ ܦܬܚܠ ܡܘܬ ܚܒܪ. ܕܢܐܠܦ ܘܢܬܚܟܡ[s] ܒܢܝܢ..
ܘܗܘ ܬܘܒ ܕܫܠܝܐ ܕܠܐ ܢܐܚܐ ܠܗ ܠܡܬܝܒܘܬܐ. ܐܠܐ[t] ܕܢܚܝܬ

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[a] ܘܥܘܠܬܗ S. f. 15 a [b] ܐܡܪܬ [c] ܘܬܬܟܠ ܥܠ ܙܕܝܩܘܬܗ
[d] om. ܕܥܒܕ [e] ܘܟܕ [f] ܕܝܢܐ ܘܙܕܝܩܘܬܐ. ܘܡܫܟܢܐ [g] ܡܚܝܐ
[h] + ܕܠܐ ܬܪܝܨܐ ܐܘܪܚܗ ܕܡܪܝܐ ܐܡܪܝܢ. ܐܡܪ ܠܗܘܢ. ܐܘܪܚܬܗܘܢ ܗܘ
ܕܠܗܘܢ ܠܐ ܬܪܝܨܐ. ܕܐܢ ܢܗܦܘܟ ܙܕܝܩܐ ܡܢ ܙܕܝܩܘܬܗ ܘܢܥܒܕ ܥܘܠܐ:
ܒܗ ܢܡܘܬ ܒܚܛܗܘܗܝ. ܘܐܢ ܢܗܦܘܟ ܥܘܠܐ ܡܢ ܥܘܠܘܬܗ. ܘܢܥܒܕ ܕܝܢܐ
ܘܙܕܝܩܘܬܐ ܒܗܘܢ ܢܐܚܐ.
[i] + ܗܟܝܠ [j] ܒܚܝܠܐ [k] + ܚܢܢ [l] om. ܐܝܬ [m] ܐܬܟܬܝܒܘܗܝ.
[n] ܘܦܠܓܐ ܚܒܝܬ [o] ܐܠܐ [p] ܐܘܣܛܠܬ [q] ܘܢܠܠܘܬܗܘܢ [r] + ܡܠܐܟܬ
[s] + ܐܦ [t] + ܗܟܐ

ܐܘܪ̈ܚܝ[a] ܬܪ̈ܝܨܢ ܗܘ̈ܝ ܕܒܝܬ ܐܝܣܪܐܝܠ. ܐܠܐ ܐܘܪ̈ܚܬܟܘܢ[b] ܕܝܠܟܘܢ
30 ܠܐ ܬܪ̈ܝܨܢ.. ܡܛܠܗܕܐ ܠܟܠܚܕ ܡܢܟܘܢ ܐܝܟ ܐܘܪ̈ܚܬܗ
ܐܕܘܢܝܟܘܢ، ܐܡܪ ܡܪܝܐ ܐܠܗܐ.. ܬܘܒܘ ܘܐܬܦܢܘ ܡܢ ܟܠܗ
ܥܘܠ̈ܝܟܘܢ ܘܪ̈ܘܫܥܝܟܘܢ. ܘܠܐ[c] ܢܗܘܘܢ ܠܟܘܢ ܗܠܝܢ ܠܬܘܩܠܬܐ
31 ܒܝܫܬܐ. ܫܕܘ ܘܐܪܚܩܘ[d] ܡܢܟܘܢ ܟܠܗ ܪܘܫܥܐ ܕܐܪܫܥܬܘܢ.
ܘܥܒܕܘ ܠܟܘܢ ܠܒܐ ܚܕܬܐ. ܘܪܘܚܐ[1] ܚܕܬܐ. ܘܠܐ ܬܡܘܬܘܢ
32 ܕܒܝܬ ܐܝܣܪܐܝܠ. ܡܛܠ ܕܠܐ ܨܒܐ ܐܢܐ ܒܡܘܬܗ ܕܚܛܝܐ ܐܡܪ
ܡܪܝܐ ܐܠܗܐ. ܐܠܐ ܬܘܒܘ ܘܚܝܘ ❖ ܚܙܝ ܐܢܬܘܢ ܒܢ̈ܝ[e] ܣܬܒ̈ܝܟܐ
ܘܪ̈ܫܝܥܐ[2] ܕܟܡܐ ܡܣܓܝܐܝܢ ܪ̈ܘܫܥܝܗܘܢ، ܕܡܪܚܡܢܐ ܐܠܗܢ[f]. ܘܡܠܟܘܬܗ
f. 20b ܘܡܪܚܡܢܘܬܗ ܚܠܝܡ. ܘܟܡܐ ܡܢ ܐܢܫܝܢ ܕܒܝܫܐ ܕܢܬܘܒܘܢ.
ܘܒܕܘܩܝܬܐ ܡܫܟܚܢܘܬܐ ܐܡܪ ܒܠܥܕܝܢ ܕܗܠܝܢ. ܘܠܐ ܢܗܒ ܐܬܪܐ
ܠܬܚܢܢܗܘܢ ܕܐܢܫܝܢ ܕܡܥܐ ܠܒܗܘܢ. ܘܒܛܝܒܘܬܗ ܘܕܠܐ ܬ̈ܚܘܡܐ[g]
ܨܒܝܢ ܕܬܘܒܘܢ. ܘܢܒܕܘܢ ܐܢܘܢ ܡܠܝܐܝܬ ܠܐܢܫܝܢ ܕܒܝܫܐ.
ܐܝܟ ܗܘ ܕܠܐ ܐܝܬ ܠܗܘܢ ܬܝܒܘܬܐ. ܐܠܗܐ ܕܝܢ ܠܐ[3] ܗܘܐ
ܗܟܢܐ. ܐܠܐ ܐܦ ܠܚܛܝܐ ܦܬܚ ܠܬܝܒܘܬܐ ܘܢܗܒ ܠܗܘܢ[h]
ܡܟܝܪܐ. ܘܠܐܢܫܝܢ[4] ܕܝܢ ܕܠܐ ܒܝܫܐ ܡܠܟ ܘܐܡܪ ܠܗܘܢ. ܕܠܐ
ܢܗܘܘܢ ܦܟܝܪܝܢ ܕܢܚܛܘܢ[i] ܐܘ ܡܬܬܘܬܒܝܢ[j] ܒܫܘܠܡܐ ܕܐܣܝܪܐ.
ܦܫܝܛܐܝܬ ܗܟܢܐ ܡܛܠܗ[5] ܠܐܢܫܝܢ ܕܬܝܒܝܢ. ܟܕ [k]ܠܐ ܡܬܦܠܓܝܢ[k]
ܐܝܬܘܢ ❖ ܐܡܪ[l] ܓܝܪ[m] ܒܗ ܒܢܒܝܐ[n] ܗܟܢܐ. ܘܐܢܬ ܒܪܢܫܐ Ezek. xxxiii. 12
ܐܡܪ ܠܒܢ̈ܝ ܥܡܟ ܕܙܕܝܩܘܬܗ[o] ܕܙܕܝܩܐ ܠܐ ܬܦܨܝܘܗܝ[p] ܒܝܘܡܐ

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[a] + ܕܝܠܝ [b] + ܗܘܢ [c] ܕܠܐ [d] ܘܐܪܚܩܘ Lag. p. 19 [e] ܒܢܝ
[f] ܐܠܗܐ ܕܝܠܢ [g] ܬ̈ܚܘܡܝܢ [h] om. ܠܗܘܢ [i] ܕܢܚܛܘܢ [j] ܡܬܬܘܬܒܝܢ [k] ܢܕܡ
[l] ܐܡܪ [m] + ܬܘܒ [n] + ܒܠ ܬܟܒܬܐ [o] ܕܙܕܝܩܘܬܗ [p] ܬܦܨܝܘܗܝ

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[1] Cod. ܘܐܪܘܚܐ [2] Cod. ܘܪ̈ܫܥܐ [3] Cod. om. ܠܐ [4] Cod ܘܠܐ
[5] Cod, ܡܛܠ

18 ܕܐܒܘܗܝ. ܐܠܐ ܡܐܚܐ ܢܐܚܐ. ܐܒܘܗܝ ܕܝܢ ܥܠ ܕܥܠܒ
ܥܠܘܒܝܐ. ܘܚܛܦ ܚܛܘܦܝܐ. ܘܛܒܬܐ ܠܐ ܥܒܕ ܠܥܡܗ. ܢܡܘܬ
19 ܒܥܘܠܗ. ܘܐܡܪܝܢ ܐܢܬܘܢ ܥܠ ܡܢܐ ܠܐ[1] ܡܬܦܪܥ ܒܪܐ ܒܥܘܠܗ
ܕܐܒܘܗܝ. ܡܛܠ ܕܥܒܕ ܒܪܐ ܙܕܝܩܘܬܐ ܘܪ̈ܚܡܐ. ܘܟܠܗܘܢ
20 ܦܘܩܕ̈ܢܝ ܢܛܪ ܘܥܒܕ ܐܢܘܢ. ܡܐܚܐ ܢܐܚܐ. ܘܢܦܫܐ[a] ܕܚܛܝܐ
ܗܝ ܬܡܘܬ ✤ ܒܪܐ ܠܐ ܢܬܦܪܥ ܚܛ̈ܗܐ ܕܐܒܘܗܝ. ܘܐܒܐ ܠܐ
f. 20a ܢܬܦܪܥ ܚܛ̈ܗܐ ܕܒܪܗ. ܙܕܝܩܘܬܗ ܕܙܕܝܩܐ ܥܠܘܗܝ ܬܗܘܐ.
21 ܘܥܘܠܐ[b] ܐܢ ܢܗܦܘܟ ܡܢ ܟܠܗ ܥܘܠܗ ܕܥܒܕ ܗܘܐ.. ܘܢܛܪ
ܟܠܗܘܢ ܦܘܩܕ̈ܢܝ ܘܢܥܒܕ ܕܝܢܐ ܘܙܕܝܩܘܬܐ. ܡܐܚܐ ܢܐܚܐ
22 ܘܠܐ ܢܡܘܬ. ܘܟܠܗ ܥܘܠܐ ܕܥܒܕ ܠܐ ܢܬܕܟܪ ܠܗ. ܐܠܐ
23 ܒܙܕܝܩܘܬܐ. ܕܥܒܕ ܒܗ ܢܐܚܐ. ܡܛܠ ܕܠܐ ܨܒܐ ܐܢܐ ܒܡܘܬܗ
ܕܚܛܝܐ. ܐܡܪ ܡܪܝܐ ܐܕܘܢܝ. ܐܠܐ ܚܠܦ ܕܢܗܦܘܟ ܡܢ ܐܘܪܚܗ
24 ܒܝܫܬܐ ܢܐܚܐ.. ܘܐܢ ܢܗܦܘܟ ܙܕܝܩܐ ܡܢ ܙܕܝܩܘܬܗ. ܘܢܥܒܕ
ܥܘܠܐ. ܐܝܟ ܟܠܗ ܥܘܠܐ ܕܥܒܕ[c] ܗܘܐ ܥܘܠܐ. ܟܠܗ ܙܕܝܩܘܬܗ
ܕܥܒܕ ܠܐ ܬܬܕܟܪ ܠܗ. ܐܠܐ ܒܥܘܠܐ ܕܥܒܕ ܘܒܚܛ̈ܗܐ ܕܚܛܐ
25 ܒܗܘܢ ܢܡܘܬ. ܘܐܡܪܬܘܢ ܕܠܐ ܬܪܝܨܐ ܐܘܪܚܗ[d]. ܫܡܥܘ[e] ܕܒܝܬ
ܐܝܣܪܐܝܠ ܐܘܪܚܝ ܕܝܠܝ ܬܪܝܨܐ ܗܝ. ܐܠܐ ܐܘܪ̈ܚܬܟܘܢ[f] ܕܝܠܟܘܢ
26 ܠܐ ܬܪ̈ܝܨܢ. ܘܐܢ ܢܗܦܘܟ ܙܕܝܩܐ ܡܢ ܙܕܝܩܘܬܗ. [g]ܘܐܢ ܢܥܒܕ[g]
27 ܥܘܠܐ. ܒܥܘܠܐ ܕܥܒܕ ܢܡܘܬ. ܘܐܢ ܢܗܦܘܟ ܥܘܠܐ ܡܢ
ܥܘܠܗ ܕܥܒܕ ܗܘܐ. ܘܢܥܒܕ ܕܝܢܐ ܘܙܕܝܩܘܬܐ. ܢܦܫܗ ܚܝܐ
28 ܢܚܘܣ. ܡܛܠ ܕܗܦܟ ܡܢ ܟܠܗ ܥܘܠܗ[ih]. ܡܐܚܐ ܢܐܚܐ ܘܠܐ
29 ܢܡܘܬ.. ܘܐܡܪܝܢ ܕܒܝܬ ܐܝܣܪܐܝܠ ܕܠܐ[j] ܬܪܝܨܐ ܐܘܪܚܗ ܕܡܪܝܐ.

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[a] ܠܢܦܫܐ [b] + ܘܥܘܠܘܬܗ ܕܥܘܠܐ ܥܠܘܗܝ ܬܗܘܐ [c] ܕܥܒܕ
[d] + ܕܡܪܝܐ [e] ܫܡܥܘܢ [f] + ܗܘ [g] ܘܢܥܒܕ S. f. 14b [h] ܥܘܠܐ
[i] + ܕܥܒܕ ܗܘܐ [j] ܠܐ

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[1] Cod. om. ܠܐ

6 ܘܐܦܝܣܩܘܦܘܬܐ. ܘܥܠ ܦܬܘܪܐ ܠܐ ܢܬܩܪܒ. ܘܒܢܝܘܗܝ ܠܐ ܢܐܚܘܕ
ܠܟܗܢܘܬܐ ܕܟܠ ܐܝܣܪܐܝܠ. ܘܠܐܢܬܬܗ ܚܒܪܗ ܠܐ ܢܫܠܘܛ.
7 ܘܠܐܢܬܬܐ [a]ܒܪ ܚܡܡܘܗ̈ܝ[a] ܠܐ ܢܬܡܟܪ. ܘܠܐܚܐ ܠܐ ܢܕܒܪ ܒܡܠܦܢܐ.
[b]ܐܦ ܡܥܒܕܢܐ ܕܣܢܐ[b] ܕܢܗܘܐ ܢܗܢܐ. ܘܠܓܘܠܠܐ ܢܠܒܫ ܐܬܟܣܝܘܬܐ. f. 19b
8 ܘܡܫܡܫܢܘ ܒܪܝܬܐ ܠܐ ܢܛܠ. ܘܟܠܘܡܘܬܐ ܠܐ ܢܗܘܐ[c]. ܘܐܦ
ܟܠܠܐ ܢܣܒ ܐܝܕܗ. ܘܕܝܢܐ ܦܪܝܫܐ ܢܗܘܐ ܒܝܬ ܟܢܫܐ ܠܥܠܡ.
9 ܘܒܢܝܢܘܗܝ ܢܣܒ ܘܕܝܠܗ [d]ܢܚܟܡ ܘܢܬܪ[d] ܐܝܢܐ. ܗܢܐ ܕܐܝܕܥ ܗܘ.
10 ܘܡܫܡܫܐ[e] ܢܫܡܫ ܐܝܟ ܡܪܗܐ ܐܕܝܫ. ܘܐܦ ܢܥܠ ܒܪܐ
ܒܝܬܐ ܕܐܠܗܐ ܕܡܫܐ ܘܢܩܒܠ [f]ܡܠܠܐ. ܐܦ ܒܐܘܪܚܐ[f] ܕܐܒܗܘܗܝ
11 ܕܐܝܕܥ ܠܐ ܢܫܠܘܛ. ܘܥܠ ܦܬܘܪܐ ܢܬܩܪܒ. ܘܠܐܢܬܬܗ ܚܒܪܗ ܢܫܠܘܛ.
12 ܘܠܡܫܡܫܢܐ ܘܠܟܗܢܐ ܢܬܒܥ[g]. ܘܫܠܝܚܐ ܢܫܠܘܛ. ܘܡܫܡܫܢܐ
ܕܢܗܘܐ ܠܐ ܢܗܢܐ. ܘܒܢܝܘܗܝ ܢܐܚܘܕ ܠܟܗܢܘܬܐ. ܘܒܟܠܐ[h] ܢܥܒܕ.
13 ܘܡܫܡܫܢܘ [i]ܒܪܝܬܐ ܢܛܠ[i]. ܘܟܠܘܡܘܬܐ ܢܗܘܐ. ܗܢܐ ܠܐ ܢܫܡܫ.
ܡܛܠ ܕܗܢܐ ܟܠܗ ܒܟܠܐ ܒܥܕ. ܡܦܩܬ ܢܦܫܬ. ܘܕܝܢܗ ܒܠܥܘܗܝ
14 ܢܗܘܐ. ܐܢܫ ܢܥܠ ܒܪܐ. ܘܢܣܒܐ ܟܠܗܘܢ[j] ܡܬܠܗܘܢ ܕܐܒܗ̈ܐ
15 ܐܒܗ̈ܘܗܝ. ܘܢܕܝܠ ܘܠܐ ܢܥܒܕ ܐܒܗܘܬܗ[k]. ܘܥܠ ܦܬܘܪܐ ܠܐ ܢܬܩܪܒ.
ܘܒܢܝܘܗܝ ܠܐ ܢܐܚܘܕ ܠܟܗܢܘܬܐ ܕܟܠ ܐܝܣܪܐܝܠ. ܘܠܐܢܬܬܗ ܚܒܪܗ
16 ܠܐ ܢܫܠܘܛ. ܘܠܐܚܐ ܠܐ ܢܬܒܥ[g]. ܘܡܫܡܫܢܐ ܠܐ ܢܗܘܐ. ܘܫܠܝܚܐ
ܠܐ ܢܫܠܘܛ. ܘܠܚܫܡܗ ܢܛܠ ܠܚܡܝܐ. ܘܠܓܘܠܠܐ ܢܠܒܫ ܐܬܟܣܝܘܬܐ.
17 ܘܐܦ ܟܠܠܐ ܢܣܒ ܐܝܕܗ. ܘܒܪܝܬܐ ܘܟܠܘܡܘܬܐ ܠܐ ܢܗܘܐ.
[l]ܘܢܩܒܠ ܕܐܦܝܣܩܘܦܘܬܐ[l] ܘܒܢܝܢܘܗܝ ܢܣܒ. ܗܢܐ ܠܐ ܢܚܘܬ ܒܟܠܐ[m]

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[a] ܒܚܡܡܘܗ̈ܝ [b] ܘܡܥܒܕܢܐ ܕܣܢܐܗ [c] ܢܗܘܐ [d] ܢܫܬ ܘܢܚܟܡ [e] ܡܫܡܫܐ ·
[f] ܡܠܠܐ: ܘܒܐܘܪܚܗ [g] ܢܬܒܥ [h] ܘܒܟܠܐ [i] ܢܛܠ ܒܪܝܬܐ
[j] ܠܡܬܠ [k] ܐܒܗܘܬܗܘܢ S. f. 14a. Lag. p. 18 [l] ܘܐܦܝܣܩܘܦܘܬܐ ܢܩܒܠ
[m] ܒܟܘܠܗ

ܡܬܠܐ ܗܘܐ ܒܥܡܡ. ܐܠܐ ܗܘ ܒܠܚܘܕܘܗܝ ܐܡܪ܆ ܘܐܦ[a] ܒܡܐܟܘܠܬܐ ܢܦܫ ܘܬܪܝܢ ܒܢܘܗܝ ܕܥܠܝ. ܗܢܘܢ ܐܬܒܪܘ. ܣܡ ܕܝܢ[b] ܗܘ ܐܚܪܢܐ ܠܐ ܐܬܒܪܝ. ܐܠܐ ܐܬܬܠܝܛ ܘܪܚܡ ܥܠ[c] ܕܐܝܠܝܢ ܕܐܟܪܙܘ܇ ܕܟܠ ܚܘܬܐ ܢܦܩ[d]. ܠܐ ܦܫܝܠ ܚܛܝܢ[e] ܠܗܘܢ ܕܐܬܬܠܝܡܘܢ[f]. ܠܐܝܠܝܢ ܕܡܪܕܝܢ ܒܡܘܬܐ ܘܦܫܝܢ ܠܬܝܒܘܬܗܘܢ ܘܐܣܝܢ ܡܚܘܬܗܘܢ. ܕܒܐܝܕܝܐ[g] ܕܗܘ܇ ܕܒܠܬܐ ܡܬܠܚܡܝܢ ܠܓܒܪܐ. ܐܝܟ ܗܢܘܢ ܗܘܝܘ ܡܕܝܢܝܢ ܠܐܝܠܝܢ ܕܡܦܩܝܢ ܕܝܢܗܘܢ. ܘܡܕܝܢܝܢ[h] ܫܒܩܝܢ ܘܫܩܠܝܢ. ܕܐܬܦܪܣܘ ܐܢܘܢ ܡܢ ܡܘܬܐ. ܘܠܐ ܐܝܟ ܡܥܒܕ ܠܓܘܢ ܘܡܚܝܠܘܬܗܘܢ ܘܐܬܪܚܡܘܬܗܘܢ[i]. ܠܐ ܓܝܪ ܡܬܒܥܐ ܠܝ ܐܦ ܐܦܝܣܩܘܦܐ ܕܒܗ ܐܬܝܗܒ ܙܒܢܐ ܬܗܘܐ ܡܫܬܒܩ ܠܬܝܒܘܬܐ. ܗܢܘ ܕܝܢ ܠܒܪ ܚܠܡܐ. ܠܒܪܢܫܐ ܚܛܝܐ ܕܢܦܠ ܒܐܒܕܢܗ ܕܐܚܪܢܐ. ܐܠܐ ܐܝܬ ܗܘܝܬ ܚܝܪ ܒܠܚܘܕ ܒܬܠܡܝܕܘܗܝ ܕܡܪܢܐ ܐܠܗܐ. ܘܒܠܥܕܪܐ ܕܠܐ ܢܦܘܩܘܢ ܡܢ ܕܝܢܝܢ ܕܐܚܪܢܝܢ. ܐܦ ܡܬܠܡܝܕܝܢ[j] ܒܢܦܫܗܘܢ ܕܐܚܪܢܐ. ܦܝܫ ܬܘܒ ܬܐܒܝܢ ܒܐܝܕܬܐ. ܘܐܦ[k]

Ezek. xviii. 1 ܒܚܙܩܐܝܠ ܢܒܝܐ ܐܠܗܢ ܐܡܪ[l] ܡܪܝܐ. ܘܗܘܐ ܥܠܝ ܦܬܓܡܗ
ܕܡܪܝܐ ܠܡܐܡܪ. ܒܪܢܫܐ ܠܡܢܐ ܡܡܬܠܝܢ ܐܢܬܘܢ[m] ܒܐܪܥܐ 2
ܕܐܝܣܪܐܝܠ. ܘܐܡܪܝܢ ܐܢܬܘܢ. ܐܒܗܐ ܐܟܠܘ[n] ܒܣܪܐ ܘܫܢܝܐ
ܕܒܢܝܐ ܩܗܝ[o]. ܚܝ ܐܢܐ ܐܡܪ ܡܪܝܐ ܐܠܗܐ. ܐܢ[p] ܬܘܒ ܡܬܡܬܠ[q] 3
ܡܬܠܐ ܗܢܐ ܒܝܬ ܐܝܣܪܐܝܠ. ܡܛܠ ܕܟܠܗܝܢ ܢܦܫܬܐ ܕܝܠܝ ܐܢܝܢ. 4
[r]ܢܦܫܐ ܕܐܒܐ ܕܝܠܝ[s]. ܘܒܪܐ ܐܦ ܢܦܫܐ ܕܒܪܐ ܕܝܠܝ ܗܝ. ܢܦܫܐ
ܕܚܛܝܐ ܗܝ ܬܡܘܬ[1]. ܘܓܒܪܐ ܐܢ ܢܗܘܐ ܙܕܝܩ. ܘܢܥܒܕ ܕܝܢܐ 5

a ܐܦ b + ܒܪܗ Lag. p. 17 c ܐܦ ܚܘܬܐ ܕܚܛܝ d ܢܦܩ
e ܡܬܟܒܫܐ f ܕܐܬܬܫܝܡܘܢ g ܘܒܐܝܕܐ h ܘܡܫܬܘܕܝܢ
i ܘܡܪܚܡܘܬܗܘܢ ܕܒܢܝ ܐܢܫܐ j ܡܬܠܡܕܝܢ k ܐܦ l ܐܡܪ
m + ܡܬܠܐ ܗܢܐ S. f. 13 b n ܐܟܠܘ o ܕܒܢܝܗܘܢ ܩܗܝ p + ܢܗܘܐ
q ܕܡܬܡܬܠ r + ܕ ܐܡܪܢܐ s + ܗܝ

[1] Cod. ܬܡܘܬܝ

ܘܐܬܬܦܝܣ[a] ܠܗ. ܡܛܠ ܡܠܬܐ ܕܐܡܝܪܐ ܒܕܘܝܕ ܢܒܝܐ. ܠܐ Psalm lxxiv. 18
ܬܫܠܡ[b] ܠܚܝܘܬܐ ܕܡܘܕܝܐ ܠܟ. ܘܒܐܝܪܡܝܐ ܬܘܒ ܐܡܪ ܢܒܝܐ.
ܒܠ ܬܢܒܝܘܬܐ ܕܐܠܗܐ ܕܚܝܐ. ܕܠܡܢܐ ܗܘ [c]ܕܢܦܠ ܘܠܐ[c] ܢܩܘܡ. Jer. viii. 4
ܐܦ ܗܘ ܕܗܦܟ[d] ܠܐ ܡܬܦܢܐ. ܡܛܠܗܢܐ ܗܦܟ ܒܒܝܬ
ܡܬܗܡܢܝܘܬܐ[e] ܚܝܒܘܬܐ ܘܐܬܬܦܝܣܘ ܒܬܪ̈ܝܢܘܬܗܘܢ. ܘܠܐ ܢܟܦ
ܠܡܬܒ ܘܠܡܬܦܢܝܘ.. ܡܛܠܗܢܐ ܩܪܝܢ ܡܢ ܠܗܘ ܕܬܐܒ. ܒܕ
ܠܐ ܡܬܦܠܓ ܐܢܫ ܐܦܠܐ ܩܠܝܠ. ܘܠܐ ܬܬܦܠܐ ܡܢ ܐܢܠܝܢ ܕܕܠܐ
ܬܡ̈ܝܢܐ. ܐܝܟ ܕܐܡܪܢܢ. ܕܠܐ ܦܠܐ ܠܐ ܕܬܬܦܠܚܐ[f] ܒܗܡ ܩܠܝܠ.
ܐܡܪ ܓܝܪ ܡܪܝܐ ܐܠܗܐ. ܕܠܐ ܢܡܘܬܘܢ ܐܒ̈ܗܐ ܚܠܦ ܒ̈ܢܝܐ. 2 Chron. xxv. 4
ܘܐܦܠܐ ܒ̈ܢܝܐ ܚܠܦ ܐܒ̈ܗܐ ✠ ܬܘܒ ܒܝܚܙܩܐܝܠ ܐܡܪ ܢܒܝܐ.
ܘܗܟܢܐ ܒܠ ܬܒܥܬܗ ܕܡܪܝܐ ܠܐܪܥܐ. ܒܐܪܥܐ ܐܝܕܐ ܕܐܝܟ Ezek. xiv. 13
ܬܚܛܐ ܠܝ. ܘܬܒܥܠ ܒܥܠܐ ܥܘܠܐ. ܐܦܫܘܛ ܐܝܕܝ ܥܠܝܗ.
ܘܐܘܒܕ ܡܢܗ ܣܒܪܐ ܕܠܚܡܐ. ܘܐܫܕܪ ܥܠܝܗ ܟܦܢܐ. ܘܐܘܒܕ
ܡܢܗ ܒܢܝܢܫܐ ܘܒܥܝܪܐ. ܘܐܢ ܢܗܘܘܢ ܒܗ ܗܠܝܢ ܬܠܬܐ
ܓܒܪ̈ܝܢ. ܢܘܚ ܘܕܢܝܐܝܠ ܘܐܝܘܒ. ܗܢܘܢ ܒܙܕܝܩܘܬܗܘܢ ܢܦܨܘܢ
ܢܦ̈ܫܬܗܘܢ. ܐܡܪ ܡܪܝܐ ܐܠܗܐ ✠ ܒܠܘܩܒܠ ܩܪܝܢ ܚܘܒ
ܒܬܒܐ ܕܐܝܟ ܢܬܦܫ ܕܙܕܩܐ ܒܗ ܒܦܠܐ. ܠܐ ܐܡܪ ܒܡܗ.
ܐܠܐ ܥܠܝܗ ܒܙܕܝܩܘܬܗ ܚܝܐ. ܘܐܝܟ ܡܬܦܠܐ ܡܛܠ ܚܛܗܐ
ܗܘ ܕܢܫܡܗ ܡܬܦܠܐ. ܘܒܡܬܠܐ ܬܘܒ ܐܡܪ. ܕܥܠܝܢ ܒܚܒܠܐ Prov. v. 22
ܕܚܛܗܘܗܝ ܡܬܬܦܪ[g].. ܥܠܝܢ ܚܕ ܩܪܝܢ ܡܢ ܒܢܝ ܥܠܡܐ ܒܠ
ܚܛܗܐ[h] ܗܘ ܕܢܫܡܗ ܢܗܒ ܬܬܒܥܐ. ܘܠܐ ܡܬܦܢܐ ܐܝܟ ܕܬܐܡܐ ܐܢܫ ܡܛܠ
ܚܛ̈ܗܐ ܢܦܫܢܝܐ[i] ܕܐܢܫܝܐ. ܘܐܦܠܐ[j] ܒܘܪܟܐ[k] ܐܢܫܝܢ ܡܘܬ ܒܗ f. 19 a

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[a] ܘܐܬܬܦܝܣܘ + [ܘܐܬܒܝܒ] [b] + [ܠܬܪܬܐ] [c] ܕܢܦܠ ܠܐ [d] ܕܗܦܟ
[e] ܡܬܗܡܢܘܬܐ *sic* [f] ܕܬܬܦܠܚܐ S. f. 13 a [g] + [ܡܬܬܒܥ] [h] ܚܛܗܐ
[i] om. [j] ܠܐ ܐܦ [k] + ܚܢܢ

ܐܡܪ ܠܥܡܗ ܐܝܣܪܝܠ. ܕܗܟܢܐ ܐܡܪܬܘܢ. ܕܥ̈ܘܠܝܢ ܘܚܛ̈ܗܝܢ ܥܠܝܢ ܐܢܘܢ ܘܒܗܘܢ ܡܬܡܣܝܢܢ. ܐܝܟܢܐ ܗܟܝܠ ܡܬܚܝܝܢܢ

11 ܠܡܚܝܐ[a]. ܐܡܪ ܠܗܘܢ ܚܝ ܐܢܐ ܐܡܪ ܡܪܝܐ ܐܠܗܐ. ܕܠܐ ܨܒܐ ܐܢܐ ܒܡܘܬܗ ܕܚܛܝܐ. ܐܠܐ ܕܢܬܘܒ ܪܫܝܥܐ ܡܢ ܐܘܪܚܗ ܒܝܫܬܐ[b] ܘܢܚܐ. ܬܘܒܘ[c] ܗܟܝܠ ܘܐܬܦܢܘ ܡܢ ܒܝ̈ܫܬܟܘܢ[d] ܘܠܐ ܬܡܘܬܘܢ ܒܝܬܐ ܕܐܝܣܪܝܠ.. ܣܒܪܐ ܗܟܝܠ ܝܗܒ ܡܪܝܐ ܠܐܝܠܝܢ ܕܚܛܝܢ ܡܢܐ ܕܬܘܒܘ. ܕܢܗܘܐ ܠܗܘܢ ܦܘܪܩܢܐ ܒܬܘ̈ܒܬܗܘܢ. ܘܠܐ ܢܦܣܩܘܢ ܣܒܪܗܘܢ[e]. ܘܢܗܘܘܢ ܒܚܛ̈ܗܝܗܘܢ. [f]ܘܬܘܒ ܢܘܣܦܘܢ[f] ܥܠܝܗܘܢ. ܐܠܐ ܕܢܬܘܒܘܢ[g] ܘܢܒܟܘܢ ܥܠ ܚܛ̈ܗܝܗܘܢ. ܘܢܬܦܢܘܢ ܡܢ ܟܠܗ ܠܒܗܘܢ. ܘܐܝܠܝܢ[h] ܕܝܢ ܕܠܐ ܚܛܘ ܢܗܘܘܢ ܕܠܐ ܚܛܗܐ. ܕܠܐ ܐܦ ܗܢܘܢ ܢܒܥܘܢ ܚܘܣܝܢ ܥܠ ܚܛ̈ܝܐ ܘܥܠ ܬܝܒܘ̈ܬܐ[i] [j]ܘܥܠ ܥܘܒܕܢܐ. ܡܢ ܐܢܫܐ[k] ܢܕܥ ܐܢܬ ܐܘ ܒܪܢܫܐ ܕܚܛܝܐ ܐܢܬ. ܕܟܡܐ ܐܢܘܢ ܡܥ̈ܩܬܐ ܕܚܛܝܐ ܒܥܠܡܐ ܗܢܐ ܐܝܟ ܕܬܬܘܒ. ܡܛܠ ܕܠܐ ܢܕܥ ܐܢܬ ܡܟܡܝܪ ܕܡܢ ܥܠܡܐ ܗܢܐ[b]. ܕܠܡܐ ܬܬܡܘܬ ܒܚܛ̈ܗܝܟ.

Psalm vi. 6 ܘܠܝܬ ܠܟ[l] ܬܘܒܘܬܐ ܐܝܟ ܕܐܡܝܪ ܒܕܘܝܕ. ܕܒܫܝܘܠ ܡܢܘ ܡܘܕܐ ܠܟ. ܡܛܠܗܢܐ ܕܠܐ ܡܬܕܘܢܝܢ ܗܟܝܠ ܟܠܗܘܢ ܕܚܛܐܘ[m] ܥܠ ܢܦܫܗ. ܘܡܗܝܡܢܐ ܕܠܐ ܚܛ̈ܗܐ. ܐܝܟܢܐ ܬܘܒ[n] ܕܢܬܝܒܘܬܐ ܕܡܢ ܩܕܝܡ

f. 18 b ܒܥܕܢܐ ܦܘܫܬ ܠܗ ܬܬܦܢܐ ܠܗ ܀ ܐܢܬ ܗܟܝܠ ܐܘ ܐܦܝܣܩܘܦܐ ܗܟܢܐ ܦܘܫܬ ܕܐܢܬ. ܠܡܕܝܢ ܠܒܪܐܝܬ. ܘܟܬܪ[o] ܥܠ ܬܘܝܚܐ ܘܒܪܘܚܐ. ܟܕ ܡܒܝܬܘܬܐ ܕܬܐܬܐ ܘܬܐܡܪ ܒܗ ܘܐܢܦܠ ܠܗ

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[a] ܠܡܚܝܐ [b] om. [c] ܘܬܘܒܘ [d] ܐܘܪ̈ܚܬܗܘܢ ܒܝ̈ܫܬܐ
[e] ܫܒܪܐ ܕܠܗܘܢ [f] ܘܢܘܣܦܘܢ ܬܘܒ [g] + ܘܢܬܬܝܒܘܢ [h] ܐܝܠܝܢ
Lag. p. 16 [i] ܬܝܒܘܬܐ [j] + ܘܥܠ ܚܘܒܬܐ [k] + ܒܪܝ S. f. 12 b [l] + ܬܘܒ
[m] ܕܚܛܐܗ [n] + ܕܐܦ [o] ܘܡܢ ܒܬܪܟܢ

ܫܠܡܘܗܝ ܘܢܒܥܐ ܘܢܬܬܝܚܣ[a] ܠܘܬ[b] ܐܠܗܐ. ܕܢܗܘܐ[c] ܠܗ ܦܪܘܩܐ.
ܬܘܒ ܕܝܢ[d] ܗܘ ܡܪܚܡܢܘܬܐ ܕܝܠܗ. ܟܕ ܛܥܝܐ ܒܚܘܒܐ[e] [f]ܐܦ ܕܚܛܗܘܗܝ[f]
ܕܗܘ ܬܕܝܠ. ܟܕ ܢܕܥܐ ܘܡܫܬܘܕܥܐ ܕܟܠ ܡܢ ܕܢܦܠܐ ܐܚܪ ܠܗ..
ܡܛܠ ܗܢܐ ܗܟܝܠ ܐܦ ܐܢܬ ܐܦܝܣܩܘܦܐ ܐܬܚܦܛ ܕܬܗܘܐ ܕܟܝܐ[g]
ܒܥܒܕܝ̈ܟ ܘܬܗܘܐ ܢܛܪ ܕܦܘܩܕܢܝ̈ܟ. ܘܕܒܕܡܘܬܗ[h] ܕܐܠܗܐ ܐܚܝܕ
ܟܠ ܚܝܕ ܐܢܬ. ܘܕܦܘܩܕܢܗ ܕܐܠܗܐ ܐܚܝܕ ܟܠ ܐܚܝܕ ܐܢܬ. ܘܗܘܒܢܐ
ܗܘܝܬ ܢܣܒ ܒܕܘܟܬܐ ܘܡܠܦ. ܐܝܟܢ[i] ܕܐܝܬ ܠܟ ܫܘܠܛܢܐ ܠܡܣܪ
ܠܐܢܫܝܢ ܕܚܛܝܢ. ܚܠܦ ܐܠܗܐ ܐܚܝܕ ܟܠ. ܠܟܘܢ ܗܘ ܡܪܢ
ܠܐܦܝܣܩܘܦܐ ܐܡܪ ܒܐܘܢܓܠܝܘܢ. ܕܡܕܡ ܕܬܐܣܪܘܢ[j] ܒܐܪܥܐ Matt. xviii. 18
ܢܗܘܐ ܐܣܝܪ ܒܫܡܝܐ ܀

ܡܛܠܗܘܢ ܕܬܝ̈ܒܐ[k] ܀ [l]ܬܘܒ ܡܠܦ ܠܐܦܝܣܩܘܦܐ. ܕܢܚܘܢ ܠܐܢܫܐ Chap. VI
ܕܣܟܠܘ: ܐܝܟ ܐܠܗܐ. ܘܠܐ ܢܚܘܣ ܥܠܘܗܝ, ܘܢܩܒܠ ܒܬܝܒܘܬܐ
ܠܐܢܫܐ ܕܬܐܒ ܘܢܚܘܣ ܠܗ. ܘܕܠܐ ܢܦܘܩ ܠܒܝ̈ܫܘܬܗ ܕܐܟܠܩܪܨܐ. f. 18a
ܘܢܐܚܘܕ ܬܪܥܐ ܒܐܦ̈ܝ ܐܢܫܝܢ ܕܬܐܒܝܢ. ܐܠܐ ܐܝܟ ܪܥܝܐ
ܐܪܡܙܗ. ܢܠܒܫ ܡܘܕܥܐ ܘܡܪܚܡܢܐ ܕܟܠܢ. ܟܕ ܬܘܒܬܐ ܘܠܚܝܕܝܐ
ܕܡܢ ܚܘܣܝܐ. ܕܟܠ ܐܦܝܣܩܘܦܐ ܕܢܒܥܘܢ ܒܡܕܝ̈ܢܬܗܘܢ ܀
ܐܦ ܥܠ ܟܠܗܝܢ ܕܡܬܥܢܝܢ ܠܐܦܝܣܩܘܦܐ[l] ܀ ܕܘܢ ܗܟܝܠ ܐܦ
ܐܦܝܣܩܘܦܐ ܠܚܝ̈ܒܐ. ܐܝܟ ܐܠܗܐ ܐܚܝܕ ܟܠ. ܘܠܐܢܫܝܢ ܕܬܐܒܝܢ
[m]ܒܪܚܡܐ ܩܒܠ[m] ܐܝܟ ܐܠܗܐ[n]. ܘܗܘܝܬ ܟܐܐ ܘܦܝܣܐ ܘܡܠܦ.
ܡܛܠ ܕܐܦ ܡܪܝܐ ܐܠܗܐ ܒܡܘܡܬܐ ܐܫܬܘܕܝ ܫܘܒܩܢܐ
ܠܐܢܫܝܢ ܕܣܟܠܘ. ܐܝܟ ܕܐܡܪ [o]ܚܙܩܝܐܝܠ ܢܒܝܐ[o]. ܘܐܢܬ ܒܪܐܢܫܐ[p] Ezek. xxxiii. 10

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[a] ܘܢܬܬܝܚܣ [b] ܥܕܡ [c] ܘܢܗܘܐ [d] + ܐܦ [e] ܒܚܛܗ [f] ܘܕܚܛܗܘܗܝ
[g] ܕܟܝܐ [h] ܕܒܕܡܘܬܗ S. f. 12 a [i] ܐܝܟܢܐ [j] ܕܬܐܣܪܘܢ [k] ܕܬܝ̈ܒܬܐ
[l] ܡܛܠ ܡܫܡܠܝܘܬܐ: ܘܡܛܠ ܐܢܫܝܢ ܕܬܐܒܝܢ [m] ܩܒܠ ܒܪܚܡܐ [n] + ܐܚܝܕ ܟܠ
[o] ܒܚܙܩܝܐܝܠ [p] ܒܪܢܫܐ

ܒܥܕ̈ܪܐ ܟܠܐܝܬ. ܢܬܬܐܠ[a] ܡܢܗܘܢ ܐܦܝܣܩܘܦܐ. ܗܘ ܐܢܫܐ ܕܐܝܬܘܗܝ ܕܠܐ ܛܘܠܬܐ ܘܕܠܐ ܡܫܡܐܒ[b] ܩܐܦܐ. ܐܟܙܢ ܐܦ ܗܘ[c] ܠܐ ܕܟܦܝ ܪܚܡܘܗܝ. [d]ܟܕ ܢܫܡܥ[d] ܩܐܦܐ ܡܠܠ ܡܬܬܪܝܐ ܠܟܘܦܐ. ܐܘ ܡܠܠ ܡܘܬܒܐ ܕܢܫܡܥ. ܘܢܚܘܗ ܥܠ ܐܢܫܐ ܕܥܒܠܐܝܬ ܢܚܠܐ. ܢܬܥܒܕܘܢ[e] ܕܢܥܒܪ ܥܒܘܕܐ. ܐܦܝܣܩܘܦܐ ܐܢܫܐ ܕܗܘܥܢܐ ܗܘ. ܗܢܘ ܠܚܘܫܒܬܐ[f] ܠܗܘ ܐܠܗܐ. ܬܘܒ ܕܝܢ[g] ܠܗܘ ܒܢܝܫܐ. ܘܠܗܘ ܡܬܚܝܐܐ[h] ܐܢܫܝܢ ܕܠܐܝܬ ܒܪܚܡܘܗܝ[i] [j]ܡܢ ܢܦܫܗܐ[j]. ܐܘ

f. 17 b ܠܗܘ ܥܡܒܕܐ. ܬܘܒ ܕܝܢ ܐܦܠܐ[k] ܠܐܢܫܝܢ ܕܠܐܝܬ[l] ܡܗܘܒܪ ܒܡܗ. ܡܠܠ ܒܬܪ ܥܒܝܕܘܬܐ ܕܚܘܠܐ. ܡܢܐ ܕܢܐܘܗܝ، ܠܗܢܐ ܒܢܝܬܗܘܢ. ܢܬܦܠܚܘܢ ܐܦ ܗܢܘܢ ܒܥܒܕ̈ܬܗܘܢ[m] [n]ܘܒܗ ܢܬܒܪܟܘܢ[n]. ܘܢܬܒܥܠܘܢ ܐܦ ܗܢܘܢ. ܘܢܬܬܚܝܕܘܢ[o] ܒܡܫܟܐ ܗܢܐ ܘܢܐܟܠܘܢ ܒܥܡܗ.. ܐܟܙܢ ܢܒܝܐ ܗܘ ܐܢܫܐ ܕܢܚܠܐ[p] ܠܐܦܝܣܩܘܦܐ ܘܠܩ̈ܫܝܫܐ ܕܕܚܠ ܡܢ ܡܫܥܒܕܬܐ ܘܠܟܠܗ ܡܫܒܚܬܐ ܒܪ ܕܥܒܕܐ. ܠܗܘܕܐ ܗܝ ܠܐ ܡܡܢܘܢ ܠܡܥܠ ܠܚܘܫܒܬܐ. ܡܠܠ ܕܡܬܦܪܫܝܢ ܡܢ ܪܚܡܘܗܝ. ܘܐܟܙܢ[q] ܢܦܫ ܘܐܝܬܘܗܝ، ܡܕܢܚܐ. ܘܢܐܬܐ ܠܥܕܬܐ ܠܒܝܬܐ ܒܣܝܒܪܘܬܗ. ܢܬܒܥܘܢ[r] ܘܢܬܒܥܘܢ ܡܢ ܐܦܝܣܩܘܦܐ. ܘܢܚܘܪ ܗܘ[s] ܒܗܠܝܢ. ܘܠܐ ܢܥܒܕ ܒܗܕ ܡܢܗܘܢ ܛܘܠܬܐ. ܘܠܐ[t] ܒܐܦܝܣܩܘܦܐ. ܘܠܐ ܒܐܢܫܝܢ ܕܒܥܡܗ. ܢܬܚܫܒܘܢ ܗܢܘܢ ܘܒܥܒܕܬܬܐ ܦܠܚܝܐܬܐ ܢܦܘܩ ܥܠܐܝܬ. ܒܪ ܚܒܐ ܘܐܝܬܘܗܝ، ܒܬܘܬ ܢܦܫܐ. ܘܗܒܢܐ ܬܒܥܬ ܡܫܝܚܘܬܐ ܒܪ ܕܥܒܕܐ. ܐܦ ܗܘ[s] ܕܝܢ ܡܢܐ ܕܢܦܫ ܢܬܘܒ ܡܢ

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[a] or ܢܬܒܥܒ [b] ܚܡܫܒ [c] + ܐܦܝܣܩܘܦܐ S. f. 11 b [d] ܘܢܫܡܥ
[e] ܘܢܬܥܒܕܘܢ [f] ܠܚܘܫܒܬܗ [g] + ܐܦ [h] + [ܡܫܬܡܥܢܘܬܐ] ܡܢ ܫܘܫܛܐ
[i] ܒܪ̈ܚܡܘܗܝ [j] om. ܡܢ ܢܦܫܗܐ [k] ܐܦ [l] + ܘܠܐܢܫܝܢ ܕܠܐܝܬ
[m] ܒܥܒܕ̈ܗܘܢ [n] ܘܢܬܒܪܟܘܢ ܒܗ [o] + ܒܗ [p] + ܠܗ Lag. p. 15
[q] ܐܟܙܢ [r] ܘܢܬܒܥܘܢ [s] om. [t] ܠܐ

ܘܬܘܒ[a] ܒܐܘܢܓܠܝܘܢ ܗܟܢ ܡܠܦ[b] ܘܐܡܪ. ܕܟܠ ܕܐܝܬ ܠܗ f. 17a Matt. xi. 15
ܐܕܢܐ. ܕܢܫܡܥ ܢܫܡܥ. ܘܠܐ ܫܡܥܘ. ܘܐܦܠܐ[c] ܐܝܠܝܢ ܕܫܡܥܝܢ
ܗܘܘ ܕܫܡܥܘ. ܡܛܠ ܕܠܐܒܗܬܐ ܩܕܝܫܐ ܕܐܒܪܗܡ[d] [e]ܐܬܝܠܕܘ[f].
ܗܢܘܢ ܕܒܬܪ ܕܫܡܥܘ ܒܠܫܢܗܘܢ ܦܬܓܡܐ ܕܓܒܪ ܕܝܢܐ.
ܠܐ ܓܝܪ ܡܗܝܡܢܝܢ[g] ܐܢܘܢ. ܕܗܢܐ ܕܢܝܬܐ ܐܝܟ ܠܥܝܢܐ. ܢܚܙܘܢ
ܬܘܒ ܒܥܒܕܐ ܢܘܗܪܐ ܘܠܐܦܐ[h] ܕܫܡܝܐ ܘܒܩܠܐ[i]. ܡܛܠ ܕܒܠܫܢܐ
ܗܘ، ܗܕܐ ܘܒܕܡܘܬܐ [j]ܠܟܠ ܐܢܫ. ܕܟܠܗܘܢ ܕܫܡܥܘ ܒܢܚܬܐ[k] ܡܬܚܙܝܢ
ܡܡܡܘܪܬܐ ܕܡܠܟ[l]. ܗܢܐ ܓܝܪ ܒܗܘ ܐܬܚܙܝ ܠܗ ܠܝܗܘܕܝܐ[m] ܕܫܘܪܝܐ.
ܘܫܡܥܝܢ ܕܝܢ ܕܐܦ ܚܙܘܐ ܗܘܝܢ ܡܬܚܙܝܢ ܡܛܠܬܗܘܢ[n] ܕܗܠܝܢ.
ܡܛܠ ܕܠܐ ܡܬܦܠܛܝܢ ܒܥܝܢܝܗܘܢ. ܐܦܠܐ ܡܬܬܦܝܢ ܠܗܘܢ.
ܘܒܗ ܕܒܠܫܢܐ ܕܫܡܝܐ. ܡܬܝܕܥܐ ܡܢܗ ܐܝܟ ܥܒܪܐ. ܐܡܪ[o] ܓܝܪ
ܒܐܘܢܓܠܝܘܢ ܗܟܢܐ. ܛܘܒܝܟܘܢ[p] ܟܕ ܢܚܣܕܘܢ ܡܚܣܕܝܢ ܠܟܘܢ[q]. Matt. v. 11, 12
ܘܐܡܪܝܢ ܥܠܝܟܘܢ ܟܠ ܡܠܐ ܒܝܫܐ ܡܛܠܬܝ، ܒܕܓܠܘܬܐ. ܐܬܦܨܘ
ܕܝܢ ܚܕܘ ܘܪܘܙܘ[r] ܕܐܓܪܟܘܢ ܣܓܝ ܒܫܡܝܐ. ܗܟܢܐ ܓܝܪ ܪܕܦܘ
ܗܘܘ ܐܒܗܝܟܘܢ[s] ܠܢܒܝܐ. ܐܝܟ ܐܢܫ ܗܟܝܠ ܢܥܒܕܘܢ ܥܠܘܗܝ،
ܒܕܓܠܘܬܐ ܛܒܥܗܘܢ. ܡܛܠ ܕܡܬܦܫܩܐ ܡܬܦܫܩܐ [t]ܐܡܪ ܡܪܢܐ..
ܘܐܡܪ[t] ܬܘܒ ܐܦ ܠܡܪܢ ܕܠܐ ܡܫܒܚ ܘܐܦܠܐ[u] ܟܕܐ. ܐܝܟ ܐܢܫ ܕܝܢ
ܢܬܒܘܣܘܢ ܕܟܒܪ ܒܥܒܕܐ ܕܒܥܠܡܐ. ܗܢܐ ܠܐ ܐܝܬܘܗܝ، ܒܝܫܘܬܐ.
ܐܠܐ ܕܒܠܫܢܐ ܗܘ. ܘܡܡܠܠܐܝܬ[v] ܒܐܦܐ[w] ܐܝܟ ܠܗ ܠܕܝܠܢܝܬܗ
ܕܡܪܝܐ. ܡܛܠܗܢܐ ܡܢܗܘܢ ܕܗܠܝܢ ܡܢܐ ܕܐܬܦܪܫܝܘ ܘܐܬܦܫܩܘ

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a + ܐܦ b ܡܠܦ c ܐܦܠܐ d ܕܐܒܪܗܡ e + ܒܒܝܬ f ܐܫܬܡܥܘ
g + [ܠܐ ܡܗܝܡܢܝܢ ܗܘܘ ܠܗ] h ܘܠܐܦܐ i ܩܠܐ j ܠܟܠܢܫ
k ܒܥܒܬܐ l om. ܕܡܠܟ m ܠܝܗܘܕܝܐ n or ܡܛܠܬܗܘܢ o ܐܡܪ
p ܕܛܘܒܝܟܘܢ q + ܘܪܕܦܝܢ ܠܟܘܢ r + ܡܛܠܠ s ܐܒܗܝܟܘܢ
t ܐܡܪ ܡܪܢ u ܐܦܠܐ v ܘܡܡܠܠܐܝܬ w + ܗܘ

ܕܕܘܡܐ ܐܬܚܫܒ.. ܣܢܝܐ ܗܘܐ ܠ ܐܝܬܘܗܝ ܕܝܢܐ. ܘܦܪܝܫܐ ܐܝܬܘܗܝ
ܐܘܢܓܠܝܘܢ. ܕܕܘܡܐ[a] ܐܝܬܘܗܝ ܐܦܝܣܩܘܦܐ. ܕܢܬܩܝܡ[b] ܥܠ ܥܕܬܐ..
Chap. V ܘܟܠܗܘܢ ܕܡܫܝܚܐ. ܡܠܦܢܘܬܐ[c] ܘܦܘܪܣܐ ܠܘܬ ܐܦܝܣܩܘܦܐ.
ܕܢܗܘܐ ܡܬܒܪ ܥܠ ܕܝܢܐ ܘܡܬܪܨܐ ܠܥܡܐ. ܘܕܢܗܘܐ ܡܢ ܠܐ
ܡܬܒܬܒܝܢܐ. ܘܕܢܕܘܢ ܠܐܝܠܝܢ ܕܡܣܟܠܝܢ ܐܝܟ ܐܠܗܐ.
ܘܠܐ ܢܣܒ ܥܠ ܐܝܠܝܢ ܕܡܬܬܒܥܝܢ ܘܡܬܒܥܠܝܢ ܠܥܡܐ[e]. ܡܬܒܥܐ
ܠܟ ܗܟܝܠ ܐܘ ܐܦܝܣܩܘܦܐ. ܕܥܡܐ ܕܡܟܪܙ ܐܢܬ ܬܗܘܐ
ܡܫܡܫ ܘܡܒܣܪ ܥܠ ܕܝܢܐ. ܐܝܟ ܕܒܐܘܢܓܠܝܘܢ ܡܛܠ ܕܐܦ
Ezek. xxxiii. 7 ܠܟ ܐܡܪ[d] ܡܪܝܐ. ܘܐܢܬ ܐܘ[e] ܒܪ ܐܢܫܐ ܕܕܘܡܐ ܗܘ ܝܗܒܬܟ
ܠܒܝܬ[f] ܐܝܣܪܐܝܠ ܕܬܫܡܥ ܡܢ ܦܘܡܝ ܦܬܓܡܐ ܘܬܙܗܪ.
ܘܬܒܝܢܘܗܝ[g] ܐܝܟ ܕܡܢ ܠܘܬܝ. ܟܕ[h] ܐܡܪ ܠܚܛܝܐ ܕܚܛܝܐ ܡܡܬ
ܢܡܘܬ. ܘܠܐ ܐܙܗܪܬ ܘܐܡܪܬ. ܐܝܟ ܕܢܬܘܒ ܚܛܝܐ ܡܢ ܚܘܒܘܗܝ.
ܚܛܝܐ ܒܚܘܒܘܗܝ ܢܡܘܬ. ܘܕܡܗ ܡܢ ܐܝܕܝܟ ܐܬܒܥܐ. ܐܢܬ ܕܝܢ
ܐܢ ܬܙܗܪܝܘܗܝ[i] ܠܥܡܐ[j] ܡܢ ܐܘܪܚܗ ܘܠܐ ܢܗܦܘܟ. ܚܛܝܐ ܒܚܘܒܘܗܝ
ܢܡܘܬ. ܘܐܢܬ ܢܦܫܟ ܬܦܨܐ.. ܡܛܠ ܗܢܐ ܐܦ ܐܢܬܘܢ. ܡܛܠ
ܕܬܬܒܥܘܢ ܐܬܘ ܕܥܠܝܗܘܢ ܕܐܝܠܝܢ ܕܚܛܝܢ ܟܕ ܠܐ ܝܕܥܝܢ. ܗܦܟܬܘܢ
ܡܚܝܢ ܘܡܟܣܝܢ. ܘܠܐܝܠܝܢ ܕܡܬܒܥܝܢ ܕܠܐ ܡܪܘܕܘܬܐ. ܗܦܟܬܘܢ
ܡܬܝܢ ܘܡܟܣܝܢ ܠܗܘܢ ܒܠܐܝܬ.. ܒܠܫܢ ܗܟܝܠ ܥܠ ܗܠܝܢ.
ܟܕ ܩܕܝܡ ܢܐܡܪ ܘܢܬܠܐ ܐܢܫ[k] ܠܐ ܒܕܠܝܢ. ܡܢ ܗܦܟܐ
ܓܝܪ ܕܝܘܠܦܢܐ ܘܕܫܡܥܐ ܡܫܝܚܐ. ܢܚܙܐ ܘܡܬܒܣܡ ܦܘܡܐ[l] ܐܢܫ.
ܘܟܕ ܫܒܝܩܘܬܐ ܘܡܬܦܢܐ ܡܢ ܒܝܫܘܬܐ. ܡܛܠ ܕܐܦ ܡܪܝܐ ܐܡܪ[m]
Deut. vi. 4 ܒܢܡܘܣܐ. ܫܡܥ ܐܝܣܪܐܝܠ[n] ܘܡܪܝܐ ܠܡܘܕܝܢܐ ܠܐ ܫܡܥܬ[o].

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[a] + ܕܝܢ [b] ܕܡܬܬܩܝܡ [c] ܕܡܛܠ ܕܝܢܐ. [d] + ܠܟ [e] om. [f] ܠܒܝܬ
[g] .. ܘܬܐ S. [h] ܘܟܕ [i] ܬܙܗܪܝܘܗܝ [j] ܠܚܛܝܐ [k] ܐܢܫ S. f. 11a
[l] ܗܘ [m] ܐܡܪ [n] ܐܝܣܪܐܝܠ Lag. p. 14 [o] ܫܡܥܘ

ܪ̈ܥܘܗܝ. ܘܗܘܐ ܪܚܝܡ ܡܢ ܟܠܗܘܢ ܝܬܝܪܘܬܐ[a] ܒܫܒܝܬܐ[b] ܕܫܬܘܦܐ. ܘܗܘܐ ܫܠܝܛ ܪ̈ܥܘܗܝ ܠܡܦܪܢܣܘ ܐܝܟܢܐ ܕܢܗܘܐ[c] ܡܦܪܢܣ ܘܙܢ ܠܥܡ̈ܐ. ܘܡܦܝܣܘܢ ܢܛܪ ܐܢܘܢ ܢܦܫܗܘܢ ܡܢ ܟܦܢܐ ܕܠܐ ܟܠܝܢ ܢܗܘܐ. ܗܘ ܐܝܬܘܗܝ، ܕܪܥܝܐ ܛܒܐ. ܘܟܠܗܘܢ ܕܐܬܘ ܕܥܒܕ ܡܫܬܡܫ[d] ܒܟܢܘܫܬܐ. ܦܠܓ ܠܐܦܘܣܛܘܠܐ ܢܗܘܘܢ. ܡܛܠ ܕܡܪ[e] ܪܚܝܡ ܪܥܝܐ ܡܢ ܟܠ ܚܒܪܘܗܝ[f]. ܒܥܐ ܕܢܬܠܘܢ ܐܦ ܠܬܠܡܝܕܘܗܝ، ܘܠܟܠ ܐܢܘܢ ܒܝܕ ܦܘܩܕܢܘܗܝ، ܥܒܝܕ̈ܐ. ܕܡܪ̈ܥܝܬܐ ܢܗܘܘܢ

Hosea iv. 9
ܠܡܪ̈ܥܝܬܗܘܢ، ܥܒܝܕ̈ܐ[g]. ܐܝܟ ܕܐܡܪ ܡܪܝܐ ܒܗܘܫܥ ܢܒܝܐ. ܕܢܗܘܐ ܥܡܐ ܐܝܟ ܟܗܢܐ. ܕܡܘܬܐ ܓܝܪ ܕܡܬܒܥܝܐ ܠܗܘܢ ܕܬܗܘܐ ܠܥܡܐ. ܡܛܠܗܕܐ ܠܗܘܢ ܐܝܬ ܠܗܘܢ ܕܡܘܬܐ ܕܡܫܝܚܐ[h]. ܗܘܘ ܕܝܢ[i] ܫܒܩܘ ܐܦ ܐܢܬܘܢ ܕܡܘܬܐ ܫܦܝܪܬܐ ܠܥܡܟܘܢ.

Ezek. xxxiii. 1
ܐܡܪ ܓܝܪ ܡܪܝܐ ܒܚܙܩܝܐܝܠ ܢܒܝܐ[i]. ܘܗܘܐ ܥܠ ܦܬܓܡܗ ܕܡܪܝܐ ܠܡܐܡܪ ܒܪܢܫܐ ܡܠܠ ܥܡ ܒܢ̈ܝ ܥܡܟ ܘܐܡܪ ܠܗܘܢ. ܐܪܥܐ ܡܐ ܕܡܝܬܐ ܐܢܐ ܥܠܝܗ ܚܪܒܐ ܘܢܣܒܘܢ[j] ܥܠ ܥܡܐ ܕܐܪܥܐ ܗܝ. ܓܒܪܐ ܚܕ ܡܢ ܒܝܢܬܗܘܢ[k] ܢܩܝܡܘܢܝܗܝ[l] ܘܢܥܒܕܘܢܝܗܝ ܠܗ[l] ܕܘܩܐ. ܘܢܚܙܐ ܚܪܒܐ ܕܐܬܝܐ ܥܠ ܐܪܥܐ. ܘܢܩܪܐ ܒܩܪܢܐ

f. 16b
ܘܢܙܗܪ ܠܥܡܐ. ܘܢܫܡܥ ܟܠ ܕܫܡܥ ܒܩܠܐ[m] ܕܩܪܢܐ. ܘܐܢ ܠܐ ܢܙܕܗܪ ܘܬܐܬܐ ܚܪܒܐ ܘܬܫܩܘܠܝܘܗܝ. ܕܡܗ ܒܪܫܗ ܢܗܘܐ. ܡܛܠ ܕܫܡܥ ܩܠܐ ܕܩܪܢܐ ܘܠܐ ܐܙܕܗܪ. ܕܡܗ ܒܪܫܗ ܢܗܘܐ. ܘܗܘ ܕܐܙܕܗܪ ܦܨܐ ܢܦܫܗ.. ܘܕܘܩܐ ܕܝܢ ܐܢ ܢܚܙܐ ܚܪܒܐ ܕܐܬܝܐ ܘܠܐ ܢܩܪܐ ܒܩܪܢܐ ܘܥܡܐ ܠܐ ܢܙܗܪ[n]. ܘܬܐܬܐ ܚܪܒܐ ܘܬܫܩܘܠ ܡܢܗܘܢ ܢܦܫܐ. ܗܘ ܒܚܛܗܘܗܝ ܐܬܢܣܒ. ܘܕܡܗ ܡܢ ܐܝܕܘܗܝ،

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[a] ܝܬܝܪܘܬܗ [b] + ܕܠܟܠܗ ܗܢܐ. ܘܡܢ ܟܠܗ ܐܝܬܝܬܐ ܒܫܒܝܬܐ [c] ܕܗܘܐ
[d] ܘܡܫܬܡܫ [e] + ܢܗܘܐ [f] ܚܒܪ̈ܬܐ [g] ܦܠ̈ܚܐ Lag. p. 13 [h] ܡܫܝܚܐ
[i] om. [j] ܢܣܒܘܢ [k] ܒܝܢܬܗܘܢ [l] ܠܗܘܢ [m] ܩܠܐ S. f. 10 b [n] ܢܙܕܗܪ

ܢܘܗܪܐ ܡܫܪܪܢܐ ܠܘܬ ܕܢܦܩܐ. ܘܕܬܚܝܬ ܢܦܩܐ: ܐܡܪܝܢܐ ܕܢܘܗܪܐ ܡܫܪܪ ܘܡܚܝܠܐ ܕܚܝܠܗ[a] ܢܦܩܐ ܕܡܬܡܬܚܢܐ. ܘܡܚܝܠܐ ܐܝܟ ܐܣܘܬܐ ܕܐܝܠܝܢ ܕܠܐ ܡܬܢܟܦܝܢ. ܕܕܠܡܐ ܐܝܟ ܡܢ ܐܝܠܝܢ ܕܬܫܒܘܚܬ ܐܒܝܟ. ܠܐܣܝܐ ܐܝܟ ܠܐܣܘܬܐ ܐܝܟ ܢܦܩܐ. ܘܢܫܒܩ ܥܠ ܢܦܫܗ ܡܫܬܠܐ ܡܣܬܪܬܐ. ܘܢܘܗܪܐ ܒܪܗ ܕܐܒܗܬܐ. ܗܘܝܘܬ ܩܕܝܠ ܚܒܝܫ ܘܡܠܒܫ ܠܗ ܥܠ ܡܠܒܫܬܐ ܐܦ ܐܣܩܝܡܐ. ܐܡܪܝܢܐ ܕܠܐ[b] ܡܚܒܫ ܐܝܟ ܠܟܠ ܦܠܓܘܬܐ ܗܘܝܘܬ ܡܬܒܝܥ ܠܗ. ܐܡܪܝܢܐ ܕܡܫܠܡܢܐ[c].

ܠܐ[d] ܢܘܗܪܐ ܙܢܩ

ܒܐܕܪܐ[e] ܕܫܢܬܐ. ܘܡܬܒܪܟܝܢ ܒܠܚܘܕܘܬܐ ܫܪܝܪܬܐ. ܘܠܐ ܢܘܗܪܐ ܙܐܟ. ܘܠܐ ܢܘܗܪܐ ܙܢܩ ܒܫܡܫܐ. ܡܛܠ ܕܟܠܗܘܢ ܩܠܝܢ ܦܓܡ ܡܬܒܪܟܘܬܐ ܐܝܟ ܕܒܐܕܪܐ. ܩܠܝܢ ܕܝܢ ܟܠܗܘܢ ܢܘܗܪܐ ܐܣܩܝܡܐ ܡܫܒܚ ܘܡܢܗܪ ܠܗ ܠܟܠܗܝܢ[f] ܟܠܗ. ܘܢܘܗܪܐ ܚܒܝܫ ܘܟܝܢܘ. ܘܢܘܗܪܐ ܡܢܬܘܢ ܘܡܠܟܢ ܒܫܘܠܛܢܗ ܘܡܡܪܘܬܐ[g] ܕܐܠܗܐ. ܘܢܘܗܪܐ ܥܒܝܕ[h]

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[a] om ܕܚܝܠܗ [b] ܕܐܝܟ

[c] + ܡܫܪܪܢܐ: ܒܬܪܐܝܬ ܬܪܬܐ ܘܬܫܥܐ ܠܒܝܢ. ܡܛܠ ܕܟܬܒܬ ܒܫܒܥܬܐ. ܕܬܬܓܠܐ ܠܝ ܥܠ ܣܘܟܠܐ ܕܚܒܠܐ ܕܬܬܟܘܢ ܒܝ. ܘܓܒܪ ܒܒܢܝܐ ܕܚܘܠܐ ܕܗܘܘ ܠܝ ܒܝܫܐ ܠܠܒܘܫܝ. ܬܬܓܠܐ ܠܝ ܘܣܘܦ ܕܡܪܕܝܬܝ. ܐܡܪܢܐ ܕܗܘܘ ܠܝ ܐܒܝܬܐ. ܠܐ ܗܘܐ ܗܘܐ ܗܟܢܐ ܐܣܩܝܡܐ ܙܢܩ ܡܬܪܢܐ ܦܬܟܐ. ܘܬܪܐܝܬ ܡܢ ܚܝܠܐ. ܗܘܐ ܡܬܦܠܓ ܘܠܐ ܦܠܓ. ܘܠܐ ܗܘܐ ܗܘܐ ܙܢܩ ܒܡܬܪܐ. ܘܠܐ ܗܘܐ ܙܢܐ ܒܐܝܟ. ܘܠܐ ܗܘܐ ܡܫܡܫ ܕܬܠܬܐ. ܘܠܐ ܗܘܐ ܗܘܐ ܚܝܠܐ. ܘܠܐ ܗܘܐ ܙܢܩ ܒܝܬܘܬܐ. ܘܠܐ ܗܘܐ ܙܢܩ ܙܝܢܘܬܐ. ܘܠܐ ܗܘܘ ܠܗ ܬܪܝܢ ܕܚܝܢ. ܘܠܐ ܬܪܝܢ ܠܟܝܢ ܘܠܐ ܢܗܘܐ ܙܢܩ ܠܡܘܠܕ ܐܕܫܐ ܠܟܠܗܘܢ ܕܐܬܒܠܥܝܢ ܘܕܙܠܝܢܐ. ܘܠܐ ܢܗܘܐ ܢܩܦ ܒܐܬܪܐ.

[d] ܘܠܐ S. f. 10a [e] ܒܐܕܪܐ [f] ܠܟܠܗܝܢ [g] ܘܡܡܪܘܬܗ [h] ܥܒܝܕ

f. 16a

ܥܡ ܐܪ̈ܡܠܬܐ. ܘܗܘܐ ܪܚܡ ܡܣܟ̈ܢܐ ܘܐܦ[a] ܐܟܣܢܝ̈ܐ. ܘܗܘܐ ܪܚܡ ܒܬܫܡܫܬܗ. ܘܗܘܐ ܐܡܝܢ ܠܬܫܡܫܬܐ. ܘܗܘܐ ܥܢܘ ܢܦܫܗ. ܘܠܐ ܗܘܐ ܡܬܚܣܡܢ. ܘܗܘܐ ܢܛܪ ܕܡܟܝܟ ܝܬܝܪܐܝܬ ܥܠܐ ܕܢܦܩ. ܐܢܘܢ ܕܝܢ ܕܐܝܬ ܐܪ̈ܡܠܬܐ ܕܐܝܬ ܠܗ̇. ܐܘ f. 15b ܡܫܒܚܢܐ ܕܬܬܪܘܥܐ ܢܦܫܗ̇ ܒܡܕܡ ܕܡܬܒܥܝܐ ܠܗ̇. ܒܡܣܟܢܬܐ[b] ܕܦܓܪܐ. ܘܐܝܟ ܕܡܢ ܐܚܪ̈ܬܐ ܕܒܗ̇ ܠܐ ܗܘܐ ܐܪ̈ܡܠܬܐ ܗܝ ܘܫܡܥܝܢ ܠܗ̇. ܐܘ ܡܛܠ ܒܘܪܗܢܐ ܐܘ ܡܛܠ ܬܪܒܝܬܐ ܕܒܢ̈ܝܐ. ܐܘ ܡܛܠ ܡܫܠܡܘܬܐ ܕܦܓܪܐ. ܠܗܕܐ ܡܬܝܪܐܝܬ ܢܦܩ ܐܝܕܗ̇. ܐܢܫܝܢ ܐܝܬ ܐܢܫ: ܕܐܡܣܟ ܗܘ ܐܘ ܪܘܚ ܐܘ ܣܒܝܢ. ܘܡܬܬܐܠܠܝ ܒܬܪܡܝܬܐ ܕܦܓܪܐ. ܗܢܐ ܠܐ ܥܘܐ ܠܕܘܬܐ ܐܟܠܐ ܠܒܪܬܐ. ܗܘܐ ܗܕܝܠ ܐܦܣܩܘܦܐ. ܐܦ ܕܠܐ ܡܟܐܡܒ[c] ܩ̈ܐܦܐ. ܘܠܐ ܗܘܐ ܡܬܚܫܕ ܡܢ ܚܒܪ̈ܐ. ܘܠܐ ܗܘܐ ܥܦܪ ܠܗܘܢ ܠܒܪ ܡܢ ܘܗܘܐ ܘܠܐ ܗܘܐ ܚܫܐ ܐܘ ܡܣܟܢܐ ܡܢ ܡܫܟ̈ܢܐ. ܘܠܐ ܗܘܐ ܡܬܬܪܝܨ ܒܠܫܢܗܘܢ. ܘܗܘܐ ܚܪܝܦ ܘܡܫܡܫ ܒܡܐܟܘܠܗ ܘܒܡܫܬܝܗ. ܐܝܟ ܕܢܫܒܘܩ ܕܬܬܚܒܪ[d] ܠܡܪ̈ܬܗ ܘܠܡܪܕܐ. ܠܐܢܫܝܢ ܕܕܠܐ ܡܪܕܘܬܐ ܐܝܬܘܗܝ. ܘܠܐ ܗܘܐ ܙܒܢ ܘܡܫܒܚ ܦܠܓ. ܘܠܐ ܗܘܐ ܡܬܦܠܓ. ܘܠܐ ܗܘܐ ܪܚܡ ܬܟ̈ܬܘܫܬܐ. ܘܠܐ ܗܘܐ ܪܚܡ ܡܐܩ̈ܠܬܐ ܒܡܫܬܝܬܐ. ܘܠܐ ܗܘܐ ܐܚܝܕ. ܐܠܐ ܬܗܘܐ ܒܚܝܪܐ ܪܘܚܗ ܒܡܪ̈ܬܘܬܗܘܢ. ܘܗܘܐ ܣܒܝܠ ܦܠܓ ܒܡܘܠܟܢܗ. ܘܗܘܐ ܐܡܝܢ ܒܨܠܘܬܐ ܕܒ̈ܠܝܐ ܕܐܠܗܘܬܐ ܣܒܝܠܐܝܬ. ܐܝܟܢܐ ܕܗܘܐ ܡܬܪ̈ܥܡ ܘܡܫܒܚ ܒܠ̈ܒܐ ܬܘܕܝܐܝܬ. ܘܗܘܐ ܡܫܒܚ ܢܡܘܣܐ ܘܢܒ̈ܝܐ ܠܐܘܢܓܠܝܘܢ. ܐܝܟܢܐ ܕܗܘܘܢ ܥܠܡܝܢ ܬܘܕܝܬܐ[e] ܕܢܡܘܣܐ ܘܕܢܒ̈ܝܐ ܠܐܘܢܓܠܝܘܢ. ܡܢ ܥܠܡܐ ܕܝܢ.

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[a] ܐܦ   [b] ܒܡܣܟܢܘܬܐ   [c] ܡܡܣܒ   [d] ܢܬܬܚܒܪ

S. f. 9 b   Lag. p. 12   [e] ܬܘܕܝܬܐ

Matt. v. 8 ܒܢܟܠܬܐ. ܘܛܠܘܡܝܐ ܘܥܘܠܐ. ܡܛܠ ܕܐܡܝܪ[a] [b]ܕܛܘܒܝܗܘܢ ܠܐܝܠܝܢ
ܕܕܟܝܢ ܒܠܒܗܘܢ. ܕܗܢܘܢ ܢܚܙܘܢܝܗܝ ܠܐܠܗܐ.. ܘܢܗܘܐ ܒܪ
ܘܢܟܦ ܘܩܕܝܫ ܘܡܗܝܡܢ. ܘܠܐ ܢܗܘܐ ܥܠܝܒ. ܘܠܐ ܢܗܘܐ ܚܒܪ
ܥܠ ܡܣܟܢܐ. ܘܠܐ ܢܗܘܐ ܙܢܝ. ܘܠܐ ܢܗܘܐ ܛܠܘܡ[c]. ܘܠܐ ܢܗܘܐ
ܪܚܡ ܡܡܘܢܐ. ܘܠܐ ܢܗܘܐ ܛܠܒ ܒܪܢܫܘܗܝ ܘܠܐ[d] ܢܬܬܪܝܡ ܘܢܦܠ
Luke xiv. 11 ܒܕܝܢܐ ܕܣܛܢܐ. [e]ܕܐܡܝܪ ܕܟܠ ܕܢܬܬܪܝܡ ܢܬܡܟܟ[e]. ܘܡܟܝܟܐ[f]
ܡܬܒܥܐ ܕܢܗܘܐ ܐܦܝܣܩܘܦܐ. ܓܒܪܐ ܕܢܣܒ ܚܕܐ ܐܢܬܬܐ.
ܕܕܒܪ[g] ܒܝܬܗ ܫܦܝܪ. ܘܗܟܢܐ ܡܬܒܩܐ[h] ܐܝܟܢܐ ܕܡܩܒܠ ܣܝܡ
ܐܝܕܐ. ܕܢܬܒ ܒܟܘܪܣܝܐ ܕܐܦܝܣܩܘܦܐ[i]. ܐܢ ܐܝܬܘܗܝ ܢܟܦܐ.
ܘܐܢ ܐܦ ܐܝܬܘܗܝ ܡܗܝܡܢܘܬܐ ܗ̇ܝ, ܘܢܟܦܘܬܐ. ܘܐܢ ܪܒܝ ܒܢܘܗܝ,
ܒܕܚܠܬ ܐܠܗܐ. ܘܐܪܒܝ ܘܐܠܦ. ܘܐܢ ܕܫܠܝܢ ܘܡܬܒܣܡܝܢ ܡܢܗ[j]
ܒܝܬܗ. ܘܡܫܬܡܥܝܢ ܠܗ ܟܠܗܘܢ. ܐܢ ܓܝܪ ܒܢ̈ܝ ܒܝܬܗ ܕܒܣܪ
ܡܢܗ ܠܡܕܒܪܢܘܬܗ ܘܠܐ ܡܫܬܡܥܝܢ ܠܗ. ܐܝܟܢܐ ܗ̇ܢܘܢ ܕܠܒܪ[k] ܐܢܘܢ
ܢܗܘܘܢ ܕܝܠܗ ܘܢܫܬܡܥܘܢ ܠܗ. ܘܢܬܒܥܐ ܐܢܘܢ ܕܐܝܬܘܗܝ,
ܕܠܐ ܡܘܡ ܒܟܘܠܗܘܢ ܕܟܠܡܕܡ. ܘܒܦܓܪܗ[l]. ܡܛܠ ܕܟܬܝܒ
Lev. xxi. 17 ܕܢܗܘܘܢ ܚܙܝܢ ܕܠܡܐ ܐܝܬ ܒܗ ܡܘܡܐ. ܒܗ̇ܘ ܕܦܩܝܕ
Prov. xiv. 35 ܕܢܗܘܐ ܟܗܢܐ. ܢܗܘܐ ܕܝܢ ܐܦ ܕܠܐ[1] ܪܘܓܙܐ. ܡܛܠ ܕܐܡܝܪ[m]
ܡܪܝܐ. ܕܪܘܓܙܐ ܐܦ ܠܚܟܝܡܐ ܡܘܒܕ. ܘܢܗܘܐ ܡܪܚܡ ܘܢܝܚ[n]
1 Pet. iv. 8 ܘܡܠܐ ܚܘܒܐ. ܡܛܠ ܕܐܡܝܪ[m] ܡܪܝܐ. ܕܚܘܒܐ ܡܟܣܐ ܣܘܓܐܐ
ܕܚܛ̈ܗܐ. ܘܬܗܘܐ ܐܝܕܗ ܦܫܝܛܐ ܠܡܬܠ. ܘܢܗܘܐ ܪܚܡ ܝܬܡ̈ܐ

[a] ܕܐܡܪ [b] + ܬܘܒ [c] + ܐܠܐ ܢܗܘܐ ܚܢܢ Lag. p. 11 [d] ܕܠܐ
[e] ܟܠ ܓܝܪ ܕܡܬܬܪܝܡ ܢܬܡܟܟ [f] + ܕܝܢ [g] ܕܡܕܒܪ [h] ܬܬܒܩܐ
[i] ܕܐܦܝܣܩܘܦܘܬܐ [j] + ܒܢ̈ܝ S. f. 9 a [k] + ܡܢ ܒܝܬܗ [l] ܐܦ ܒܦܓܪܗ
[m] ܕܐܡܪ [n] ܘܚܢܢ

[1] Cod. om. ܕܠܐ

ܒܪ ܬܪܥܘܗܝ. ܘܡܢ ܡ̈ܠܘܗܝ ܬܬܝܠܕ. ܐܝܟ ܡܫܒܚܐ ܕܐܝܟ[a] ܢܗܘܐ[b] ܡܠܟܐ. ܘܐܝܕܐ ܠܐ ܢܪܕܐ ܫܦܝܪܐ ܢܗܘܐ ܡܟܝܟ ܘܥܒܕ ܒܡܟܝܟܘܬܐ. ܘܢܗܘܐ ܠܒܝܬ ܟܢܫܐ.. ܐܝܕܐ ܕܢܘܟܪܝܘܬܐ ܗܝ ܕܫܘܪܬܐ. ܘܠܐ ܡܬܒܥܐ ܠܒܪܐ ܕܠܒܝܬ ܟܢܫܐ. [e]ܘܢܗܘܐ ܡܫܡܫܢ[c] ܠܟܠܗܘܢ ܕܣܒܝܪ ܘܢܟܝܣ ܕܢܗܘܐ ܐܦܝܣܩܘܦܐ[d]. ܟܕ[e] ܢܬܒܥ ܐܝܟܐ[f] ܕܐܠܗܐ ܐܝܠܝܢ[e] ܕܡܫܡܫܝܢ ܠܟܠܗܘܢ, [g]ܣܒܪܘܗܝ, ܘ[g]ܐܝܠܝܢ ܕܒܟܠܗ. ܕܗܟܢܐ ܗܘ ܕܢܗܘܐ ܒܐܦܝܣܩܘܦܘܬܐ. ܘܕܟܕ[h] ܐܠܗܐ[i] ܗܘ[i] ܒܡܟܝܟܘܬܐ ܘܒܫܝܢܘܬܐ ܕܪܘܚܐ ܕܡܫܝܚܘܬܐ ܡܫܝܚܐ. [j]ܘܐܦ ܚܠܦ ܗܘܢܗ[j] ܠܟܠܗ, [k]ܟܕ ܢܬܒܥܐ ܡܢ ܟܠܗ ܥܠܡܐ[k]. ܗܕܝܐ[l] ܢܗܘܐ ܒܥܠܡܐ. ܡܛܠ ܕܐܦ [m]ܡܠܟܐ ܫܠܝܚܐ[m] ܟܕ ܬܪ̈ܥܘܗܝ[n] ܥܒܕ ܐܡܠܟ ܥܠ ܐܦܝܣܩܘܦܐ. ܘܫܠܚܐ ܒܪܘܚܘܬܐ ܟܕ ܬܟܫܦܐ ܥܒܕ ܐܡܠܟ. ܘܬܘܒ ܐܦ ܡܦܫܛ ܟܕ ܥܒܕ ܥܒܕ ܐܡܠܟ [o]ܥܠ ܐܦܝܣܩܘܦܐ[o]. ܡܛܠ ܗܢܐ ܐܦ ܐܠܗܐ[p] ܗܘ. ܐܠܐ ܢܗܘܐ ܡܟܝܟ ܘܒܫܝܢܘܬܗ ܘܢܚܬ. ܡܛܠ ܕܐܡܪ ܡܪܝܐ ܐܠܗܐ ܒܐܫܥܝܐ. ܕܡܟܝܟܐ ܐܚܪ̈ܝ ܘܐܬܬܒܝܚ. ܐܠܐ ܒܢܝܚܐ ܘܡܟܝܟܐ[q] ܕܪܐܕ ܡܢ ܡ̈ܠܝ.. ܐܦ ܒܐܘܢܓܠܝܘܢ ܐܡܪ[r] ܡܪܢܐ. ܛܘܒܝܗܘܢ[s] ܠܡܟܝܟܐ ܕܗܢܘܢ [t]ܢܐܪܬܘܢ ܐܪܥܐ[t]. ܘܢܗܘܐ ܡܪܝܡ. ܡܛܠ. ܕܐܡܪ[u] ܒܐܘܢܓܠܝܘܢ[v] ܕܛܘܒܝܗܘܢ ܠܡܪ̈ܚܡܢܐ ܕܥܠܝܗܘܢ ܢܗܘܘܢ ܪ̈ܚܡܐ.. ܘܬܘܒ ܢܗܘܐ ܥܒܕ ܫܠܡܐ. ܡܛܠ ܕܐܡܪ[w] ܕܛܘܒܝܗܘܢ ܠܥܒ̈ܕܝ ܫܠܡܐ ܕܒܢܘ̈ܗܝ, ܕܐܠܗܐ ܢܬܩܪܘܢ.. ܘܢܗܘܐ ܕܢܦܩ ܡܢ ܟܠ

Isaiah lxvi. 2, sic

Matt. v. 5

Matt. v. 7

f. 15 a

Matt. v. 9

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a ܕܐܝ b + ܘ ܕܐܪ c ܕܡܫܡܫܝܢ d ܒܐܦܝܣܩܘܦܘܬܐ e om.
f ܕܐܝܟ ܬܒܥ ܐܝܟܐ g om. ܘ ܣܒܪܘܗܝ h ܘܟܕ i ܐܠܗܐ
j ܘܬܘܒܥܐ ܐܝܟ ܟܠ ܚܠܦ ܚܘܒܗ k om. ܟܕ ܢܬܒܥܐ ܡܢ ܟܠܗ ܥܠܡܐ
l ܘܗܕܝܐ m ܫܠܝܚܐ n ܬܬܪ̈ܥܘܗܝ S. f. 8b o om. ܥܠ ܐܦܝܣܩܘܦܐ
p ܐܠܗܐ q ܘܡܟܝܟܐ r ܐܡܪ s ܕܛܘܒܝܗܘܢ t ܢܐܪܬܘܢ ܠܐܪܥܐ
u + ܬܘܒ v + ܡܪܝܐ w ܕܐܡܪ

ܘܠܐ ܕܢܝܚܐ ܗܪܘܦܗ ܕܡܢܐ ܕܡܫܬܠܝܐ ܠܗ ܗܠܝܢ ܐܢܠܝܢ ܕܡܬܬܣܝܒܝܢ ܠܛܠܡܐ ܕܪ̈ܫܝܥܘܬܐ ܘܬܓܘܠ[1] ܛܠܝܒܘܬܐ ܠܟܢܘܬܗ· ܡ̄ܢ ܘܕܠܐ ܥܠܝܗܝ ܠܪ̈ܫܝܥܘܬܐ ܕܢܬܠ ܐܢܬܬܐ ܕܒܝܐ ܕܙܘܘܓܐ ܠܣܛܢܐܝܬܐ ܐܘ ܠܥܡܐ ܕܠܒܪ ܡܢ ܕܪܬܐ. ܘܠܐ ܠܐܪܣܝܛܐ ܐܘ ܠܗܘܢ ܕܢܘܟܪ̈ܝܐ ܠܝ ܒܗܝܡܢܘܬܐ. ܗܠܝܢ ܗܟܢܐ ܬܣܓܝܢ ܘܗܦܟܝܢ ܠܟܘܢ ܐܝܟ ܕܠܟܢܝܐ ܘܡܬܚܬܒܢܝܐ. ܟܕ ܕܝܢ ܠܗܠܝܢ ܬܛܪܘܢ ܘܟܡܐ ܬܬܗܠܟܘܢ. ܐܦ ܒܦܬܘܬܐ ܐܡܝܢ، ܒܪܘܚܐ ܬܬܕܪܫܘܢ ܘܡܢܗ ܬܬܛܝܪܘܢ. ܘܟܢܠܡܐ ܗܢܐ ܬܬܟܪܒܘܢ. ܘܒܗܘ ܕܒܬܪ ܬܬܦܩܘܢ. *ܠܡܠܟܘܬܐ[a] ܕܫܡܝܐ ܬܬܬܒܝܢ. ܟܕ ܬܣܓܪܘܢ ܠܗ ܒܟܠܕܐ ܛܒܐ..

Chap. IV
ܘܐܠܐ ܕ ܕܐܪܒܥܐ. ܡܠܟ ܕܐܝܟܢ ܪܥܝܐ [b]ܠܪܥܝܐ ܕܝܢ ܕܢܗܘܐ[b] ܐܝܬܘܗܝ، ܗܘ ܕܡܬܟܬܒܐ ܠܐܦܝܣܩܘܦܘܬܐ. [c]ܕܐܝܟܢ ܐܢܠܝܢ[c] ܢܗܘܐ ܕ ܐܝܬܘܗܝ ܕ[b] ܕܢܣܒܘܢܗ، ܥܠ ܐܦܝܣܩܘܦܐ[d] ܗܢܘܢ[e] ܥܡܠܗ.

f. 14b
ܪܥܝܐ ܐܢܫܐ ܕܢܩܘܡ ܐܦܝܣܩܘܦܐ ܘܪܝܫܐ. ܒܡܫܝܚܘܬܐ ܒܝܕܬܐ ܒܟܠ ܒܢܝ̈ܬܐ[f]. ܡܬܒܥܐ ܠܗ ܕܢܗܘܐ ܕܠܐ ܪܫܡ: ܕܡܕܡ ܠܐ ܢܬܬܚܕ. ܕܪܚܝܩ ܡܢܟܠ ܒܝܫܬܐ. ܓܒܪܐ ܕܠܐ ܒܨܝܪ ܡܢ[g] ܚܡܫܝܢ ܫܢܝܢ ܕܡܬܒܠ ܪܚܝܩ ܗܘ ܡܢ ܗܘܦܟܐ[h] ܬܪܝܢܐ[h] ܕܛܠܝܘܬܐ. ܡܢ[i] ܪ̈ܓܝܓܬܗ ܕܒܠܝܒܒܐ. ܘܡܢ ܡܐܟܠܢܘܬܐ. ܘܠܥܘܕܐ ܕܐܢܫܐ ܕ̈ܠܝܠܐ ܕܡܬܚܡ ܥܠ ܗܝ̈ܡܢܐ. ܡܛܠ ܕܠܐ ܡܫܬܟܚܝܢ ܡܠܬܐ

Matt. xii. 36
ܗܢ ܕܐܡܪܐ ܒܐܘܢܓܠܝܘܢ. ܕܟܠܡܢ ܕܢܐܡܪ ܡܠܬܐ ܒܛܠܬܐ ܦܬܓܡܐ ܢܬܠ[j] ܠܡܪܝܐ ܚܠܦܝܗ[b] ܒܝܘܡܐ ܕܕܝܢܐ. ܡܢ ܡ̈ܠܝܟ

* Lag. p. 9, l. 27 — [a] ܠܡܠܟܘܬܗ — Lag. p. 10 — [b] om.
[c] ܘܕܐܝܟܢ ܐܝܟܢܐ — [d] ܐܦܝܣܩܘܦܘܬܐ — [e] ܕܝܢ — [f] ܒܥܕܬܐ — [g] + ܒܪ
[h] ܗܘܦܟܐ — [i] ܘܡܢ — [j] + ܚܠܦܗ

[1] Cod. ܘܬܓܘܠ

ܐܦܝܠܘ ܡܬܬܘܬܒܝܢ. ܢܛܒ̈ܪܝ ܒܡܢܝܢܐ ܐܡܝܢܐܝܬ ܐܡܝܢ.. ܡܛܠ ܗܟܝܠ ܐܘ̄ ܚܒܝܒܝ ܕܒܬ̈ܝܢܐ ܚܠܡ ܘܡܬܘܬܐ ܕܢܦܩܘܬܐ ܠܩܢܘܢܐ ܘܫܠܝܡܐ. ܗܠܝܢ ܕܦܩܕܬ ܠܝ ܘܡܚܘܝܢ. ܕܐܡܝܢܐܝܬ ܘܟܠܗܝܢ ܕܐܬܠܗ ܠܐܦܪܝܢܐ ܗܘ. ܕܬܪܝܢܐ ܘܡܦܪܢܐ. ܘܟܕ ܢܫܠܡ. ܬܣܓܝܢ ܠܗܘܢ ܡܢܝܢܐ ܒܫܪ̈ܝܢ ܘܐܬܬܘܣܦܘܢ ܗܠܝܢ. ܦܢܝܢܐ ܐ̄ ܕܠܐ ܢܣܒ ܓܒܪܐ ܐܢܬܬܐ. ܘܒܪܗ ܒܪܬܗ. ܒ̄ ܐܦܠܐ ܓܒܪܐ ܠܚܡܬܐ ܘܒܪܗ ܐܡܗ ܕܚܡܬܐ. ܓ̄ ܐܦܠܐ ܓܒܪܐ ܘܒܪܗ ܬܪ̈ܬܝܢ ܐܚ̈ܘܬܐ. ܐܘ ܬܪ̈ܬܝܢ ܒܢܬ ܕܕܐ. ܕ̄ ܘܐܦܠܐ ܬܪ̈ܝܢ ܐܚ̈ܐ ܐܢܬܬܐ ܘܒܪܬܗ ܗ̄ ܘܐܦ ܠܐ ܓܒܪܐ ܢܣܒ ܐܢܬܬܐ. ܘܢܬܠ ܒܪܬܗ ܠܒܪܗ. f. 14a ܘ̄ ܘܐܦܠܐ ܓܒܪܐ ܐܢܬܬܐ. ܘܢܬܠ ܒܪܬܗ ܠܐܚܘܗ. ܙ̄ ܘܐܦܠܐ ܓܒܪܐ ܐܢܬܬܐ ܘܢܬܠ ܒܪܬܗ ܠܐܒܘܗ. ܚ̄ ܘܐܦܠܐ ܓܒܪܐ ܢܣܒ ܚܡܬܗ ܕܐܢܬܬܗ ܐܘ ܒܪܬ ܚܡܬܗ. ܛ̄ ܘܐܦܠܐ ܓܒܪܐ ܐܢܬܬ ܐܚܘܗ ܕܐܢܬܬܗ. ܝ̄ ܐܦܠܐ ܐܢܬܬ ܐܚܐ ܐܘ ܐܢܬܬ ܒܪܗ[1] ܝ̄ܐ ܘܐܦܠܐ ܓܒܪܐ ܐܢܬܬ ܕܕܗ ܒܥܠܡܐ. ܝ̄ܒ ܘܐܦܠܐ ܐܢܬܬܗ ܫܠܐ ܕܕܢܩܐ. ܝ̄ܓ ܘܐܦܠܐ ܓܒܪܐ ܢܣܒ ܒܪܬ ܐܚܘܗ ܕܐܢܬܬܗ ܝ̄ܕ ܘܐܦܠܐ ܕܢܣܒ ܐܢܫ ܫܘܫܒܝܢܬܗ ܕܐܦ ܒܢ̈ܝܐ ܥܠ ܬܠܬܐ ܕܪ̈ܝܢ. ܝ̄ܗ ܘܐܦܠܐ ܐܚܘܗܝ ܕܗܘܝܐ ܥܠ ܬܪܝܢ ܕܪ̈ܝܢ. ܝ̄ܘ ܐܦܠܐ ܕܢܣܒ ܐܢܫ ܫܘܫܒܝܢܬܐ ܕܐܦ ܡܥܡܕܢܝܬܐ. ܘܐܦܠܐ ܐܢܫ ܕܢܣܒ ܠܗ. ܒܥܠܡܐ. ܥܠ ܫܡܥܐ ܕܪ̈ܐ. ܝ̄ܙ ܘܐܦܠܐ ܕܢܣܒ ܐܢܫ ܡܫܝܚܝܐ ܡܚܡܚ ܠܒܪܗ ܦܓܪܢܝܐ. ܐܠܐ ܐܢ ܒ̣ ܒܠܒܬܐ ܕܡܚܘܬܐ ܬܓܪܫ[2] ܠܗܘ ܡܠܦܢܐ. ܘܠܘܬ ܡܫܝܚܝܐ ܢܦܢܐ ܕܢܚܡܕܘܢܝܗܝ.. ܝ̄ܚ ܘܕܠܐ ܢܗܘܐ ܐܢܫ ܡܫܬܪ ܡܛܘܪܐ ܕܐܬܘܬܐ ܐܠܐ ܡܢ ܡܫܝܚܐ ܘܡܫ̈ܡܫܢܐ ܘܡܢ ܐܢ̈ܫܝܢ ܣܒ̈ܐ ܕܢܗܘܘܢ ܥܡܗ ܠܫܘܬܦܘܬܗ. ܝ̄ܛ ܘܕܠܐ ܢܗܘܐ· ܡܬܠܛ ܗܘ ܕܟܕ ܡܥܒܪܬܐ ܒܠܒܗ ܕܚܡܬܐ.

[1] Cod. ܒܪܬ [2] Cod. ܬܓܪܫ

ܒܪ̈ܢܫܘܗܝ[a] ܘܡܫܬܠܡ ܒܡܬܪ̈ܘܬܐ ܕܥܘܒܕܘܗܝ. ܠܐ ܢܬܦܪܥܘܢ[b]
Luke xvi. 15b ܠܬܡܢ. ܡܛܠ ܗܢ ܕܐܡܝܪܐ ܕܪܡ ܒܝܬ ܒܢ̈ܝܢܫܐ. ܛܢܦ ܐܠܗܐ
Psalm xxxi. 23 ܢܒܕ ܗܘ. ܡܛܠܬܗܘܢ ܕܐܦ ܐܡܝܪܐ ܕܐܝܟܢ ܦܘܪܥܢܐ ܥܠ
ܐܝܠܝܢ ܕܡܫܬܒܗܪܝܢ. ܟ̄ܙ̄ ܗܟܢ ܗܘܘ ܬܘܒ ܥܬܝܩܐ. ܕܢܗܘܘܢ
[c]ܠܡ ܣܘܟ̈ܠܘܗܝ ܕܐܣܛܘܟܣܐ[c] ܥܠ ܡܥ̈ܠܬܐ ܕܚ̈ܕܬܐ ܕܐܒܪܬ
[d]ܒܡܘܪ̈ܕܐܘ ܟܠܗܝܢ[d]. ܕܬܒܪܟ ܢܝܫܐ ܕܟܠܗܘܢ ܕܒܐܒܪܗ[e] ܡܬܬܒܪܟܝܢ
ܟܠܗܘܢ. ܐܦ ܒܪ ܥܡܪܐܝܠ ܩܕܡܝܐ ܩܕܡ ܗܘܐ ܡܢ ܕܘܟܐ
f. 13 b ܠܕܘܟܐ ܘܩܢܐ ܗܘܐ. ܟ̄ܚ̄ ܗܟܢ ܗܘܘ ܬܘܒ ܥܬܝܩܐ. ܕܬܠܬܐ
ܐܝܠܝܢ ܕܚܬܝܬܝܢ ܕܢܡܘܣܐ ܗܘܘ[f] ܒܡܥܒܕܢܘܬܐ. ܢܗܘܐ[g] ܥܠܝܟ
ܠܗܘܢ ܕܢܦܫܗܘܢ ܘܢܦܫܗܘܢ ܡܢ ܡܕܒܚܐ. ܟܕ ܡܕܒܪܢܐ[h]
ܕܒܕܬܐ[i]. ܡܛܠ ܕܐܦ ܕܘܝܕ ܘܐܝܠܝܢ ܕܐܒܘܬܗ ܗܘܘ ܦܠܚܝܢ ܗܘܘ
ܘܡܢܟܝܢ ܗܘܘ ܩܕܡ ܡܕܒܚܐ ܕܡܪܝܐ[f]. ܟ̄ܛ̄ ܗܟܢ ܗܘܘ ܬܘܒ
ܥܬܝܩܐ. ܕܠܐ ܐܢܫ ܢܩܪܘܒ ܘܢܩܒܘܪ ܩܕܡ ܒܥܘܠܡܐ ܕܫܟܝܢܬܐ.
ܕܠܐ ܒܕܡܐ [j]ܘܠܐ ܒܩܛܠܬܐ[j]. ܐܠܐ ܒܐܝܢܬܐ ܕܠܐ ܕܝܢܐ
ܕܡܐܟܠ[k] ܒܐܦ̈ܐ. ܠ̄ ܗܟܢ ܗܘܘ ܬܘܒ ܥܬܝܩܐ. ܕܠܡܚܕܐ
ܕܡܘܪܒܐ ܒܡܘܗܒܐ ܗܘ ܕܒܗ ܡܬܐܡܪ ܒܗ[l] ܢܣܒ ܠܝܚܐ[l]. ܘܠܐ
ܚܙܪ ܘܡܫܬܐ ܗܘ ܗܘ ܡܢܐ ܕܠܐ ܥܠܝܟ..†

ܬܘܒ ܘܠܝܠ ܡܢ ܦܘܪܥܢܐ ܕܥܬܝܩܐ ܘܐܒܕܬܐ ܕܒܗܘܢ ܐܚܝܕܐ
ܕܒܕܬܐ ܕܡܥܝܩܢܐ ܕܪܕܝܦܬ ܠܗܘܢ ܕܒܥܠܕܒܒ ܥܡܗ ܠܡ
ܒܡܫܒܘܬܐ ܬܪܝܨܬ ܥܒܕ. ܘܒܢܬܪܘܬܐ ܥܬܝܩܐ. ܐܣܛܘܟܣܐ
ܢܦܫܐ ܒܥܘܠܐ ܗܘܐ ܘܡܫܬܢܝܢܐ ܕܒܫܐ. ܘܒܡܟܐ ܡܫܡܫܢܐ
ܘܚܫܡ ܠܡܥܡܝܬܐ. ܟܕ ܥܝܪܐ ܕܟܠܗ ܬܐܠܡܐ ܒܕܘܟܬܐ.
ܘܒܢܝܐ ܕܡܪܝܐ ܗܘܘ ܕܟܠ ܐܘܦܪܐܝܬ ܡܫܠܡܬܐ ܟܬܒܝܢ

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[a] ܒܪ̈ܢܫܘܗܝ [b] ܢܬܦܪܥܘܢ [c] ܣܘܟܠܐ [d] ܒܡܘܪܐ [e] + ܗܘ
[f] om. [g] ܗܘܐ [h] ܡܕܒܪܢܐ [i] Rel. in marg. ܡܫܡܫܢܐ (*sic*) ܦܠܚܐ m. hominis europaei [j] ܘܠܐ ܩܛܠܬܐ [k] ܕܡܐܟܠ [l] ܠܡܕܒܚܐ

ܫܠܝܚܐ. ܕܠܐ ܢܗܘܐ[a] ܫܠܝܛ ܠܡܕܒܪܢܐ ܕܟܠܗ ܐܝܠܝܢ ܕܡܫܡܫܝܢ
ܒܥܕܬܐ. ܢܗܘܐ ܦܩܕ ܓ̈ܒܝܬܐ ܐܝܠܝܢ ܕܕܒܚܬܐ ܐܢ̈ܫ.. ܐܠܐ ܒܡܠܬܐ
ܕܟܠܗܘܢ ܗܘܐ ܦܩܕ ܘܡܫܬܡܠܐ. ܗܘ ܡܕܡ ܕܟܠܗܘܢ ܡܕܝܢܝܢ[b]
ܒܗ. ܘܠܐ ܢܒܢ ܡܕܝܢܝܢ[c]. ܝ̄ܓ ܣܡܘ ܗܘܘ ܬܘܒ ܫܠܝܚܐ. ܕܟܠܗܘܢ f. 13a
ܐܝܠܝܢ ܕܢܦܩܝܢ ܡܢ ܥܠܡܐ ܗܢܐ ܒܦܘܩܕܢܬܐ[d] ܕܡܫܡܫܢܘܬܗ ܕܡܫܒܚ
ܡܫܝܚܐ. ܘܒܐܘܠܨܢܐ ܕܡܛܠ ܫܡܗ. ܢܗܘܘܢ ܥܒܕܝܢ ܠܗܘܢ
ܕܘܟܪܢܐ ܒܝܘܡܐ ܕܡܦܩܬܗܘܢ[e]. ܝ̄ܕ ܣܡܘ ܗܘܘ ܬܘܒ ܫܠܝܚܐ.
ܕܒܟܠ ܕܡܢܚܝܢ ܒܬܫܡܫܬܐ ܕܥܕܬܐ. ܗܘܘ ܐܡܪܝܢ ܬܫܒܘܚܬܐ
ܕܕܘܝܕ[f] ܟܠܝܘܡ[g]. ܡܛܠ ܗܝ ܕܐܒܪܟ ܠܡܪܝܐ ܒܟܠܙܒܢ. ܘܒܟܠܙܒܢ Psalm xxxiv. 1
ܬܫܒܘܚܬܗ ܒܦܘܡܝ. ܘܒܠܠܝܐ ܐܡܪܐ ܘܐܡܪ ܐܝܟܢܐ ܦܠܓ
ܡܕܡܟܝ. ܝ̄ܗ ܣܡܘ ܗܘܘ ܬܘܒ ܫܠܝܚܐ. ܕܐܝܠܝܢ ܕܡܬܦܪܫܝܢ
ܡܢ ܡܥܡܘܕܝܬܐ[1] ܘܠܐ ܪܗܛܝܢ ܠܘܬ ܡܘ̈ܬܒܐ[h] ܕܥܕܬܐ. ܗܘܘ
ܢܗܘܘܢ ܘܢܬܦܪܫܘܢ ܐܦ ܠܡܫܡܫܢܘܬܐ[i] ܗܝ ܕܡܕܒܪܢܘܬܐ[i].
ܝ̄ܘ ܣܡܘ ܗܘܘ ܬܘܒ ܫܠܝܚܐ ܕܗܝܡܢܐ ܐܢܫܐ ܕܐܦܢ ܒܬܪ ܕܐܬܬ
ܕܠܐ ܒܥܡܕܐ. ܢܡܘܬ ܡܫܟܚ ܒܬܝܒܘܬܐ ܒܥܡܕܐ. ܗܘ ܕܝܢ ܕܐܬܬܚܪ
ܢܫܠܡܘܗܝ ܠܐܣܘܪܐ ܐܝܟ ܗܘ ܕܒܩܛܠܐ ܐܬܬܚܪ. ܝ̄ܙ ܣܡܘ
ܗܘܘ ܬܘܒ ܫܠܝܚܐ. ܕܐܝܠܝܢ ܕܡܟܡܢ ܕܢܥܡܕܘܢ ܕܢܝܐ. ܐܝܟܢ[j]
ܐܬܦܣܩܬ ܕܢܩܒܠܘܢ ܒܐܦܝܐ. ܚܕ[k] ܠܕܝܢܐ. ܘܕܢܒܘ ܠܡܚܒܐ. ܠܐ
ܬܘܒ ܢܥܡܕܘܢ ܕܢܝܐ ܐܚܪܢܐ ܘܐܦ[l] ܡܫܟܠܝܢ ܪܫܝܢܐ ܕܡܫܐܝܠ[m]
ܒܐܦܝܗܘܢ. ܝ̄ܚ ܣܡܘ ܗܘܘ[n] ܬܘܒ ܫܠܝܚܐ. ܕܐܝܠܝܢ ܕܪܚܡܝܢ

[a] ܗܘܐ [b] ܡܕܝܢ [c] ܡܕܝܢ ܒܗ [d] + ܒܬܠܬܐ [e] Rel. in marg. ܣܗ̈ܕܐ m. europ. [f] ܕܘܝܕ [g] + ܒܝܘܡ [h] ܡܘܬܒܐ [i] ܕܡܕܒܪܢܐ [j] ܐܟ̄ Rel. p. ܠܗ [k] ܘܚܕܐ [l] ܒܗ ܐܦ [m] ܕܡܫܐܠ [n] Cod. ܘ alterum ser. add.

[1] Cod. ܡܥܡܘܕܝܬܐ

ܡܫܡܫܢ ܦܘܩܕܢܘܬܐ ܕܢܒܝܘܬܐ. ܐܦ [a]ܐܝܟ ܠܒܬ[a] ܚܝܘܬܐ ܘܡܝܩܪܐ
ܘܟܠܗܝܢ. ܘܡܥܒܪ ܠܝܘܠܦܢܐ ܘܠܒܝܬ ܝܠܕܐ. [b]ܐܦ ܠܡܥܒܕ[b] ܕܐܣܬܟܡ[c]
ܐܢܫܝܢ ܕܠܐ ܢܕܚܠܘܢ ܠܐܠܗܐ. ܐܦ[d] ܗܘ ܐܝܟ[e] ܒܢܝܢܐ ܕܠܐ ܢܕܥ[f]
ܠܐܠܗܐ. ܢܒܝܘܬܐ[g] ܡܢ ܡܬܢܒܝܢܘܬܗ[h] ܘܠܐ ܢܫܡܥ ܒܗ ܬܘܒ.[i]
ܝܙ ܫܡܥ ܗܘܘ ܬܘܒ ܥܠܝܡܐ. ܕܐܝܟ ܐܝܬ ܐܢܫ ܕܩܠܝܠ ܟܠ
ܡܬܢܒܝܢܘܬܗ ܘܠܐ ܥܒܪܐ ܠܗ. ܠܐ ܬܘܒ ܢܫܡܥ. ܡܛܠ ܕܠܐ
ܥܒܪ ܠܗ ܡܥܒܪܐ[j] ܕܡܬܢܒܝܢܘܬܐ. ܘܒܐܝܕܝܐ ܗܘ ܡܛܠܬܐ. ܘܠܐ ܗܘܐ
1 Sam. ii. 3b ܒܐܠܗܐ. ܗܘ ܕܠܐ ܬܩܢ ܨܒܝܢܐ ܡܕܡܥܘܗܝ. ܝܚ ܫܡܥ ܗܘܘ
ܬܘܒ ܥܠܝܡܐ. ܕܐܢܫܐ ܕܡܫܘܚ ܘܦܘܠ ܙܒܢܬܐ. ܐܦ ܗܘ
ܕܡܬܢܒܐ ܒܬܐܓܘܪܬܐ ܕܡܢܒܝܘܬܐ. ܗܢܐ ܠܐ ܬܘܒ ܢܫܡܥ ܘܠܐ
ܢܗܘܐ ܒܡܬܢܒܝܢܘܬܗ. ܝܛ ܫܡܥ ܗܘܘ ܬܘܒ ܥܠܝܡܐ. ܕܐܢܫܐ
ܕܢܫܩ ܠܢܘܪܐ[k] ܐܝܟ ܢܘܕܐ[l] ܡܫܪܘܦܝܬܐ ܗܘ ܕܢܫܩ ܐܢܘܢ. ܐܦ
ܠܫܦܝܐ ܗܢܘܢ ܕܦܠܚܝܢ ܠܒܪܢܫܐ ܚܠܦ ܒܪܢܫܐ. ܠܐ ܢܫܒܘܩ
ܒܢܦܫܗܘܢ ܘܢܫܡܥ. ܘܐܢܫܝܢ ܒܢܦܫܗܘܢ ܐܢܬܘܢ. ܠܐ ܢܫܡܥܘܢܗ.
ܐܠܐ ܢܬܦܪܫ ܡܢܗܘܢ ܘܠܐ ܢܫܡܥ ܒܗܘܢ. ܟ ܫܡܥ
ܗܘܘ ܬܘܒ ܥܠܝܡܐ. ܕܐܝܟ ܐܝܬ ܡܢ ܢܘܪܐ[m] ܐܦ ܡܢ ܚܘܝܐ
ܐܢܬܐ ܘܡܬܦܠܓ ܒܗܘܢ. ܘܡܢܐ ܕܐܢܬܐ ܘܐܬܦܠܓ ܘܐܬܦܠܓ
ܒܗܘܢ. ܦܢܐ ܘܐܝܠ[n] ܬܘܒ ܠܚܟܡܐ ܕܦܐܝܬ ܗܘܐ ܒܗ. ܘܬܘܒ
ܐܢܬܐ[o] ܘܫܦܝܪ ܠܗ ܢܒܝܘܬܗܘܢ ܕܬܪ̈ܬܝܢ ܪܘܚܝܢ. ܠܐ ܬܘܒ ܢܫܡܥ.
ܐܠܐ ܐܝܟ ܠܚܟܡܐ ܗܘ ܕܐܝܬܘܗܝ. ܗܘܐ ܒܗ ܡܢ ܡܕܝܢ. ܗܟܢܐ
ܗܘܘ ܫܪܝܢ[p] ܒܗ. ܐܢܫܝܢ ܕܢܕܚܠܘܢ ܠܗ. ܟܐ ܫܡܥ ܗܘܘ ܬܘܒ

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[a] ܕܐܝܟ ܠܒܝܬ   [b] ܘܠܡܥܒܕ   [c] Rel. Cod. ܐܢܫܝܢ   [d] ܘܐܦ   [e] ܐܝܟ
[f] + ܠܗ   [g] ܢܒܝܘܬܐ   [h] ܡܬܢܒܝܢܘܬܐ   [i] ܒܡܬܢܒܝܢܘܬܗ   [j] ܡܥܒܪܗ
[k] ܠܢܘܪܐ Cod. ܠܢܘܗܪܐ   [l] ܢܘܗܪܐ   [m] ܢܘܗܪܐ   Rel. p. ܠܐ   [n] + ܠܗ
[o] ܐܢܬܐ ܘܫܦܝܪ ܐܝܬܝܗܘܢ   [p] ܫܪܝܢ

ܘܡܕܒܪܢܐ [a]ܕܟܠܗܘܢ ܐܠܗܐ ܘܡܫܝܚܐ[a] ܘܕܟܠܗ ܡܬܪ̈ܬܐ. ܗ̅ ܫܢܝܢ ܗܘܘ ܬܘܒ ܫܝܢܐ ܕܗܘܐ ܚܕ̈ܕܐ ܡܠܟܐ ܕܪ̈ܗܘܡܝܐ ܕܦܪ̈ܣܝܐ ܕܐܝܬܘܗܝ ܢܒܥܐ ܕܟܐܕܡܘ ܕܫܠܡܐ. ܕܐܝܬܝܗ̇[b] ܒܚܝܠܗܘܢ ܐܚܪ̈ܢ. ܐܝܟ ܡܛܠܬܐ ܕܙܘܥܐ ܕܡܫܝܚܐ. ܝ̅ ܫܢܝܢ ܗܘܘ ܬܘܒ ܫܝܢܐ. ܕܐܙ̈ܕܒܢܢ ܡܠܟܝܢ ܡܢ ܚܕܐ[c] ܕܦܪܘܣ ܗܘܘ ܡܢܗܘܢ. ܘܗܘܝܢ ܚܕ̈ܕܐ ܠܗ ܠܡܠܟܐ ܕܫܡܗ ܘܠܡܠܟܐ ܕܡܠܟܘܬܗ. ܡܛܠ ܕܐܦ ܗܘ ܡܢ̣ܢ ܡܢܗ ܕܟܐܕܐ. ܐܙ̈ܕܒܢܢ ܡܠܟܝܢ ܝܡ ܗܘܐ. ܘܡܬܦܫܩܐ[d] ܘܐܠܝܐ ܕܠܒܝܫܝܢ ܗܘܘ ܙܐܙܐ ܗܢܐ ܐܙܕܒܢܢ ܡܠܟܝܢ ܝܡܐ ܗܘܘ[e] ܘܗܘܝܢ ܐܙܕܗܒܘ. ܝ̅ܒ ܫܢܝܢ ܗܘܘ ܬܘܒ ܫܝܢܐ ܕܒܥܘܠܡܐ ܕܚܬ̈ܬܐ ܟܠܗܘܢ ܒܬܘܪܐ ܐܘܪܫܠܡ. ܐܝܟ ܡܫܬܡܥܢܐ[f] ܕܚܬ̈ܬܐ ܟܠܗܘܢ[g]. ܘܡܢ ܦܐܡ ܒܡܟܐ ܒܠ ܬܪ̈ܝܢܗܘܢ ܢܥܒܕܘܢܝܗܝ. ܡܛܠ ܕܡܥܒܪܬܐ ܗܘ ܕܡܘܪܝܐ ܕܟܠܗܘܢ ܒܚܝ̈ܠܐ. ܝ̅ܓ ܫܢܝܢ ܗܘܘ ܬܘܒ ܫܝܢܐ. ܕܒܥܘܠܡܐ ܕܐܙ̈ܕܒܢܢ ܡܠܟܝܢ ܕܝܢ ܟܬܪ ܡܒܝܬܗܘܢ. ܗܘܘ ܚܕ̈ܕܐ ܕܡܪܒܝܐ ܕܥܘܠܡܗ ܕܠܐܬ ܐܒܗ̈ܘܗܝ ܡܟܒܫܐ. ܝ̅ܕ ܫܢܝܢ ܗܘܘ ܬܘܒ ܫܝܢܐ. ܕܐܠܐ ܐܢ[h] ܒܬܫܒܘܬܐ ܘܢܝ̈ܫܐ ܘܐܘܢܓܠܝܘܢ ܘܡܫܒܚܢܐ ܕܢܫ̈ܝܗܘܢ ܕܒܠܥܘܢ ܠܐ ܗܘܘ ܡܬܡܪܝܢ ܒܠ ܒܐܝܕܝ[i] ܒܕܪܬܐ. ܝ̅ܗ ܫܢܝܢ ܗܘܘ ܬܘܒ ܫܝܢܐ. ܕܐܢܫܐ ܕܠܐ ܐܠܐ ܡܕܝ ܗܡܢܘܬܐ[j] ܕܒܕܪܬܐ. ܘܦܬܫܓܢܐ ܘܢܡܘܣܐ ܗܘܝܢ[k] ܕܫܒܝܩܝܢ ܒܗ. ܠܐ ܢܗܘܐ ܡܕܒܪܢܐ ܘܦܘܩܕܐ. ܘܐܢܫܐ ܕܢܕܥ ܠܗܘܢ ܘܢܒܪ ܡܫܘܢ ܠܐ ܬܘܒ ܢܥܒܪ. ܡܛܠܬܐ ܥܕܡܐ ܒܬܫܒܘܚܬܗ ܐܠܗܐ ܕܟܠܐ ܗܘ. f. 12b
ܝ̅ܘ ܫܢܝܢ ܗܘܘ ܬܘܒ ܫܝܢܐ. ܕܐܢܫܐ ܕܢܡܘܣܐ ܘܡܛܠ ܐܦ

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[a] ܕܟܠܗܘܢ ܒܪܝܐ ܘܠܡܕܒܪܢܐ [b] ܒܬܘܬܐ [c] ܘܡܠܟܐ ܕܫܡܗ
[d] ܘܐܟܦ ܒܡܫܬܐ [e] ܐܟܦ ܗܘܝܢ + [f] ܡܫܬܡܥܢܐ [g] ܢܦܫܐ ܕܚܬ̈ܬܐ in marg. m. europ. Rel. p. ܘܠ [h] ܕܐܬܬܘܬܐ [i] ܒܐܝܕ [j] ܗܡܢܘܬܗ
[k] om.

ܒܦܘܪ̈ܢܐ ܕܝܢ ܡܬܬܒܥܢܘܬܐ ܕܐܝܕ̈ܝ ܫܠܝܚܐ܂ ܐ. †ܗܟܢܐ ܗܘܘ ܩ̇ܒܠ[a] ܫ̈ܠܝܚܐ ܩܕ̈ܝܫܐ[b]. ܡܕܡܟܐܝܬ. ܕܠܡܕܢܚܐ ܗܘܘ ܡܨܠܝܢ. ܡܛܠ ܕܐܝܟ ܒܪܩܐ ܕܕܢܚ ܡܢ ܡܕܢܚܐ ܘܡܬܚܙܐ ܥܕܡܐ ܠܡܥܪܒܐ[c]. ܗ̇ܟܢܐ ܬܗܘܐ ܡܐܬܝܬܗ[d] ܕܒܪܗ ܕܐܢܫܐ. ܘܒܗ̇ܕܐ ܢܕܥ ܘܢܬܒܝܢ ܟܕ ܡܨܠܝܢ. ܕܡܢ ܡܕܢܚܐ ܡܬܚܙܐ [e]ܘܥܠܘܗܝ ܡܣܟܝܢ ܠܗ. ܘܠܗ ܦܠܚܝܢ[e]. ܒ̄ ܣܡܘ ܗܘܘ ܬܘܒ ܫ̈ܠܝܚܐ[b] ܕܒܚܕ ܒܫܒܐ ܬܗܘܐ ܬܫܡܫܬܐ ܘܩܪ̈ܝܢܐ ܕܟܬܒ̈ܐ ܩܕ̈ܝܫܐ ܘܩܘܪܒܢܐ. ܡܛܠ ܕܒܚܕ ܒܫܒܐ ܩܡ[f] ܡܫܝܚܐ ܡܢ ܒܝܬ ܡ̈ܝܬܐ. ܘܒܚܕ ܒܫܒܐ ܕܢܚ ܗܘܐ ܠܒܪܝܬܐ. ܘܒܚܕ ܒܫܒܐ ܬܘܒ ܡܬܚܙܐ ܠܚܪܬܐ ܥܡ ܡܠܐܟ̈ܘܗܝ ܩܕ̈ܝܫܐ. ܓ̄ ܣܡܘ ܗܘܘ ܬܘܒ ܫ̈ܠܝܚܐ[b] ܕܒܐܪܒܥܐ ܒܫܒܐ ܬܗܘܐ ܬܫܡܫܬܐ [b]ܐܦܢܝܬ ܡܦܪܫܢܐ[b]. ܡܛܠ ܕܒܗ ܗܘ ܫܪܝ[g] ܡܪܢ ܠܫ̈ܠܝܚܘܗܝ[b] ܥܠ ܕܝܢܗ ܘܫܘܚܕܗ،[h] ܘܒܝܫܘܬܗ ܘܡܘܬܗ[i]. ܘܩܝܡܬܗ. ܘܗܘܘ ܬܠܡ̈ܝܕܐ ܡܛܠܬܗ[j] ܒܚܫܘܬܐ. ܕ̄ ܣܡܘ ܗܘܘ ܬܘܒ ܫ̈ܠܝܚܐ. [k]ܕܐܦ ܒܥܪܘܒܬܐ[k] ܒܬܫܥ ܫ̈ܥܝܢ ܬܗܘܐ ܬܫܡܫܬܐ. ܡܛܠ ܕܗ̇ܘ ܡܣܡܟ[l] ܕܐܬܬܨܝܪ ܗܘܐ ܒܐܪܒܥܐ ܒܫܒܐ ܡܛܠ ܚܫܗ f. 12 a ܕܦܪܘܩܢ. ܒܥܪܘܒܬܐ ܐܫܬܠܡ ܗܘܐ. ܒܗ ܕܝܢ ܗܘܐ ܫܘܠܡܐ ܘܫܠܡܝܢ ܒܪ̈ܝܬܐ ܕܟ̈ܠܝܢ[b]. ܘܫܒܩܘ ܗܘܘ ܠܡܫܪܐ ܒܥܪܘܒܬܐ. ܗ̄ ܣܡܘ ܗܘܘ ܬܘܒ ܫ̈ܠܝܚܐ ܕܢܗܘܘܢ[m] ܡܥܢ̈ܝܢܐ ܒܥܕ̈ܬܐ[b] ܐܝܟ ܕܘܝܕ ܡܙ̈ܡܪܢܐ[b] ܒܢ̈ܝ ܐܗܪܘܢ. ܘܡܫܡ̈ܫܢܐ ܐܝܟ ܠܘ̈ܝܐ. ܘܐܦܘܕ̈ܝܩܢܐ[n] ܐܝܟ ܗ̇ܢܘܢ ܕܢܛܪܝܢ[o] ܗܘܘ ܬܪ̈ܥܐ ܕܕܪܬܐ ܕܒܝܬ ܡܩܕܫܗ[p] ܕܡܪܝܐ. ܘܕܘܡܐ ܕܗܘܘܢ ܡܕܒܪ̈ܢܐ ܕܟܠܗ ܥܡܐ. ܐܝܟ ܐܗܪܘܢ ܘܒܢ̈ܘܗܝ. ܪܒܢܐ

† Lag. Rel. p. ܠܒ, l. 14 [a] + ܦܩܘܢ [b] om. [c] ܠܡܥܪܒ. [d] ܡܐܬܝܬܗ [e] ܡܢ ܥܠ [f] + ܗܘܐ [g] + ܗܘܐ ܠܗܘܢ [h] ܘܫܘܚܕܗ [i] ܘܥܠ ܡܘܬܗ [j] ܡܛܠ ܗܢܐ Rel. p. ܠܗ [k] ܕܒܥܪܘܒܬܐ [l] Rel. Cod. ܕܡܣܡܟ [m] + ܗܘܘ [n] ܘܗܘܦܘܕܝܩܢܐ [o] ܕܢܛܪܝܢ [p] ܡܩܕܫܗ

ܐܘܟܝܬ ܕܝܢ ܠܬܫܒܘܚܬܐ. ܕܢܗܘܐ ܕܡܘܕܝܬܐ ܚܕܐ ܕܐܘܪܫܠܝܡܐ. ܒܬܝܒܘܬܐ ܢܦܫܝܬ ܠܘܬ ܐܠܗܐ ܕܗܘܠܠܘܗ ܫܠܝܡܐ ܡܛܠ ܒܪ̈ܝܐ ܕܝܠܘܬܐ *ܝܠܘܬܐ ܥܒܠܗ[a] ܡܝܦܪܐ.. [b]ܘܟܬܠܬܥܡ.. ܘܟܬܬܬܥܡ.. ܘܟܬܬܬܥܡ.. ܘܟܪܡܥܐ.. ܘܟܕ ܕܡܚܡ ܐܝܬܘܗܝ ܗܘ ܕܣܘܦܪܐ..[b] ܘܡܡܪܐ ܬܪܝܢܐ.. ܡܝܦܪܐ ܫܡ ܟܕ ܡܟܕܡ ܐܝܬܘܗܝ ܠܐܠܗܐ.[c] ܕܐܢܫܘܢ ܠܗ[d] ܟܕ ܐܟܒܪ ܠܠܝܐ ܘܐܡܬܝ ܐܝܟܢܟܐ.. ܟܬܠܬܥܡ[e] ܕܝܢ ܡܛܠ ܕܟܗ ܥܒܠ ܡܢܗ ܓܪܪ ܕܝܠܐ ܡܢ ܦܝܠܗܘ.. ܟܗܢ ܕܫܬܥܡ[f] ܕܝܢ. ܡܛܠ ܕܟܗ ܐܝܠܒܐ ܡܥܒܫܐ[g]. ܟܠܗܘܢ ܟܪ̈ܘܬܐ

f. 11b ܐܬܬܪ̈ܝܟܐ[h] ܗܘ̈ܝ ܟܕ ܬ̈ܐܬܝܢ ܡܢ ܡܪܘܡܘܬܐ [i]ܕܟܢܒܘ ܡܘ̈ܬܐ[i] ܬ̈ܥܝܟܐ. [j]ܘܐܬܪܕܘܢ ܟܕܝܢܘ ܟܠܘܦܬܐ. ܘܐܪܕܝ ܕܡܟܐ ܘܩܕܫܐ.. ܟܗܢ ܕܬܫܬܥܡ ܡܛܠ ܕܟܕ ܡܢܗ ܐܝܠܒܐ ܫܡܝ ܥܒܥܟܐ ܟܡܝܓܬ ܠܗܘܪܐ ܘܡܓܘ ܡܬܝܬܐ ܡܢ ܡܕܪ̈ܫܘܗܝ ܘܕܪ̈ܬܐ ܠܐ ܗܡܟܕܪ ܕܢܫܝܡ ܝܟܕܗ ܕܡܢܗ. ܐܦ ܐܫܠܡ ܢܦܫܗ ܟܐܝܕܝ ܐܟܘܗܝ..[j] [k]ܟܗܢ ܕܪܡܥܐ[k] ܕܝܢ ܟܕ ܡܟܕܡ ܠܐܠܗܐ[l]. ܕܫܒܩ ܠܗ ܠܠܝܐ ܠܢܝܫܐ[m]. ܡܢ ܬܟܥܐ[n] ܕܐܝܟܢܟܐ.. [o]ܟܗܢ ܕܣܘܦܪܐ ܕܝܢ ܕܟܕ ܥܝܬܐ ܕܢܝܫܘܬܐ ܕܡܢ ܟܩ̈ܠܐ ܬܕܡܟܘܗܝ ܐܠܐ ܝܠܗ ܕܠܐ ܠܥܝܬܐ ܘܠܢܝܫܐ ܕܡܢ ܟܠܡܟܐ ܗܘܝܐ ܬܬܪܓܘܗܝ. ܘܐܝܟ ܟܕܟܝܬ ܗܝ ܝܠܘܬܐ ܕܝܠܝܬܘܗܝ ܬܟܕܪܟܘܗܝ ܟܐܦܪܫܐ ܕܠܟܠܡ..[o] ܟܡܡܪܐ ܬܪܝܢܐ ܕܝܢ. ܡܛܠ ܕܗܘܝ ܥܒܬܐ ܠܓܬܝܬܐ[p] ܕܐܝܟܢܟܐ ܡܡܟܪܐ ܠܗ[c]. ܘܠܦܘܠܚܢܐ[q] ܕܟܬܒܐ ܕܢܦܫܪܐ.*

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* Lag. Rel. p. ܟܗ, l. 23 [a] ܫܠܟܘ [b] ܘܟܬܬܬܥܐ ܕܬܠܬ. ܘܕܫܬ ܘܬܬܬܥܡ ܘܟܪܡܥܐ

[c] om. [d] + ܡܪܝܐ [e] ܟܬܬܬܥܐ ܕܬܠܬ . Rel. p. ܟܘ [f] ܕܫܬ

[g] + ܘܟܕ ܐܬܕܡܪ ܟܕܟܘܗܝ: ܐܪ̈ܕܝ ܕܡܟܐ ܘܩܕܫܐ ܀ ܟܗܢ ܕܝܢ ܕܫܬܥܡ. ܕܟܕ ܡܢܗ ܐܝܠܒ.

[h] ܐܬܬܪ̈ܝܟܝܢ [i] ܕܡܘ̈ܬܐ [j] ܘܠܐ ܡܡܟܪ̈ܢܝ ܗܘ̈ܝ ܝܟܕܗ ܕܡܢܗ ܀

[k] ܟܪܡܥܐ [l] ܐܝܬܘܗܝ [m] ܢܝܫܐ [n] ܟܟܠܝܐ [o] om. ܟܗܢ....ܕܠܟܠܡ

[p] ܠܓܟܐܬܬܐ [q] ܠܦܘܠܚܢܐ

ܒܝܪ [a][b]ܡܥܕܢ ܡܢܝܢ[b] ܡܙܘܢܐ[a]. ܘܐܦܠܐ ܥܘܦܪܐ ܡܥܒܪ. ܐܠܐ ܥܘܩܬܐ ܐܝܬܝܗ̇ ܠܥܬܗ ܕܥܠܡܐ. ܒܝܠܘܬܟ[c] ܠܐ ܡܬܦܠܓܐ. ܕܐܢܫܐ ܡܢܝܢܝܢ ܬܫܘܩܐ ܐܝܟ ܐܘ ܠܐ. ܠܐ ܬܫܘܩܐ ܕܠܘܬܟ ܡܢ

f. 11 a ܗܘ[1] ܕܬܫܒܚ ܦܥܠܟ ܐܝܬ ܐܒܪܟ. ܠܘܬܟ [d]ܗܘ ܕܝܢ[d] ܕܬܬܠ ܒܗ ܐܝܬ.

ܐܝ ܐܝܬ ܠܟ ܒܐܝܕܝܟ ܗܢ[e] ܦܘܪܥܢܐ ܕܫܠܡܝܟ. ܘܠܐ ܬܬܦܠܓ ܠܡܬܠ. ܘܐܦܠܐ ܒܕ ܬܬܠ ܬܪܬܝܢ ܘܬܬܒܕܪ[a]. ܕܒ ܒܝܪ ܡܢܗ ܐܝܬܘ̈ ܦܪܘܥܐ[f] ܠܟܠܐ ܕܐܠܦܝܢ. ܠܐ ܬܫܦܝܟ ܐܦܝܟ ܡܢ ܗܘ ܕܫܐܠ. ܬܬܚܫܒܬܐ[g] ܕܝܢ ܠܐܢܫܝܢ ܒܟܠܗܘܢ. ܘܠܐ ܬܐܡܪ ܕܕܝܠܟ ܐܝܬܝܗܘܢ. ܐܠܐ ܒܝܕ ܟܠܗܘܢ ܠܐ ܡܫܬܘܕܥܐ[h] ܥܩܬܐ ܐܝܬܝܗܘܢ. ܚܕܐ ܡܬܝܕܥܐ

ܡܐ ܒܟܠܗܘܢ ܡܫܬܟܚܢܘܬܐ ܕܬܚܠܦܬܐ. ܐܚܪܢ[i] ܡܫܬܡܫܝܢ ܕܝܢ[a] ܠܗܘܢ. ܐܝܟ[j] ܕܚܕ ܘܚܕ ܐܝܬ. ܘܐܝܬ ܠܗܘܢ ܚܫܚܘܢ ܡܕܡ[a] ܟܠܗܝܢ ܕܒܗܘܢ ܦܠܓܝܢ ܐܝܬܝܗܘܢ. ܠܐ ܬܫܟܚܘܢ[k] ܐܦܠܐ ܒܡܕܡ. ܡܢ ܗܘ ܡܢ ܕܐܝܬ ܠܗܘܢ. ܡܛܠ ܗܘ ܓܝܪ ܘܡܛܠ ܕܡܙܘܢܐ. ܗܘ ܕܒܗ ܐܝܬܝܗܘܢ ܟܠܗܘܢ. ܐܚܝܕܐ ܒܗ ܒܝܬܐ. ܒܐܝܟܐ ܓܝܪ ܡܙܢ ܘܐܝܟܢܐ[l] ܒܗܘܢ. ܕܡܫܬܡܗܝܢ ܓܝܪ[a] ܗܘܘ ܗܢܘܢ ܢܟܣܐ. ܕܡܫܬܡܗܝܢ ܗܘܘ ܡܬܠܒܟܐ ܠܟܠܐ. ܡܠܝܟ ܡܢ ܐܠܗܐ. ܠܒܪ ܟܠܗܝܢ ܕܡܫܟܚ. ܒܗ ܠܐ ܡܬܚܫܚ ܐܝܬ ܒܠܚܘܕܝܗܘܢ[m]. ܘܐܦܠܐ ܡܬܢܙܪ ܐܝܬ ܡܬܚܫܚܝܢ[n].

ܡܒ ܐܝܬܘܬܐ ܐܝܢܐ ܕܟܠ ܦܪܘܫܘܬܐ: ܦܪܘܫܐ ܢܦܘܩ ܠܡܕܡ ܒܕ ܒܚܘܡܫܐ ܦܚܡܐ ܚܡܫ. ܠܐ ܠܚܝܫܐ. ܠܐ ܙܘܥܐ. ܠܐ ܕܡܟܠ ܠܐܢܫܘܬܐ. ܥܣܝܪ ܐܝܟܐ. ܥܣܝܪ ܙܕܩܐ. ܡܬܬܦܫܩܐ. ܥܣܝܪ ܒܢܝܐ. ܕܒܚܡܫܐ ܡܪܐܢܐ. ܕܚܕ ܒܢܝܢܐ ܗܘ ܙܘܥܐ ܡܙܕܡܢܐ. ܥܣܝܪ ܡܬܡܟܢܫܘܬܐ.

[a] om. [b] Cod. Rel. ܡܥܕܢ ܡܢܝܢ [c] ܒܝܠܘܬܟ [d] ܗܘ ܕܝܢ Rel. p. ܒܗ [e] ܗ . . [f] ܦܪܘܥܐ [g] ܬܚܫܒܬܐ [h] ܡܫܬܘܕܥܐ [i] ܐܚܪܢ [j] ܐܝܟ [k] gl. ܬܫܟܚܘܢ m. p. [l] ܘܐܝܟܢܐ [m] ܒܠܚܘܕܝܗܘܢ [n] ܡܬܚܫܚܝܢ

[1] Cod. ܗܘ

ܘܪܚܝܡܐ[a]. ܛܒܐ ܕܢܛܪ ܐܢܬ ܘܕܚܠ ܐܢܬ[a] ܡܢ ܟܠܗ ܗܠܝܢ ܕܡܢܝܬ. ܠܐ ܬܪܫܡ ܐܢܬ ܠܟ. ܘܐܦܠܐ ܬܬܠ ܢܦܫܟ ܥܡ ܙܢܝܐ. ܐܠܐ ܥܡ ܙܕܝܩܐ ܘܐܬܬܘܣܢ[b] ܥܡ ܡܫܒܚܢܐ. ܘܡܕܒܪܢܘܬܐ[b] ܐܝܠܝܢ ܕܚܟܝܡܝܢ ܠܟ[a]. ܐܝܟ ܛܒܬܐ ܡܚܠ ܐܢܫ. ܟܕ ܢܣܒ ܐܢܬ. [c]ܕܡܢ ܒܠܒܕ ܐܠܗܐ ܠܐ ܗܘܐ ܡܕܡ[c]. ܬܐܘܡܢܝܐ ܐܚܪܢ ܒܥܝ، ܠܗܘ ܕܡܫܟܠܠ[d] ܡܠܬܐ ܕܐܠܗܐ [e]ܐܝܟ ܗܘܐ[e] ܠܟ ܒܠܬܐ ܕܫܝܢܐ. ܘܢܗܒ ܠܟ ܫܘܬܦܐ ܕܡܫܝܚܘܬܐ. ܐܣܝܒ[f] ܐܝܟ ܚܒܪܬܐ ܕܫܝܢܐ[g]. ܐܬܒܪܟܬܘܢ[h] ܕܝܢ ܒܠܠܝܐ ܘܒܐܝܡܡܐ. ܬܫܡܫܘܢ، ܕܝܢ ܐܝܟ ܕܠܐܠܗܐ. ܐܝܟܢܐ ܓܝܪ ܕܡܬܪܦܬܐ ܡܬܡܠܠܐ. ܬܚܘܡ ܐܝܬܝܗ ܡܢܬܐ. ܬܒܢܐ ܕܝܢ ܐܦܝܗܘܢ، ܒܟܠܝܘܡ. [i]ܐܝܟ ܠܡܩܒܠܢܐ[i] ܗܘܝܢ ܕܥܢܝܐ. ܐܝܟܢܐ ܕܬܬܒܝܫ ܒܢܟܠܗܘܢ. ܟܕ ܓܝܪ ܡܬܒܥܐ ܐܢܬ ܠܡܩܒܠܢܐ ܬܬܦܪܫ ܬܫܡܫܘܢ، ܕܝܢ ܐܝܟ ܡܢܡ ܕܡܪܝܐ ܐܢܬ. ܡܢ ܕܝܗܒܬܟ. ܘܡܢ ܒܥܠܐ ܕܐܒܪܝܟ. ܐܝܟܢ ܒܐܒܪܗܘܢ، ܐܠܗܟ ܡܢܝܐ ܠܡܬܠ ܠܟ. ܬܘܪܣܝܐ ܙܘܕܝܐ. ܘܟܣܝܐ ܕܣܢܝܐ[j] ܕܠܟܠܗܘܢ. ܗܟܢ ܡܬܒܪܝܬ ܐܢܬ ܣܢܝ ܐܢܬ ܕܬܬܪܣܐ ܡܬܬܣܒܠܢܐ ܘܕܡܠܠܐ ܘܕܒܢܐ ܬܬܪܒ ܠܗ. ܫܘܐ ܗܘ ܓܝܪ ܦܥܠܐ ܐܓܪܗ[k]. ܘܬܘܪܐ ܕܕܝܫ ܠܐ ܬܚܒܘܡ. ܘܠܐ ܐܢܫ ܢܦܩ ܒܙܝܢܐ ܘܡܢ [l]ܦܐܪܐ ܕܟܪܡܗ[l] ܠܐ ܐܟܠ. [m]ܡܫܘܚܬܐ ܕܢ ܡܫܘܚܬܐ ܐܚܪܢ ܒܪ،[m] ܠܐ ܬܚܒܘܡ[n] ܬܘܪܐ. ܬܚܝܡ ܕܝܢ ܠܗܘܢ ܕܢܝܚ. ܘܬܗܘܢ ܒܐܝܢܝܬ[o]. ܠܐ ܬܗܘܒ ܒܫܘܦܐ[p] ܠܡܣܟܢܘ ܠܐܝܟ ܕܐܝܬܝܗܘܢ، ܒܥܘܪܒܬܐ. ܠܐ ܓܝܪ [q]ܦܪܢܐ ܣܠܩܐ[q] ܒܬܘܪܐ ܠܗܘ ܡܢܝܐ. ܘܐܦܠܐ ܠܡܫܠܛܢܐ.

Luke x. 7
Deut. xxv. 4
1 Cor. ix. 7b

Rel. p. ܒܕ [a] om. [b] ܘܥܡ ܡܣܟܢܐ ܐܬܬܘܣܢ. ܒܡܕܒܪܢܘܬܐ ܕܡ
[c] ܕܒܠܒܕ ܡܢ ܐܠܗܐ. ܘܠܐ ܡܕܡ ܗܘܐ [d] + ܠܟ [e] ܘܗܘܐ [f] ܬܘܒ
[g] ܕܚܒܝܢ [h] ܐܬܒܪܟܬܘܢ [i] ܘܠܡܩܒܠܢܐ [j] ܘܣܢܝܐ [k] ܠܐܓܪܗ
[l] ܒܐܦܝܗܘܢ [m] ܒܐܦܐ ܐܚܪܢ [n] + ܦܘܡ [o] ܒܐܝܢܝܬ [p] ܒܫܦܐ sic
[q] ܡܥܡܪ، ܣܠܩܐ ܦܪܢܐ manu prima

ܘܗܘܝܢ ܕܡܬܒܪ ܙܘܥܝܢ. ܘܡܫܬܠܡ ܠܗ ܠܘܬ ܚܫܘܟܐ ܕܗܘܠܐ.
ܗ̄ [a]ܐܦ ܚܝ̈ܠܝܢ[a] ܟܠܗܘܢ ܘܡܬܬܥܝܢ ܒܐܣܟܝܡܗ ܕܥܠܡܐ ܥܒܕܘ ܼ ܘܢܣܝܐ[b]
ܐܡܝܪ ܓܝܪ، ܠܐ ܬܗܘܐ [c]ܡܚܫܒܢܐ. ܡܛܠ ܕܠܘܬ ܕܝܠܬ ܦܬܓܡܐ
ܡܫܡܠܝܐ ܠܝ ܗܕܐ. ܐܝܠܐ ܠܫܘܒܥܐ. ܐܝܠܐ ܕܡܠܦ ܡܘܠܦܢܐ
ܒܪܝܐ ܘܣܩܝܦܐ. ܐܝܠܐ ܐܢܫܘܦܐ ܐܝܠܐ ܬܪܒܐ ܠܡܚܕܐ ܐܚܝܢ.
ܘ̄ ܡܢ ܩܠܝܠ ܒܬܪ ܟܠܗܘܢ ܗܢܘ ܕܡܠܬ ܦܬܓܡܐ[c]: ܡܫܡܠܐ ܐܡܪ ܓܝܪ
ܠܐ ܬܗܘܐ [d]ܡܫܡܠܠ ܡܠܝܐ ܥܡܝܪܬܐ ܘܦܫܝܛܘܬܐ. ܩܠܝܠ ܕܝܢ
ܡܪܚܩܝܢ ܡܢ ܐܠܗܐ. ܘܐܝܠܐ ܬܗܘܐ ܙܥܘܪ ܒܢܝܢܐ. ܡܛܠ ܕܟܠ ܕܙܥܘܪ
ܒܢܝܢܗܘܢ، ܢܦܠ ܡܢܗ ܐܠܗܐ. ܠܐ ܬܐܡܪ ܐܝܟܢܐ ܚܙܝܢ. ܠܐ
ܬܐܡܪ ܗܘܡܟܝܢܘܬܐ. ܡܢ ܩܠܝܠ ܗܘܝܢ ܒܪܝܐ ܘܪܚܩ ܐܠܗܐ[d]
ܙ̄ ܬܘܒ[e] ܐܡܪ ܓܝܪ ܠܐ ܬܗܘܐ ܕܟܠܐ. ܡܛܠ ܕܡܫܡܠܝܐ ܕܟܠܝܘܬܐ
ܠܘܬ ܒܪܘܝܬܐ. ܐܝܠܐ ܬܗܘܐ[b] ܙܥܘܪ ܒܡܫܚܐ. ܐܝܠܐ[f] ܗܢܝܐ ܥܒܕ̄.
ܡܢ ܩܠܝܠ ܒܬܪ ܟܠܗܘܢ ܗܠܝܢ ܒܒܪܝܬܐ. ܓܝܪ، ܠܐ ܬܗܘܐ ܡܙܠܓܢܐ.
f. 10b ܡܛܠ[g] ܒܥܒܕܐ ܡܫܬܐ ܙܠܓܢܐ· ܘܠܐ ܬܗܘܐ[b] ܡܬܒܪܝܐ ܘܡܫܬܒܠܢܐ[h].
ܘܐܝܠܐ ܡܬܒܪܝܢܐ ܒܪܝܟܬܐ. ܡܢ ܩܠܝܠ ܒܬܪ ܟܠܗܘܢ ܗܠܝܢ ܒܥܘܕܪܐ.
ܗܘܝ ܕܝܢ ܐܝܬܝܟ. ܢܝܚܐ. ܡܟܝܟܐ[i]. ܡܛܠ[j] ܕܢܝܚܐ ܘܡܟܝܟܐ
ܢܬܬܝܢ ܡܠܟܘܬܐ ܕܫܡܝܐ. ܐܝܠܐ[b] ܗܘܝ[k] ܢܛܝܪ ܪܘܚܐ ܘܡܪܚܡܢܐ[l].
ܚܒܪ ܫܠܡܐ. ܕܒܗ ܟܠܗܐ ܡܢ ܟܠܗ[m] ܒܝܫܬܐ. ܬܡܟܝܟܐ ܘܫܠܝܐ

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[a] ܘܚܝ̈ܠܝܢ [b] om.

[c] ܡܫܡܠܠ ܥܡܝܪܬܐ. ܘܐܝܠܐ ܙܥܘܪ ܒܢܝܢܐ. ܡܢ ܩܠܝܠ ܒܬܪ ܗܠܝܢ ܒܒܪܝܬܐ ܀

[d] ܡܬܚܫܒܢܐ (m. p. ܚܝܠܐ ܒܫܡܝܐ). ܡܛܠ ܕܠܘܬ ܕܝܠܬ ܦܬܓܡܐ ܡܫܡܠܝܐ ܠܝ ܗܕܐ. ܐܦ ܠܐ ܠܫܘܒܥܐ (gl. ܐܢܫܘܦܐ m. p.) ܐܝܠܐ ܕܡܠܦ ܡܘܠܦܢܐ ܒܪܝܐ ܘܣܩܝܦܐ. ܐܦ ܠܐ ܡܕܡܝܢܐ. ܐܝܠܐ ܬܪܒܐ ܠܡܚܕܐ ܐܚܝܢ. ܘܐܦ ܠܐ ܠܡܟܝܟܐ ܐܚܝܢ. ܡܢ ܩܠܝܠ ܒܬܪ ܟܠܗܘܢ ܗܘܝܢ ܕܡܠܬ ܦܬܓܡܐ.

[e] ܬܘܒ ܐܡܪ [f] ܘܐܝܠܐ [g] + ܕܠܘܬ [h] ܘܡܫܬܒܠܢܐ [i] ܘܡܟܝܟܐ

[j] ܡܛܠܬ [k] + ܐܝܬܝܟ [l] ܡܪܚܡܢܐ [m] ܟܠ

ܐܦܠܐ[a] ܒܝܕ ܪܢܐ. ܐܦܠܐ ܥܒܘܪܢܐ. ܠܐ ܬܦܩܕ[b] ܒܝܫܐ ܒܠ ܡܢܝܢܝ. ܘܐܦܠܐ ܬܦܩܘܕ ܠܐܚܪ[c]. ܐܠܐ ܠܗܢܘܢ ܗܡ ܬܒܥܘ. ܒܠ ܗܢܘܢ ܕܡܢ ܬܦܪܘܣܢ[d]. ܡܛܠ ܗܢܘܢ ܕܡܢ ܬܪܥܐ. ܠܗܢܘܢ ܕܡܢ

ܕ̄ ܬܫܒ ܡܬܒܪ ܡܢ ܢܦܫܟ. ܐܪܣܛܘܛܠܝܣ[e] ܐܡܪ ܒܪ ܒܪܘܢ ܡܢ ܟܠ ܒܝܫܐ. ܘܡܢܟܠ ܕܕܟܐ ܠܗ. ܘܠܐ[f] ܬܗܘܐ ܪܘܚܬܢܐ. ܡܛܠܐ[g] f. 10a
ܒܪ ܪܘܚܢܐ ܠܗܘ ܡܠܠܐ. ܥܒܕܐ ܒܪ ܕܒܪܢܫܐ[h] ܐܝܬܝܗ ܡܫܬܐ[i]. ܠܐ ܬܗܘܐ ܡܠܝܐ. ܐܦܠܐ ܡܫܝܢܐ[j]. ܐܦܠܐ ܚܪܝܢܐ. ܐܦܠܐ

ܗ̄ ܡܫܬܝܢܐ. ܡܢ ܗܠܝܢ ܒܪ ܗܘܐ ܠܟ[j] ܡܠܠܐ. ܦܝܠܘܣܘܦܘܣ[k] ܐܡܪ ܒܪ, ܠܐ ܬܗܘܐ ܪܘܚܬܢܐ. ܡܦܪܫܐ[l] ܒܪ ܪܘܚܬܐ ܠܗܘ ܪܫܝܬܐ. ܘܢܬܒܐ ܠܒܢܝܢܫܐ ܠܗܘܬܗ. ܥܒܕܐ ܒܪ ܢܫܬܝܢܐ ܐܝܬܝܗ ܪܘܚܬܐ. ܗܘ[m] ܕܡ ܒܟ ܪܘܚܢܐ. ܗܘ ܕܡ ܒܟ ܡܫܝܚܘܬܐ[n]. ܡܛܠܒܢ ܠܗܘܠܝܢ[o] ܕܐܝܠܝܢ ܒܗܘܢ. ܐܪܘܫܐ ܕܡ ܕܪܘܫܐ ܒܝܫܬܐ ܡܠܝܬܐ ܕܢܦܫܐ ܐܝܬܝܗ. ܘܐܡܬܝ, ܕܡܠܠܬܐ ܪܘܚܬܐ ܬܗܘܐ ܠܗ. ܡܛܠܬܐ ܠܗ ܐܝܟ ܕܠܢܦܫܗ. ܘܡܛܠܬܐ[p] ܠܗ ܠܢܦܫܐ ܗܝ ܠܗܘܬ ܟܠܗܝܢ ܒܝܫܬܐ ܘܠܐ ܥܒܕܐ ܠܗ ܠܒܪܢܫܐ ܕܢܦܫܗ ܘܢܦܫܗܘܢ, ܠܥܪܪܐ. ܠܡܫܬܐ ܕܒܠܥܘܢ ܡܥܩܬܐ ܬܗܘܐ ܠܗ. ܘܒܠܪܐ[q] ܪܘܚܪܐ ܗܘܬܐ ܕܝܠܗܘܢ ܡܕܒܪܝܢ ܘܬܚܫܒ ܠܗ. ܐܝܟܢܐ ܕܠܐ ܬܬܚܝܒܘܢ[r] ܒܒܪܢܫܐ ܒܝܫܐ[r]. ܡܫܬܐ ܒܪ ܡܫܝܚܘܬܐ[s] ܒܝܫܬܐ. ܟܕ ܗܟܢ ܡܛܠܬ ܠܗܘܬ ܐܝܟ ܒܡܬܝܚܘܬܐ. ܥ̈ܒܕܐ ܗܘܝܢ. ܘܐܡܬܝ, ܕܢܦܫ ܠܗܘܢ ܒܪܢܫܐ ܡܬܚܫܒܝܢ[t] ܒܢܦܫܗ

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[a] ܘܐܦܠܐ [b] + ܡܠܟܐ [c] ܠܟܠ ܒܪܢܫܐ [d] ܬܦܪܘܣ
[e] ܐܪܣܛܐܛܠܝܣ [f] ܠܐ [g] glossa ܡܛܠܐ manu prima [h] ܕܒܪܢܫܐ
[i] ܡܫܬܐ ܘܐܝܬܝܗ ܕܒܪܢܫܐ ܡܫܬܪܝܐ m. p. [j] om. [k] ܦܝܠܘܣܘܦܘܣ
[l] gl. ܡܦܪܫܐ m. p. [m] ܘܗܘ [n] ܡܫܝܚܘܬܐ. [o] ܠܗܘܠܝܢ
[p] ܘܡܛܠܬܐ Rel. p. ܒܐ [q] gl. ܒܠܪܐ m. p. [r] ܒܒܪܢܫܐ ܒܝܫܐ
[s] ܘܡܫܝܚܘܬܐ [t] ܡܬܚܫܒܝܢ gl. ܡܬܚܫܒܝܢ m. p.

*ܘܗܢܘܢ ܐܡ̈ܪܝܢ ܒܒ̈ܪܐ ܐܢܫܝ̈ ܒܗ ܕܢܬܚܫܒܝܢ ܕܡܠܬܐ ܒܬܒܥܝܢ ܠܡܓܠܬ
ܡܓܠ̈ܬ ܐܢܝܢ ܕܐܬܦܩܕ ܠܝ. ܠܐ ܢܫܒܩ ܟ̈ܐܦܐ ܚܕ ܒܚܕ. ܐܠܐ ܐܢܫܘ
ܕܐܢܫ ܢܫܬܪܐ ܕܐܡܪ. ܡܛܠ ܕܠܐ ܠܟܝ[a]. ܢܬܐܡܪ ܕܝܢ[b] ܠܡܫܠܡܘ.
ܐ̄ ܫܘܡܠܐܝܬ. ܥܒܪܬ ܕܝܢ ܠܟܠܗܘܢ ܕܡܕܡܟܝܬ ܘܦܫܛ ܕܢܐܡܪ ܘܗܢܘܢ
ܐܡܝܪ ܐܘܪܝܬܐ ܬܪ̈ܬܝܢ ܐܝܬܝܗܝܢ ܚܕܐ ܕܚܝ̈ܐ ܘܚܕܐ ܕܡܘܬܐ.
ܐܠܐ[b] ܥܘܫܠܐ ܕܝܢ ܡܫܚܠܦܐ ܐܝܬ. ܒܠܚܘܕ ܗܠܝܢ ܬܪ̈ܬܝܢ ܐܘܪܝܬܐ.
ܐܘܪܝܬܐ[c] ܗܝ ܕܚܝ̈ܐ ܐܝܬܝܗ ܗܕܐ. ܡܕܡܟܬ[d] ܕܬܘܒ ܠܐܠܗܐ ܗܘ
ܕܒܪܢܝ ܡܢ ܟܠܗ ܠܟܝ ܘܬܫܒܘܚ ܠܗܘ ܕܦܪܩܢܝ ܡܢ ܡܘܬܐ. ܗܘ
ܚܝܬ ܕܐܝܬܘܗ̄ ܫܘܡܠܝܐ ܡܕܡܟܐ. ܕܬܐܡܢ ܕܝܢ ܕܬܘܒ ܠܡܫܒܚܝ ܐܢܝ
ܢܥܒܝ. ܗܘ ܚܝܬ ܕܐܝܬܘܗ̄ ܫܘܡܠܝܐ ܬܪܝܢܐ. ܠܐܢܝܢ[e] ܕܟܠܗܘܢ
ܒ̄ ܬܠܬ̈ܐ ܟܠܗ ܢܚܦܘܫܐ ܘܢܫܝܐ. ܡܛܠ, ܐܡܪ ܘܟܠܗܘܢ[f] ܐܢܝܢ ܕܠܐ
ܨܒܐ ܐܢܬ ܕܢܗܘܐ ܠܟ. ܐܦܠܐ ܐܢܬ ܠܐܚܪ̈ܢܐ ܬܥܒܕ. ܗܘ[g] ܕܝܢ
ܗܘ ܡܟܐ ܕܨܒܐ ܐܢܬ. ܗܢܐ ܠܐܚܪܢܐ ܠܐ ܬܥܒܕ. ܡܠܦܢܘܬܐ
ܓ̄ ܕܝܢ ܕܬܠܬ̈ܐ ܗܠܝܢ ܐܡܪ ܐܢܬ ܐܘ̄ ܐܢܫܐ ܨܒܪܐ ܨܠܘܬܗ ܐܡܪ
ܠܐ ܬܩܛܘܠ. ܠܐ ܬܓܘܪ. ܠܐ ܬܙܢܐ. ܠܐ ܬܚܒܠ ܛܠܝ̈ܐ. ܠܐ
ܬܓܢܘܒ. ܠܐ ܬܚܪܫ. ܠܐ ܬܣܡ. ܠܐ ܬܩܛܘܠ ܒܪܐ ܒܚܒܠܐ[1].
ܘܐܦܠܐ ܡܢ ܒܬܪ ܕܢܬܝܠܕ ܬܩܛܠܝܘܗܝ. ܠܐ ܬܐܪܓ ܗܠܝܢ ܕܩܪܝܒܝܢ.
ܠܐ ܬܥܒܪ ܥܠ ܡܘܡ̈ܬܐ[h]. ܠܐ ܬܣܗܕ ܕܓܠܐܝܬ. ܠܐ ܬܐܡܪ
ܡܕܡ[b] ܒܒܝܫܐܝܬ. ܠܐ ܬܗܦܟ ܐܡܪܬܐ ܒܠܫܢܟ[b]. ܠܐ ܬܗܘܐ ܬܪܝܢ
ܬܪܥܝܬܐ. ܘܐܦܠܐ ܬܪܝܢ ܠܫܢܐ. ܦܚܐ ܓܝܪ ܕܡܘܬܐ ܐܝܬܘܗܝ
ܬܪܝܢܘܬ ܠܫܢܐ. ܠܐ ܬܗܘܐ ܡܠܬܟ ܣܪܝܩܬܐ. ܐܦܠܐ[i] ܕܓܠܬܐ.
ܠܐ ܬܗܘܐ ܥܠܘܒܐ ܐܦܠܐ ܚܛܘܦܐ. [j]ܠܐ ܬܗܘܐ[j] ܢܣܒ ܒܐܦ̈ܐ.

* Lag. Rel. p. ܡܛ, l. 11 [a] ܠܢܝ̈ܒܪ [b] om. [c] + ܚܝ [d] ܡܕܡܟܐܝܬ [e] ܗܠܝܢ
[f] ܟܠܗܘܢ [g] ܘܗܘ Rel. p. ܢ [h] ܡܘܡ̈ܬܝܢ [i] ܘܐܦܠܐ [j] ܘܐܦܠܐ

[1] Cod. ܒܚܠܒܐ

ܡܬܘܢ ܬܠܬܥܣܪ[a] ܫܢܝܢ ܡܫܥܒܕܢܐ ܕܝܢ ܗܘ ܕܡܫܬܥܒܕ ܒܗܘܢ ܕܐܝܬܘܗܝ، ܡܬܝܪ ܣܒܝܠܐ. ܘܡܬܝܪ ܡܕܒܪܢܐ. ܗܘ ܢܬܠܒܒܐ ܕܢܗܘܐ ܡܡܠܠܢܐ ܕܐܒܪܫܢܐ. ܒܒܢܬܐ ܗܘ [b]ܕܒܒܢܬ ܣܘܟܠܐ ܕܒܪܬܐ. ܘܢܗܘܐ[b] ܐܝܬܘ̄ ܒܟܠܗܝܢ. ܒܪ ܠܒܝܪ ܬܚܝܬܐ ܚܘܪ̈ܐ. ܒܪ ܐܘܪܪܐ[c] ܒܠܚܘܕ ܒܠ ܒܬܟܡܐ ܐܝܬ ܠܗ. ܘܐܝܬܘ̄[d] ܒܟܠܗܘܢ ܐܝܟ ܒܢܝܐ ܕܒܪܬܐ. ܒܪ ܒܡ ܕܚܠܬܐ ܡܗܕܒ ܐܢܫܢܐ ܕܦܠܘܣܦܐ ܢܗܘܐ ܐܝܬܘ̄ ܕܒܟܐ ܕܡܩܒܪܬ ܕܚܠܬܐ† [illegible] ܒܗܘ ܒܢܝܐ ܘܒܢܬܐ ܕܒܪܬܐ. ܒܥܒܕܗ ܕܡܪܢ ܡܫܘܚ ܡܫܝܚܐ. ܡܫܢܡ ܡܬܠ، ܦܪܨܘܦܗ. ܘܦܠܠܦܗܘ ܘܐܝܕܝܗ. ܘܥܒܕܘܗܝ ܘܡܥܒܕܘ. ܘܢܗܘܐ ܒܪ ܡܥܒܕ. ܒܡ ܢܬܐܢܠ. ܘܬܐܘܡܝܐ. ܘܒܪ ܬܘܠܡܝ. ܘܡܬܐܡܠܐ.. ܒܪ ܒܦܘܡܕܝܐ ܕܡܪܢ ܡܥܒܕ ܡܫܝܚܐ ܦܪܘܩ. ܐܚܝܕܐ ܐܬܒܢܝܢ ܒܠܡ. ܐܢܫܝܐ ܕܥܡܕ ܠܡ. ܕܡܕܡ ܕܒܬܒܕܡ ܐܝܬܘܗ̈ܝ ܐܝܟ ܕܥܡܗܐ ܡܕܡ ܬܦܠܚܘܢ ܠܐܦܪܝܢܗܘ. ܬܒܥܒܘܢ ܕܦܩܝܬܐ ܕܥܒܘ̈ܕܐ. ܥܘܠܠܢܐ ܕܐܦܝܩܘܦܐ. ܡܫ̈ܬܒܐ ܕܡܥܒܕܐ. ܐܡܥܒܕܘܬܐ ܕܡܫܥܒܕܢܐ. ܡܪ̈ܬܘܢܝܘܬܐ ܕܡܪ̈ܘܚܐ ܠܐ ܒܪ̈ܒܠܘܬܐ ܕܐܪ̈ܡܠܬܐ. ܘܟܠܗܘܢ ܕܪ̈ܕܝܢ ܠܘܬ ܡܥܬܗܢܘܬܐ ܘܥܘܪܪܐ ܕܒܪܬܐ. ܐܢܫܝܐ ܕܒܪ ܦܠܘܣܦܐ ܢܕܥܝܢ ܕܗܘ̈ܝܢ ܥܒܕܝܢܘܬܐ.. ܢܕܗܘܪܘܢ ܘܢܦܪܘܢ ܦܝܘܢ ܠܗܘܢ ܡܢܚܠ ܦܘܕܐ. ܒܪ ܢܕܚܝܢ ܕܡܫܠܬܐ ܐܝܬ ܠܗܘܢ ܠܡܬܒܠ ܒܢܘܡܐ ܗܘ ܙܒܢܐ ܕܕܝܢܐ· ܡܛܠ ܗܠܝܢ ܕܒܪ ܥܒܕܘ ܠܐ ܢܦܪܘ ܐܢܝܢ. ܘܦܩܕܘ ܠܡ ܠܡܥܪܪܘ ܬܒܠܗܘܢ، ܒܒܠ ܐܬܪ̈ܘܬܐ. ܐܗܦܟܪܬ ܠܡ ܗܒܝܠ ܠܗܘܬ ܕܝܢ ܡܒܗܕܢܘܬܐ ܘܡܪܬܢܘܬܐ ܗܘ ܕܠܗܘܬ f. 9b ܐܣܘܬܐ. ܕܐܒܗܒܐ ܕܠܟܠܗܕ ܦܓܡ ܗܘ ܡܪܢ ܚܠܐ ܐܝܟ ܝܒܢܝܐ ܕܐܠܗܐ. ܒܪ ܙܘܥܐ ܦܕܝܟܐ. ܬܠܐ ܗܢܝܢ ܕܒܘܗܕܢܐ. ܢܦܕܒܘܢ.

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[a] ܬܠܬ [b] ܕܒܢܬ ܣܘܟܠܐ ܕܒܪܬܐ ܢܗܘܐ [c] ܐܘܪܘܪܐ
[d] ܢܗܘܐ ܐܝܬܘܗܝ

ܕܢܦܠܣܘܢ ܥܩܒܪܘܬܐ[a] ܕܒܝܠܬܐ. ܘܕܢܗܘܘܢ ܕܟܝܢ ܐܝܟܢܐ ܕܢܗܘܘܢ[b] ܕܓܒܪܝܢ ܠܟܕܬܐ ܘܦܢܝܢܐ[c] ܕܬܫܡܫܬܐ. ܬܐܡܪ ܕܝܢ ܕܠܗܘܢ[d] ܟܕܬܐ ܐܝܟܢܐ ܕܗܢܘܢ[e] ܟܕ ܢܬܐܡܪܘܢ ܒܢܡܘܣܐ ܘܒܟܘܠܗܝܢ ܬܫܡܫܬܐ ܠܗ[f] ܕܝܢ ܢܫܡܠܐ ܟܕܬܐ ܗܠܝܢ ܕܐܡܪܢ. ܬܗܘܐ ܕܝܢ ܬܫܡܫܬܐ ܕܐܝܟ ܗܕܐ ܡܕܡܐܡܬ[g] ܟܕ ܕܗܠܝܢ[h] ܕܢܓܡ ܐܦܝܣܩܘܦܐ[i] ܡܬܦܩܕܝܢ. ܐܝܟ ܕܠܡܦܪܢܣܘܬܐ[j] ܢܗܘܐ ܟܕ ܟܠܗܘܢ. ܘܕܟܠܗ ܦܠܝܢܗ ܟܠܡܟܐ[k] ܢܗܘܐ ܘܪܐܙܐ[l] ܕܟܕܬܐ. ܗܘ[m] ܕܡܫܪܝܐ ܠܟܪܝܗܐ. ܐܢܫܐ[m] ܕܡܫܡܫܝܢ ܐܦܣܩܘܦܐ[n]. ܕܡܫܡܫ ܠܐܪܡܠܬܐ[o].

f. 9a ܘܡܬܦܪܢܝܢ[p] ܒܟܠܗܘܢ ܟܠܬܐ ܕܗܢܘܢ ܕܣܒܝܢ. ܕܠܡܐ ܐܝܟ ܐܢܫ ܒܐܦܠܝܢܐ. ܐܘ ܒܦܘܪܫܢܐ. ܐܘ ܒܕܘܘܢܐ ܒܟܬܐ[q] ܢܬܦܪܢܝܢ. ܕܡܬܦܪܬܬܢܝܬܐ[q]. ܐܝܟܢܐ ܕܢܫܪܪ ܠܗܘܢ ܕܦܠܝܚܝܢ. ܘܢܐܠܦ[r] ܠܗܘܢ ܕܐܝܟ[s] ܠܗܘܢ[s] ܡܕܝܠܦܐ. ܠܟܪܝܐ ܗܢܘܢ ܕܟܫܠܝܢ[t] ܢܠܒܫ ܟܕ ܡܟܝܟܘܬ. ܟܕ ܦܩܪ[u] ܐܦܣܩܘܦܐ[n]. ܟܕ ܡܫܕܐ ܠܗܘܢ[v] ܕܒܢ ܬܬܒܣܬܒܘܢ ܟܕܝܢ ܐܘ ܡܟܠܝܢ. ܘܡܟܠܝܢ[w] ܒܦܘܪܢܐ[x] ܕܡܣܒܝܢܐ[y] ܦܩܚ[z] ܢܗܘܐ ܟܠܒܠ ܠܗ[z] ܘܢܘܕܐ[aa] ܠܟܕܬܐ*. ܕܟܡܐ ܙܕܩ ܕܢܗܘܘܢ ܣܝ. ܬܘܠܬܐ. †ܢܬܦܪܫܘܢ ܒܟܕܬܐ ܡܫܡܫܢܐ ܬܪܡܫܝ.. ܡܫܡܫܢܐ ܫܡܥܐ.. ܘ[bb]ܐܦܐܬܪܘܦܘܣ ܐܬܪܬܫܡܫܝ[bb]. ܐܬܪܬܠܬܐ ܕܝܢ ܫܘܠܡ[cc] ܕܡܪܝܡ

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[a] M. B. ܥܒܪܐܝܬ [b] ܕܗܘܘ ܐܝܬܝܗܘܢ Rel. ܕܢܗܘܘܢ ܐܝܬܝܗܘܢ R. p. 80 [c] ܠܦܢܝܢܐ Rel. [d] ܕܠܗܘܢ Rel. [e] Rel. ܕܢܗܘܘܢ
[f] ܗܘ Rel. [g] ܡܕܡܕܡܬ Rel. [h] ܕܗܠܝܢ Rel. [i] Rel. ܐܦܝܣܩܘܦܐ
[j] Rel. ܠܡܦܪܢܣܘܬܐ [k] gl. ܕܟܕܬܐ ܟܠܡܟܐ ܒܪܐ m. p. [l] ܘܪܐܙܐ Lag. Rel. p. ܐ [m] om. Rel. [n] ܠܐܦܣܩܘܦܐ Rel.
[o] + ܕܐܝܬܝܗܘܢ ܐܟܐ ܕܬܫܡܫܬܐ. Rel. [p] ܕܡܬܦܪܢܝܢ Rel.
[q] ܕܡܬܦܪܬܬܢܝܬܐ ܢܬܦܪܢܝܢ Rel. [r] ܘܢܐܠܦ Rel. [s] ܕܐܝܬܝܗܘܢ Rel.
[t] ܕܟܫܠܘ Rel. ܕܡܬܟܫܠܝܢ gl. ܕܡܬܟܫܠܝܢ m. p. [u] Rel. ܦܩܪ
[v] Rel. fuerat ܠܗܘܢ sed ܕ p. m. inter versus additum [w] ܡܟܠܝܢ Rel.
[x] M. B. ܒܦܘܪܢܐ [y] ܕܗܢܘܢ ܕܡܣܒܝܢ Rel. [z] om. ܦܩܚ... ܠܗ Rel.
[aa] ܢܘܕܐ Rel. † Rahm. p. 82, l. 8 [bb] ܘܐܦܐܬܪܘܦܘܣ ܐܬܪܬܫܡܫܝ [cc] ܫܘܠܡ

f. 8b ܢܬܚܙܐ† ܕܐܦܝܣܩܘܦܐ ܦܠܐ ܠܡܫܬܐܠܘ ܕܢܐܠܨ ܐܦ. ܠܡܢ ܘܐܢ ܕܡܣܬܝܐ ܡܠܦܢܘܬܐ ܕܝܢ ܕܡܫܝܚܐ ܬܗܘܐ ܠܡܠܟܐ ܘܚܘܒܐ. ܢܦܫܐ ܐܦ ܡܡܟܟܐ. ܕܒܢܝܚܘܬܐ ܘܒܪܝܟܐ ܡܡܪܚܐ. ܒܗ ܒܡܡܟܝܟܘܬܐ ܐܦ ܗܢ ܕܐܦܝܣܩܘܦܐ ܘܒܗ ܒܡܠܦܢܘܬܐ ܠܐ ܢܡܠܠܘܢ ܒܦܬܝܠܘܬܐ. ܐܠܐ ܟܠܗܘܢ ܕܫܡܥܝܢ. ܟܕ ܢܫܡܥܘܢ ܢܬܚܙܘܢ ܐܢܘܢ. ܕܢܐܡܪ ܡܫܝܚܐ ܟܠܗܘܢ ܗܠܝܢ ܕܡܠܟ ܢܗܘܐ ܥܡܗ. ܠܗܘܢ ܒܗܘܢ ܒܪ ܕܡܪܝܐ ܡܠܬܐ ܡܬܬܒܥܐ. ܕܢܗܘܘܢ ܠܥܡܐ ܐܪܥܢܐ ܕܢܬܒܥܘܢ ܗܢܘܢ ܕܠܐ ܫܡܥܘ. ܕܢܗܘܘܢ ܒܪ ܡܢ ܬܫܒܘܚܬܗ ܕܐܠܗܐ. ܘܟܕ ܡܡܠܠ ܬܗܘܐ ܗܠܝܢ ܕܐܠܦ. ܗܟܢܐ ܗܟܢ ܢܠܦ. ܐܝܟܢܐ ܕܠܐ ܢܣܟܠ. ܘܡܛܠ ܗܢܘܢ ܕܫܡܥܝܢ ܢܝܚܐ. ܐܝܟܢܐ ܕܢܛܠ ܠܗܘܢ ܡܪܝܐ ܡܩܠܣܐ ܕܪܘܚܐ ܕܒܝܬܗ. ܕܥܕܬܐ. ܕܠܐ ܢܥܒܕ ܒܡܠܠܐܝܬ ܡܬܚܫܒܬܐ ܡܢ ܣܓܝܐ. ܐܠܐ ܢܦܫܐ ܕܫܡܥ ܗܢܘܢ ܕܫܡܥܘ ܘܡܩܒܠܘ ܕܠܗܐ ܟܕ ܠܐ ܒܥܒܕܬ ܒܗܘܢ ܡܠܬܐ ܦܐܪܐ. ܐܠܐ ܐܥܒܕܬ ܡܠܬܐ ܢܛܠ ܕܐܡܪܗ ܡܠܠ [illegible].

*ܡܫܡܫܢܐ ܕܝܢ ܢܬܬܩܝܡܘܢ[a]. ܟܕ ܐܬܓܒܝ ܐܝܟ ܗܠܝܢ [b]ܕܡܬܒܥܝܢ ܐܬܐܡܪܝܢ[b]. ܐܝܟ ܐܝܬܝܗܘܢ، ܥܡܪ ܕܦܬܓܡܐ[c]. ܐܝܟ [d]ܕܡܫܝܚܐ ܗܘ[d]. ܐܝܟ ܡܛܠ ܕܡܢܬܗܘܢ ܐܬܓܒܝ. ܘܡܛܠ ܕܡܫܡܫܢܘܬܐ ܕܟܢ ܢܬܬܩܦܐ. ܐܢܫܝܢ ܠܐ. ܐܦ ܕܐܝܬܘ̄ ܡܢ ܙܒܢܐ ܕܫܒܐ ܐܢܬܬܐ. ܐܢܫܐ[e] ܕܡܫܡܫܢ[f] ܡܢ ܟܠܗܘܢ ܡܫܡܫܢܐ. ܕܠܐ ܡܫܬܪܠ[g] [h]ܟܕ ܬܐܓܪܬܐ[h] ܕܟܠܡܐ. ܕܠܐ ܢܣܒ[i] ܐܦܘܡܝܘܬܐ ܥܡܢܘܬܐ[j] ܕܠܝܬ ܠܗ ܒܝܬܐ. ܠܐ ܒܢܝܐ[k]. ܘܐܦ[l] ܐܝܬ ܠܗ ܒܢܝܐ. [m]ܙܢܐ ܬܗܘܐ[m] ܒܢܝܗܘܢ.

* Rahm. Test. p. 78, l. 17; Lagarde, Reliquiae Juris Eccles. Antiq. p. ܘ, l. 13

a ܡܬܬܩܝܡܝܢ b Rel. ܕܡܬܒܥܝܢ ܐܬܐܡܪܝܢ c ܕܦܬܓܡܐ

d ܐܝܬܝܗܘܢ ܕܡܫܝܚܐ Rel. e om. ܐܢܫܐ Rel. f Rel. ܘܡܫܡܫܢܗ

g Rel. ܡܬ[ܚ]ܫܠ h ܡܬܐܓܪܬܐ Rel. i Rel. ܢܣܒ j om. Rel.

k + ܐܢܫܝܢ ܡܢ ܐܢܬܬܐ ܐܝܬܝܗܘܢ Rel. l ܐܘ m ܢܬܠܘܢ Rel.

ܠܬ̈ܚܬܐ[a] ܐܝܟ ܡܫܡ̈ܫܢܐ. ܕܡܫܡܫ ܒܬ̈ܪܥܐ[b]. ܕܠܐ ܡܬܦܠܓܐ[c] ܘܦܘܐ ܐܟܚܕܐ ܥܡ [d]ܚܠܡܐ. ܗܢܐ ܐܝܬܘܗܝ،[d] ܡܥܫܢܐ ܕܥܠܝܗܘܢ ܠܬ̈ܚܬܐ ܡܥܡܠ. ܐܝܟ ܕܠܟܘܡܪ̈ܐ ܘܕܟܗܢܬܐ[e] ܕܐܠܗܐ ܡܫܡܫܝܢ. ܫܡܥܘ ܐܦ ܗܢܐ ܕܐܦ[f] ܕܠܐ ܐܢܬܬܐ ܢܗܘܐ ܘܐܢܬ̄ܬ[g] ܘܐܢܬܝܢ ܠܐ ܕܗܘܝܐ[1] ܐܢܬܬܐ ܩܘܐ ܒܓܢܐ ܒܠܚܘܕ. ܐܢܬܬܐ ܕܥܡ ܡܫܝܠܢܝܬܐ ܕܐܪ̈ܡܠܬܐ ܐܡܪܐ ܢܒܝܐ. ܒܗ ܐܢܬ̄ܬ ܕܡܘܡܬܐ ܡܚܝܒܬܐ ܢܬܦܩܪܢ ܠܐ ܠܐܠܗܐ. ܒܗ ܕܐܝܟ ܗܢܐ ܢܗܘܐ ܐܢܬܘܢ، ܘܡܫܡܫܐ[h] ܕܝܢ ܒܥܒܕܐ ܢܩܒܠ ܗܢܘܢ ܐܝܟܢܐ ܕܝܢ ܟܠܗܘܢ̈ ܦܠܚܝܢ ܠܡܬܬܪܣܝܘܬܗ. ܘܦܩܕܝܢ ܟܠܗ، ܥܡ ܟܠܗܘܢ̈ ܡܢܝܢܐ[i] ܘܥܡ ܟܠܗܘܢ̈ ܐܦܝܣܩܘܦܐ[i] ܕܡܬܩܝܡܝܢ* ܥܠ ܟܠ ܒܢܘܫܬܐ ܕܫܒ̈ܝܩܐ. †ܡܩܝܡܐ ܒܐܦܝܣܩܘܦܘܬܐ[j] ܢܗܘܐ ܕܝܢ ܡܫܒܚܬܗ ܡܢ ܟܠܗ ܥܡܐ. ܐܝܟ ܗܠܝܢ [k]ܕܡܬܩܝܡܝܢ ܐܦ[k] ܐܬܐܡܪܝܢ [l]ܥܠ ܐܦܝܣܩܘܦܐ[l]. ܣܒܝܒܐ ܒܫܢ̈ܝܐ[m] ܡܚܒܒܐ ܢܗܘܐ[f] ܡܫܡܠܝܐ. ܠܐ ܙܥܘܪ ܒܫܢܝܐ. ܕܡܫܟܚܢܘܬܐ ܚܡܫܝܢ[n] ܠܗ ܠܗ ܒܬܫܒ̈ܘܚܬܐ ܕܡܫܠܡܐ. ܕܡܬܦܪܫ ܕܥܠܝܗ ܕܠܐ ܡܘܡܐ. ܐܦ ܗܘܐ ܐܝܟ ܐܝܟܢܐ ܠܬ̈ܠܡܝܕܐ. ܐܦ ܠܡܫܩܠܢܐ ܫܦܝܪ. ܐܦ ܠܗ ܠܐ ܗܘܐ[o] ܡܢ ܒܪܬܐ. ܕܟܠܗܘܢ ܐܝܬܘܗܝ، ܫܦܝܪ ܕܣܠܩܬܐ[p]. ܐܡܪܢܐ ܕܝܢ ܗܘܐ ܟܠܗܘܢ ܐܝܬܘ ܕܚܘܒܐ[q]. [r]ܢܬܟܠܘܢ ܠܗ[r] ܡܢ ܐܠܗܐ. ܗܠܝܢ ܕܩܕܝܫ ܘܗܠܝܢ ܕܠܒܫܝܢ. ܐܡܪܢܐ[s] ܕܐܦ [t]ܠܥܕ̈ܬܐ ܗܢܘܢ̈ ܕܐܦܝܣܩܘܦܘܬܐ[t]

a + ܐܝܟ ܬܬ̈ܡܐ. ܐܝܟ ܐܪ̈ܡܠܬܐ. ܐܝܟ ܒܥܠܬܐ — b ܒܬ̈ܐܪܐ
c ܡܬܬܦܠܓܐ Mos. Borg. ܡܬܦܠܓܐ — d ܚܠܡܐ ܗܢܐ. ܕܐܝܬܘܗܝ
e M. ܐܘ ܕܟܗܢܬܐ — f om. — g ܐܝܬܘܗܝ — h ܒܡܫܡܫܐ
i ܘܐܦܝܣܩܘܦܐ ܗܠܝܢ — † Rah. Test. p. 66, l. 20 — j ܒܦܪܣܒܘܛܪܘܬܐ
k ܕܡܬܩܝܡܝܢ — l om. ܥܠ ܐܦܝܣܩܘܦܐ — m ܒܫܢ̈ܝܐ — n ܒܚܝܠ
o ܠܗ (?) ܫܢܝܢ B ܠܗ ܡܢܗܘܢ — p + ܢܗܘܐ — q ܕܚܘܒܐ ܚܘܒܐ — r ܢܬܟܠܘܢ ܠܗ
s + ܕܝܢ — t ܠܥܕܬܐ ܕܐܦܝܣܩܘܦܘܬܐ

[1] Cod. ܕܕܗܘܐ

ܕܟܠ ܦܘܪܫܢ ܬܫܘܒܬܐ ܚܙܘܐ ܐܢܘܢ܆ ܡܢ ܡܫܠܡܢܘܬܐ ܚܪܬܐ ܡܫܝܚܝܬܐ. ܕܢܣܒܘܢ ܚܝܠܐ ܕܪܘܚܐ ܒܡܠܐܟܝ[a]. ܡܛܠܗܢ ܕܝܢ ܕܠܦܬ [b]ܟܠ ܐܢܫ[b]. ܘܡܬܥܪܩܝܢ ܕܠܦܬ ܒܟܠܗ. ܦܫܝܩܝ[1] ܘܡܠܝܢ ܐܝܟ ܐܢܬܬܐ ܡܬܡܫܡܫܢܘܬܐ. ܕܕܠܝܐ ܒܟܠܗ. ܐܝܟܢ ܕܫܦܝܪ ܗܘ. ܡܛܠܬܗ ܢܬܒܣܠ ܘܢܬܢܣܒ ܥܠ ܐܠܗܐ. ܘܬܬܒܠܥ ܦܘܡܐ ܡܢ ܐܠܗܐ. ܘܠܗܘܢ ܒܢ̈ܝ ܠܐܢܫܝܢ ܕܡܬܠܬܡܝܢ ܒܬܠܡܝܕ̈ܐ ܥܒܕܘ ܕܐܠܗܐ ܒܗ ܒܥܒܕܐ. ܘܐܢ̈ܝ ܕܝܢ ܬܘܒ ܒܟܠܗ ܡܬܡܫܡܫܢܐ ܗܘ. ܢܬܐܠܨ ܐܝܟ ܡܕܘܒܪܐ ܕܒܬܘܠܬܐ. ܘܢܐܡܪ ܠܗ ܡܠܬܐ ܕܝܢ ܡܢ ܚܡܬܐ ܕܦܘܡܐ ܠܡܬܒܥ

ܥܠ ܡܢܘ[c] ܕܐܬܪܐ. ܠܐ ܡܢ ܕܠܡܒܥܪ ܒܡ ܐܢܬܬܐ ܠܒܢܝܢܬܐ ܘܢܘܟܪܝܬܐ ܒܟܠ ܕܘܟܬܐ.. ܡܬܒܥܐ ܠܗܘܢ ܒܪ ܠܟܠ̈ܢ ܕܟܠ ܬܫܒܚܬܐ ܕܡܫܒܘܚܬܐ ܘܡܫܒܚܢܘܬܐ ܢܫܡܢ ܕܡܠܟܬ ܐܠܗܐ. ܠܥܘܢܝܐ ܘܠܬܪܒܝܬܐ ܕܡܫܡܫܢܘܬܐ ܕܟܘܪܝܐ. ܕܒܬܪܐ. ܘܕܢܦ̈ܫܐ. ܘܐܢܫܘ ܕܥܡ ܒܡܠܒܫ ܐܬܬܒܝܬܢ ܘܬܪ̈ܒܝܬܢ ܐܫܘܬܐ ܘܒܬ̈ܠܬܐ ܘܟܘ̈ܪܢܝܢ ܐܢܬܝܢ ܐܝܟ ܫܒܝܚܬܐ [d]ܒܟܢܝܢ ܘܡܟܢܫܝܢ[d] ܠܗܢ ܐܢܫܝܢ ܕܫܒܝ̈ܢ ܘܡܫܡ̈ܫܢ. ܘܕܠܐ ܢܘܚܬܐ ܐܝܬܝܗܝܢ ܒܒܝܡܬܐ ܕܟܠܡܐ. ܘܐܝܟܢ ܘܕܟܢ ܐܢܫܝܢ ܕܒܗܝܢ ܡܫܡܫܢ ܐܢܫܝܢ. ܕܬܬܟܠܢ ܠܡܫܡܫܢܘܬܐ[e] ܕܟܬ̈ܒܐ ܘܬܬܒܝܢܢ[f]. ܒܕ ܬܫܒܚ̈ܢ ܠܗ ܒܟܬܒܐ ܡܠܟܐ. [g]ܡܛܠ [illegible]

[*]ܢܬܬܗܪܢ ܐܦܝܣܩܘܦܐ ܒܕ ܡܢ ܟܠܗ ܥܡܐ ܡܬܒܚܪܐ. ܐܝܟ ܕܟܬܝܒ ܕܪܘܫܐ ܡܕܡܐ. ܒܕ ܐܝܬܘܗܝ ܕܠܐ ܥܕܠܐ. ܢܟܦܐ ܢܝܚܐ ܡܫܒܚܐ. ܕܠܐ ܢܓܘܬܐ ܕܒܪܐ. ܘܠܐ[h] ܪܚܡ ܟܣܦܐ ܕܠܐ ܡܪܥܘܬܐ. ܠܐ ܢܝܚܐ. ܫܦܝܘܬܐ[i]. [j]ܠܐ ܕܡܫܟܚܐ[j] ܡܟܠܠ ܡܬܒܪܐ. ܪܚܡ

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[a] ܒܟܠܢܫܐ [b] ܟܠܢܫ [c] ܡܢܐ S. f. 8a. [d] ܟܢܝܢ ܘܡܟܢܫܝܢ

[e] ܠܬܟܠܡܘܬܗܘܢ [f] ܘܬܬܒܝܢܢ [g] om. from ܡܛܠ to end of chapter III.

[*] Rahmani, Test. D. N. J. X. page 26, line 9. [h] ܠܐ [i] + .ܡܠܝܐ

[j] ܕܠܐ ܢܟܦܐ

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[1] Cod. ܦܫܝܩܘ

ܢܬܒܥܐ ܓܝܪ ܒܝܘܡܐ ܥܠ ܬܪܥܐ ܕܟܠܗܘܢ ܥܠ ܦܘܪܫܢܐ ܪܥܝܐ: 14
ܘܦܪܥܐ ܠܒܢ̈ܝܟ ܐܦܘܪܫܐ ܘܠܐܢܫܝܢ ܕܡܫܬܠܛܝܢ ܒܥܒ̈ܕܝܗܘܢ ܘܐܝܟܢܐ 15
ܡܛܠ ܦܓܥܘܗܝ ܕܥܒܪ ܢܬܦܪܥ ܠܗܘܬ. ܘܕܫܡܝܪ ܐܚܪܝܢ ܘܐܝܟܢܐ ܠܗ. 16
ܡܢܗܘܢ ܫܒܝܩܘܬܐ ܠܠܫܡܥܐ ܦܠܝܓܐ: ܘܠܟܠܢܫܐ ܒܢ̈ܝܐ ܕܫܠܝܡ. 17
ܘܠܐ ܢܕܥ ܕܒܢܫ̈ܐ ܠܗܘܬܗ ܐܚܪܝܢ. ܘܠܡܘܡܬܐ ܕܢܦܠ ܡܬܚܒܠ. 18
ܐܠܐ ܒܪܘܚ ܘܠܐ ܬܫܦܪܝܢ ܒܐܬܪܐ ܗܘ. ܘܠܐ ܬܗܘܝܢ ܒܢ̈ܝܢ
ܘܬܫܪܪ ܒܗ.. ܘܬܩܘܡ. ܛܒ ܠܡܥܡܪ ܥܠ ܩܪܢܐ ܕܐܓܪܐ. ܛܒ Prov. xxv. 24
ܡܢ ܕܠܡܥܡܪ ܥܡ ܐܢܬܬܐ ܠܫܢܢܝܬܐ ܘܚܪܝܢܬܐ ܒܓܘ ܒܝܬܐ.. ܐܝܟ
ܗܟܝܠ ܕܒܪܫܠܝܘܬܐ ܐܝܬܝܗ. ܠܐ ܬܬܕܡܝܢ[a] ܒܢ̈ܫܐ ܐܝܠܝܢ ܕܐܝܟ
ܗܟܢܐ ܐܢܬܝ. ܐܠܐ ܐܢ ܨܒܝܐ ܐܢܬܝ ܕܬܗܘܝܢ ܡܗܝܡܢܬܐ.
ܠܒܥܠܟܝ ܒܠܚܘܕ ܗܘܝ ܨܒܝܐ. ܘܡܢܐ ܕܡܫܦܪܐ ܐܢܬܝ ܒܥܝܢܐ:
ܒܥܒ ܪܒܟܝ ܠܒܘܫܟܝ. ܕܡܬܠ ܬܫܒܘܚܬܟܝ ܢܬܒܣܡ ܡܢ ܐܠܗܐ
ܕܡܦܪܫܟܝ. ܘܠܐ ܬܗܘܝܢ ܡܬܥܒܕܐ ܦܪܝܫܬܐ ܕܒܢ̈ܝܟܝ. ܐܠܐ ܠܬܒܝܬ f. 7b
ܬܗܘܝܢ، ܫܦܪܐ ܘܡܬܦܠܓܐ. ܕܐ ܡܫܟܚܐ ܐܢܬܝ، ܘܬܗܘܝܢ ܬܗܦܪܐ
ܕܠܐ ܬܬܚܡܡܝܢ[b] ܒܒܠܐܢܐ[c] ܥܡ ܓܒܪ̈ܐ ܟܕ ܐܝܬ ܓܝܪ ܒܠܐܢܐ[d] ܕܢܫ̈ܐ
ܒܡܕܝܢܬܐ ܐܘ ܒܩܪܝܬܐ. ܐܢܬܬܐ ܡܗܝܡܢܬܐ ܒܒܠܐܢܐ[c] ܥܡ
ܓܒܪ̈ܐ ܠܐ ܬܬܚܡܐ. ܐܢ ܓܝܪ ܐܦܝ̈ܟܝ ܡܫܟܚܐ ܐܢܬܝ، ܡܢ
ܓܒܪ̈ܐ ܢܟܪ̈ܝܐ ܒܬܚܦܝܬܐ ܕܢܟܦܘܬܐ. ܐܢܬܝ ܗܟܝܠ. ܥܡ
ܓܒܪ̈ܐ ܢܟܪ̈ܝܐ ܚܐܠܐ ܐܢܬܝ، ܠܒܠܐܢܐ[e]. ܐܚܕܝܢ ܠܟܝ ܒܠܐܢܐ[d]
ܕܢܫ̈ܐ. ܘܡܬܐܠܨܐ ܐܢܬܝ، ܕܬܬܚܡܡܝܢ ܒܒܠܐܢܐ[c] ܕܓܒܪ̈ܐ ܘܕܢܫ̈ܐ.
ܘܗܕܐ ܠܟܝ[f] ܦܠܚܘܬܐ. ܒܢܟܦܘܬܐ ܘܡܟܝܟܘܬܐ ܬܗܘܝܢ، ܚܦܝܛܐ.
ܘܡܟܝܟܐ ܘܡܟܟܫܬܐ. ܘܠܐ ܒܥܠܡܝܢ ܘܠܐ ܒܥܠܡܝܢ. ܘܠܐ ܒܥܠܡܗ
ܕܥܠܡܐ. ܐܠܐ ܢܣܒܐ ܢܦܝܫ ܠܟܝ ܒܛܠܐ ܕܦܫܝܩܐ ܐܢܬܝ، ܒܗ.
ܒܥܡܪ ܫܢ̈ܝܢ. ܡܬܥܒܕܐ ܠܟܝ ܓܝܪ ܐܦ[g] ܐܢܬܬܐ[g] ܡܗܝܡܢܬܐ.

Lag. p. 9. [a] ܬܬܕܡܝܢ S. f. 7 b. [b] ܬܬܚܡܝܢ [c] ܒܒܠܢܐ [d] ܒܠܢܐ
[e] ܠܒܠܢܐ [f] + ܡܢ [g] ܠܐܢܬܬܐ

ܡܡܠܠܐ ܕܝܢ ܡܪܢܐ ܐܠܗܐ ܕܐܫܬܘܕܝܬ ܡܗܝܡܢܘܬܐ. ܘܦܪܘܫܐ
ܕܬܫܒܘܪ[a] ܠܐܠܗܐ. ܐܝܬܝ[b] ܗܘܝܠ ܐܦ ܐܢܬܬܐ ܢܟܦܬܐ[c] ܠܐ
ܬܬܠܒܟܝܢ ܐܝܟ ܕܬܫܒܘܪܝܢ ܠܓܒܪܐ ܐܚܪܢܐ. ܘܠܐ ܬܬܟܕܠܝܢ[d]
ܒܪ̈ܘܠܐ ܕܙܢܝܘܬܐ. ܘܠܐ ܠܡܫ̈ܐ ܕܙܠܝܠܘܬܐ[e] ܬܬܠܒܫܝܢ. ܘܠܐ f. 7a
ܫܐܘܢܐ[f] ܕܕܗܒܐ[g] ܬܫܬܐܠܝܢ. ܐܝܟ ܕܬܬܦܪܣܡܝܢ[h] ܠܐܢܫܝܢ ܕܗܘܝܢܐ
ܐܝܬܝܗܝܢ. ܕܠܐ ܬܗܘܝܢ ܥܠܬܐ ܠܐܢܫܝܢ ܕܡܬܬܦܪܥܝܢ ܒܗܝܢ. ܘܐܝܟ
ܐܢܬܝ ܠܐ ܬܬܢܝܚܝܢ ܒܒܪ̈ܕܐ ܗܢܐ ܕܦܠܐܡܘܬܐ[i]. ܒܪܡ ܕܝܢ ܒܗܕܐ
ܢܬܠܚܡܢ، ܕܐܬܠܝܐ، ܘܡܚܙܝܐ، ܠܗܘ ܕܢܬܟܬܒ. ܘܐܝܟ ܕܝܢ ܬܬܢܝܚܝܢ ܐܦ
ܐܢܬܝ، ܐܘܚܕܐ، ܣܬܪܐ ܕܝܢ ܐܠܗܐ. ܘܡܣܘܬܐ، ܣܢܐܬܐ ܐܢܬܬܐ ܬܗܘܐ[j]
ܕܢܦܫܗ ܕܗܘ. ܘܬܗܘܐ ܕܝܢ ܡܟܐ ܕܢܬܠܚܡ، ܟܚܕ. ܡܢܦܫܐ ܐܢܬܝ،[1] ܢܦܫܗ
ܘܐܪܢܐ ܐܢܬܝ، ܐܦ ܥܠ ܐܚܪܢܐ. ܐܝܟ ܕܐܡܪ[k] ܒܡܬܠܡܘܬܐ. ܕܡܠܐ Prov. xviii. 8
ܕܐܬܬܐ ܙܢܝܬܐ ܠܚܘܡܣܐ ܕܡܫܬܐ[l] ܚܡܬܐ ܘܡܪܘܦܐ ܢܦܫܗ. ܘܐܬܪܐ
ܥܠܘܗܝ، ܫܒܝܐ ܘܡܪܥܐ. ܐܝܟܐ ܕܐܡܪ ܡܠܟܐ ܗܘ: ܕܒܠܒܗ ܠܗ
ܡܬܢܣܒܐ ܒܢܦܫܗ ܘܐܬܬܚܝܕܬ ܒܪܘܚܬܐ ܥܒܕܐ ܢܦܫ̈ܬܗܘܢ
ܕܣܟܠ̈ܐ، ܙܢܝܬܐ[m]. [n]ܢܠܦ ܕܝܢ ܐܦ ܥܠ ܗܠܝܢ. ܕܐܝܟܢܐ ܡܟܪܙܐ
ܠܗܘܢ ܡܬܠܡܘܬܐ ܡܕܝܢܐ ܒܡܬܠܡܘܬܐ. ܐܡܪ ܓܝܪ ܗܘܢܐ.. ܐܝܟ Prov. xi. 22
ܩܕܫܐ ܕܕܗܒܐ ܒܢܚܪܗ ܕܚܙܝܪܬܐ. ܗܟܢܐ ܫܘܦܪܐ ܠܐܢܬܬܐ
ܒܒܝܫܬܐ ܒܝܫܬܐ.. ܘܬܗܘܐ ܐܝܟ ܟܠܝܠܬܐ ܒܡܫܚܐ. ܗܟܢܐ ܡܗܝܡܢܬܐ Prov. xii. 4b
ܠܓܒܪܐ ܐܢܬܬܐ ܒܝܫܬܐ[n]. ܘܬܗܘܐ ܐܢܬܬܐ ܣܟܠܬܐ ܙܢܝܬܐ Prov. ix. 13
ܘܡܡܪܚܢܝܬܐ. ܗܘܐ ܚܣܝܪܐ ܠܠܚܡܐ ܘܠܐ ܝܕܥܐ ܒܗܬܬܐ.

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[a] ܕܬܫܒܘܪ [b] ܐܝܬ [c] om. ܢܟܦܬܐ S. f. 7a. [d] ܬܬܟܕܠܝܢ
[e] ܠܡܫܐ ܕܙܢܝܘܬܐ [f] ܫܘܐܢܐ [g] om. ܕܕܗܒܐ [h] ܕܬܬܕܪܓܝܢ
[i] ܕܦܠܡܘܬܐ [j] + ܐܦ [k] ܕܐܡܪ [l] ܕܡܫ̈ܬܐ [m] ܙܢܝܬܐ
[n] om. ܢܠܦ .... ܒܝܫܬܐ

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[1] Cod. ܐܢܬ

ܘܡܢ ܦܐܪ̈ܐ ܕܐܝ̈ܕܝܗ̇ ܢܨܒܬ ܟܪܡܐ[a]. ܐܣܪܬ ܚܨ̈ܝܗ̇ ܒܚܝܠܐ. 17
ܘܐܫܪܬ ܕܪ̈ܥܝܗ̇. ܘܛܥܡܬ ܕܛܒ ܗܘ ܠܡܬܬܓܪܘ. ܘܠܐ ܕܥܟ ܫܪܓܗ̇ 18
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ܘܡܚܒܢܗ̇[c] ܦܫܛܬ ܠܡܣܟܢܐ. ܘܡܢ ܦܐܪ̈ܝܗ̇ ܡܘܒܠܬ ܠܚܫܝܟܐ. ܘܠܐ ܪܢܐ 20, 21
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ܥܠ ܠܒܘܫܗܘܢ[d]. ܥܒܕܬ ܠܒܥܠܗ̇ ܠܒܘܫܐ ܕܒܘܨܐ ܘܐܪܓܘܢܐ[e] 22
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ܒܝܬܗ̇ ܥܛܦܐ ܘܐܦܩܬ ܚܨܪܐ ܘܙܒܢܬ[h] ܠܟܢܥܢܝܐ.. ܥܘܫܢܐ ܘܗܕܪܐ 25
ܠܒܘܫܗ̇[i]. ܘܬܚܕܐ ܒܝܘܡܐ ܐܚܪܝܐ. ܦܘܡܗ̇ ܦܬܚܬ ܒܚܟܡܬܐ. 26
ܬܗܝܠܬܐ[j] ܘܣܘܟܠܐ ܘܚܟܡܬܐ ܡܚܠܠ ܠܫܢܗ̇. ܫܒ̈ܝܠܝ ܐܘܪ̈ܚܬܗ 27
ܕܒܝܬܗ̇. ܠܚܡܐ[k] ܕܚܒܢܝܬ ܠܐ ܐܟܠܬ. ܘܩܡܘ ܒܢ̈ܝܗ̇[l] ܘܛܘܒܬ
ܠܡܛܘܒܘܬܐ[m]. [n]ܘܢܩܦܐ ܕܬܫܒܚܐ ܥܠ ܠܫܢܗ̇ ܡܢ ܒܢ̈ܝܗ̇ ܘܡܫܒܚ 28
ܘܡܫܒܚܗ̇. ܘܛܘܒܐ ܒܗܘܢ ܒܢ̈ܘܗܝ ܐܚܪ̈ܢܐ. ܘܐܦ[o] ܒܥܠܗ̇
ܡܫܒܚ ܠܗ̇[1][p] ܛܘܒܢܐ. ܘܡܩܠ̈ܣܐ ܕܒܢ̈ܬܗ̇ ܡܢ ܒܬܪ̈ܝܐ ܘܡܩܠܣܢܐ[q]. 29
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ܕܣܟܠܐ ܡܢ ܐܠܗܐ ܬܬܒܪܟ[r]. ܕܚܠܬܗ[s] ܕܡܪܝܐ ܬܫܒܘܚ[t] ܗܝ[2] ܠܗ̇ 30
ܡܢ ܦܐܪ̈ܝܗ̇ ܕܢܦܩ ܠܡܦܩܘܬܗ̇. ܘܬܫܬܒܚ[u] ܒܬܪ̈ܥܐ ܘܒܟܠ ܐܬܪ
ܢܫܬܒܚ ܒܥܠܗ̇. ܘܬܘܒ ܐܢܬܬܐ ܚܪܝܦܬܐ ܟܠܝܠܐ ܗܝ ܕܒܥܠܗ̇.. Prov. xii. 4
ܬܠܬܝܢ ܗܘܝܢ ܕܐܢܬܬܐ ܢܟܦܬܐ ܘܡܫܒܚܬ ܒܥܠܗ̇ ܒܗܢܐ ܬܫܒܘܚܬܐ[v]

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[a] ܩܢܝܢܐ [b] + [ܘ] [c] ܐܝ̈ܕܝܗ̇ [d] ܠܒܘܫܐ ܐܟܘܬܐ [e] ܘܐܪ̈ܓܘܢܐ
[f] ܗܘ [g] ܘܥܒܕܬ [h] ܘܙܒܢܬ Lag. p. 8. [i] ܠܒܘܫܗ̇ [j] om. ܬܗܝܠܬܐ
[k] ܘܠܚܡܐ [l] ܒܢ̈ܘܗܝ. [m] ܒܛܘܒܬܐ [n] + ܬܗܝܠܬ [o] ܐܦ
[p] ܠܗ [q] ܘܡܩܠܣܢܘܬܐ [r] ܬܬܒܪܟܝܢ [s] ܘܕܚܠܬܗ [t] ܬܫܒܘܚܬܗ̇
[u] ܘܬܫܬܒܚܝܢ [v] ܬܫܒܘܚܬܐ

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[1] Cod. ܡܫܒܚܠܗ̇   [2] Cod. ܗܘܝ

ܘܬܕܝܫܘܢ ܘܬܫܬܪܘܢ ܡܢܗܘܢ ܚܠܦܝܗܘܢ ܒܢܝܫܬܐ. ܘܬܫܬܒܩܘܢ
ܕܠܐ ܐܢܫ ܒܝܫܬܐ ܕܠܟܠܟܘܢ ܠܘܬ ܐܠܗܐ ܀ ܘܫܠܡ ܀ ܕܬܠܝܬܝܬܐ Chap. III
ܡܫܬܥܝܢܘܬܐ ܕܠܘܬ ܢܒܝܐ ܕܠܒܪܬܗܘܢ ܟܠܝܬܐ ܢܓܪ ܀ ܘܟܘܪ ܀ ܕܒ ܡܢܐ
ܒܥܒܪܐܝܬ ܘܡܫܝܚܐܝܬ ܕܒܢܬܐ ܕܒܬܘܠܘܬܐ ܒܫܦܝܪܘܬܐ. ܘܕܠܐ
ܢܫܡܥ ܡܢ ܓܒܪܐ: ܘܕܠܐ ܢܬܚܠܛܢ ܥܡܗܘܢ ܒܠܬܐ ܕܗܦܟܬܐ
ܠܓܒܪܐ ܘܢܦܩܢ ܐܝܟܢ: ܘܢܫܡܥܘܢ ܢܩܫ ܘܢܦܫܢ ܘܠܐ ܢܗܘܢ: ܒܬܪ
ܓܒܪܝܗܝܢ ܀ ܐܢܬܬܐ ܕܝܢ ܛܒܬܐ. ܡܫܬܒܚܐ ܠܒܥܠܗ. ܡܛܠ ܕܪܚܡܗ
ܕܐܢܬܬܐ. ܓܒܪܐ ܗܘ. ܘܪܫܗ ܕܓܒܪܐ ܐܢܬܐ ܕܡܫܡܠܝܐ ܒܐܘܪܚܐ
ܕܐܠܗܘܬܐ ܡܫܝܚܐ ܗܘ. ܡܛܠ ܕܡܪܐ ܐܚܝܕ ܟܠ ܐܠܗܐ ܕܟܠ
ܘܐܒܐ ܕܟܠܡܐ. ܗܘܢܐ ܕܦܐܝܢ ܘܪܘܚܐ ܕܟܠܝܢ. ܡܪܝܐ[b] ܕܟܠ
ܢܦܫܐ ܘܕܟܠ ܚܝܠܐ. ܘܪܘܚܐ ܚܝܐ ܘܡܕܒܪܢܐ. ܕܠܗ[c] ܡܫܬܡܥܢܘܬܐ
ܘܐܝܩܪܐ ܠܥܠܡ ܥܠܡܝܢ ܐܡܝܢ.. ܐܢܬܬܐ ܕܝܠܗ ܡܢ ܒܥܠܡܗ
ܘܐܬܚܫܒܘ ܡܛܠܗ. ܘܠܗ ܠܡܫܡܫܘܬܗ[d] ܦܪܫܘܬ ܥܒܕܐ. ܘܦܪܫܘܬ
ܡܠܟܘܬܐ ܠܡܫܒܚܘܬܗ[1]. ܘܐܝܬܝܗ ܐܘܚܕ[e] ܠܓܒܪܐ. ܘܓܒܪܝܗ ܟܠ
ܡܛܠܗ ܢܗܘܐ. ܐܡܬܐ ܕܐܡܪ ܒܫܒܚܬܐ. ܕܐܢܬܬܐ ܓܒܪܬܐ Prov. xxxi. 10
ܡܢܘ ܢܫܟܚ. ܝܩܝܪܐ ܗܝ ܓܝܪ ܡܢ ܟܐܦܐ ܛܒܬܐ ܕܡܪܓܢܝܬܐ[f]
11 ܕܡܢ ܟܘܪܝܢ. ܬܬܟܠ ܥܠܝܗ ܠܒܗ ܕܒܥܠܗ. ܘܐܡܠܐ ܠܐ ܢܚܣܪ ܠܗ[g].
12 ܡܥܒܕܢܝܬܐ ܗܝ ܓܝܪ ܕܒܥܠܗ ܒܛܒܬܗ. ܘܡܕܡ ܠܐ ܡܚܣܪܐ
13 ܠܗ ܒܚܝܘܗܝ[h]. ܒܥܒܕܬ ܥܡܪܐ ܘܟܬܢܐ ܒܐܝܕܝܗ ܛܒܬܐ. ܗܘܬ f. 6b
14 ܡܬܦܪܢܣܢܝܬܐ ܛܒܬܐ. ܘܐܝܟ[i] ܐܠܦܐ ܕܬܐܓܘܪܬܐ ܕܡܢ[j] ܪܘܚܩܐ
15 ܡܩܝܡܐ ܠܗ ܠܚܡܗ. ܘܦܩܕܬ[k] ܠܠܠܝܐ ܘܝܗܒܬ ܣܘܡܐ ܠܒܢܝ
16 ܒܝܬܗ. ܘܡܒܪܐ ܠܐܡܗܬܗ. ܘܚܙܬ ܒܚܩܠܝܢ[l] ܘܐܟܠ[m] ܘܙܒܢܬܗ[m].

III. [a] ܘܢܫܬܥܢ [b] ܘܡܪܝܐ [c] ܕܠܗܘܢ [d] ܒܠܫܡܫܘܬܗ
[e] om. ܐܘܚܕ [f] ܕܡܪܓܢ [g] ܠܗ [h] ܒܚܝܘܗܝ [i] ܐܝܟ [j] ܘܡܢ
S. f. 6b. [k] ܦܩܕܬ [l] ܒܚܩܠܝܢ [m] ܘܙܒܢܬܗ

[1] Cod. ܠܡܫܒܚܘܬܗ

Prov. v. 1 ܕܡܫܬܢܝ[1] ܠܬܘܪܥܐ ܕܡܠܬܐ.. ܒܪܝ ܨܘܬ ܠܚܟܡܬܝ. ܘܠܣܘܟܠܝ
ܐܪܟܢ ܡܕܢܟ. ܕܬܛܪ ܬܪܥܝܬܐ ܛܒܬܐ ܕܐܦܩܕܬܟ. ܕܚܟܡܬܐ[a] 2
ܐܒܕ ܠܟ. ܡܛܠ ܕܕܒܫܐ ܡܬܠܦܢ ܣܦܘܬܗ ܕܐܢܬܬܐ ܙܢܝܬܐ. 3
ܘܒܙܒܢܗ[b] ܡܫܚܠܐ ܚܟܟܐ[c]. ܘܐܚܪܝܬܗܘܢ[d] ܕܝܢ [e]ܡܪܝܪܝܢ ܡܢ 4
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ܠܝܬ ܒܪܝ [i]ܡܛܠ ܕܦܬܝ[i] ܠܡܬܩܢܗ. ܘܠܐ ܕܪܟܐ ܒܐܘܪܚܐ ܕܚܝܐ. 6
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ܬܬܘܢܚ[l] ܢܦܫܟ. ܘܡܕܐ[m] ܕܒܣܪ ܒܓܘܪܐ ܕܒܣܪܟ. ܘܬܐܡܪ 12
ܕܠܡܢܐ[n] ܣܢܝܬ ܡܪܕܘܬܐ[o]. ܘܡܟܣܢܘܬܐ ܐܣܠܝ ܠܒܝ. ܘܠܐ ܫܡܥܬ 13
ܠܩܠܐ ܕܡܠܦܢܝ ܘܠܡܪܬܝܢܝ ܠܐ ܨܠܝܬ ܐܕܢܝ. ܡܕܪ[p] ܩܠܝܠ ܗܘܝܐ 14
ܗܘܝܬ ܒܝ ܒܟܠ ܒܝܫ.. ܒܓܘ ܕܝܢ ܟܢܘܫܬܐ ܢܘܪܝܟ[q] ܘܢܒܬܘܢ
ܡܪܬܢܘܬܐ ܕܢܦܩܝܢ ܐܝܢܘܢ ܕܫܡܥܝܢ ܡܕܡ. ܐܝܟܢܐ ܐܢܟ
ܫܒܩܐ ܒܒܘ ܠܗܘܢ [r]ܡܢ ܐܬܪ ܕܫܦܝܪܝܢ ܠܗܘܢ[r] ܡܢ ܡܠܟܐ
ܡܠܟܐ. ܘܡܢ ܐܘܠܝܢܘܢ ܕܐܠܗܐ. ܐܝܟܢܐ ܕܬܬܪܕܘܢ

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a ܕܚܟܡܬܐ   b ܘܒܙܒܢܗ   c ܚܟܝ   d ܐܚܪܝܬܗܘܢ
e ܡܢ ܓܘܕܐ ܡܪܝܪܝܢ   f ܘܚܪܝܦ   g ܕܙܢܝܬܐ   h ܕܡܬܡܫܟܝܢ
i ܡܛܠܐ   j ܡܢܗ ܐܘܪܚܟ   k ܢܟܠܝܢ +   l ܬܬܘܢܚ
m ܡܕܐ   n ܠܡܢ +   o ܡܪܕܘܬܐ   p ܡܕ   q ܢܘܪܝܟ
S. f. 6 a. Lag. p. 7. r ܠܐܬܪ ܕܫܦܝܪܝܢ

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[1] Cod. ܕܡܫܬܢܝܬܝ   [2] Cod. ܡܚܬܢܝܬܝ

8 f. 5 b ܕܒܪܢܫܘܢ̈. ܕܟܕܘܡ ܒܥܡܛܐ[a] ܥܠ ܓܒ ܙܘܝܬܐ ܕܫܒܝܠ ܒܝܬܗ.
9, 10 ܘܕܡܚܠܠܝܢ[b] ܒܫܥܘܬܐ ܕܪܡܫܐ ܘܒܚܫܘܟܐ ܕܥܠܝܐ ܕܠܠܝܐ. ܘܗܢܬ
ܐܢܬܬܐ ܘܐܪܥܬܗ [c]ܕܐܝܟ ܠܚܠܒܫܐ[c] ܒܐܣܟܡܐ[d] ܕܙܢܝܬܐ ܕܡܦܪܕܐ
11 ܠܒܗܘܢ̈ ܕܫܠܝܛܐ. ܘܡܪܘܕܐ ܘܡܪܢܝܐ ܘܐܣܘܛܐ. ܘܒܒܝܬܗ
12 ܪ̈ܓܠܝܗ ܠܐ ܫܠܝܢ. ܐܠܐ ܒܒܬ ܠܒܪ ܦܣܥܐ. ܘܒܒܬ ܒܫܘܩܐ ܘܒܢܬ
13 ܙܘܝܬܐ ܟܡܢܐ. ܘܐܚܕܬܗ [e]ܠܒܪ ܓܒܪܗ[e] ܘܢܫܩܬܗ. ܘܐܡܪܬ
14 ܐܦܝܗ ܘܐܡܪܬ ܠܗ. ܕܒܚܐ ܐܝܬ ܠܝ̈[f] ܫܠܡܐ. ܝܘܡܢܐ ܦܪܥܬ
15 ܢܕܪ̈ܝ. ܡܛܠܗܢܐ ܢܦܩܬ ܠܐܘܪܥܟ. ܕܡܫܡܫܢܐ ܗܘܝܬ
16 ܠܚܙܝܢܟ. ܘܐܫܟܚܬܟ. ܒܬܫܒܝܬܐ ܫܘܝܬ ܥܪܣܝ ܘܒܡܪ̈ܕܐ ܡܨ̈ܪܝܐ
17 ܪܣܣܬܗ. ܘܪܣܬ ܥܠ ܥܪܣܝ ܒܒܣܡܐ. ܘܒܣܡܬܗ ܗܘܐ[g] ܩܘܢܡܐ.
18 ܬܐ ܢܬܒܣܡ ܒܪ̈ܚܡܬܐ ܒܕܡܟܐ ܠܨܦܪܐ. ܘܢܚܕܐ ܚܕ ܠܚܕ
19 ܒܪ̈ܚܡܬܐ. ܠܐ ܓܝܪ [h]ܒܥܠܝ ܒܒܝܬܐ[h]. ܐܙܠ ܠܗ ܒܐܘܪܚܐ
20 ܪܚܝܩܬܐ. ܘܨܪܪܐ ܕܟܣܦܐ ܢܣܒ ܒܐܝܕܗ. ܘܠܝܘܡܬܐ[i] ܗܟܠܐ
21 ܢܐܬܐ ܠܒܝܬܗ. ܘܐܛܥܝܬܗ ܒܣܘܓܐܐ ܕܡ̈ܠܝܗ ܘܒܫܦܘܠܐ
22 ܕܣܦ̈ܘܬܗ. [j]ܘܒܪܓܝܓܐ ܕܠܒܐ ܕܒܢܝ̈ܫܐ[j]. ܠܗܬܗ ܢܦܩܬܗ. ܘܗܘ ܐܙܠ[k]
ܒܬܪܗ ܐܝܟ ܥܒܪܐ ܘܐܝܟ ܬܘܪܐ ܕܐܙܠ ܠܢܟܣܬܐ. ܘܐܝܟ ܟܠܒܐ
23 ܠܐܣܘܪܐ[l]. ܘܐܝܟ ܐܝܠܐ ܕܢܦܠ[m] ܒܓܐܪܐ ܘܡܫܬܪܗܒ. ܘܐܝܟ
ܦܪܚܬܐ ܠܦܚܐ ܘܠܐ ܝܕܥ ܕܠܡܘܬܐ ܗܘ ܕܢܦܫܗ ܐܙܠ
24, 25 ܗܫܐ. ܗܟܝܠ ܫܡܥܘܢܝ ܒܢܝ. ܘܨܘܬܘ ܡ̈ܠܝ ܕܦܘܡܝ. ܠܐ ܢܣܛܐ
ܠܒܟ ܠܐܘܪ̈ܚܬܗ ܘܠܐ ܬܬܛܥܐ ܠܫܒܝܠܐ ܕܒܝܬܗ ܘܠܐ ܬܬܛܥܐ
26 ܒܫܒܝ̈ܠܝܗ. ܡܛܠ ܕܣܓܝܐܐ ܕܩܛ̈ܝܠܐ ܐܪܡܝܬ: ܘܠܝܬ ܠܗܘܢ̈
27 ܡܢܝܢܐ ܠܩܛ̈ܝܠܝܗ. ܐܘܪ̈ܚܬܗ[n] ܕܒܝܬܗ ܐܘܪܚܬܐ ܐܝܟ ܕܫܝܘܠ

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[a] ܒܥܘܡܛܐ [b] ܘܡܚܠܠܝܢ [c] om. ܕܐܝܟ ܠܚܠܒܫܐ Lag. p. 6. [d] ܒܐܣܟܝܡܐ
[e] om. ܠܒܪ ܓܒܪܗ [f] + ܠܝ [g] om. ܗܘܐ [h] ܒܒܝܬܐ ܒܥܠ [i] + ܗܘ
S. f. 5 b. [j] om. ܘܒܪܓܝܓܐ ܕܠܒܐ ܕܒܢܝܫܐ [k] + ܗܘܐ [l] ܠܐܣܘܪܐ [m] ܕܢܦܠ
[n] ܐܘܪܚܬܐ

ܐܣܝܪܘܢ. ܐܝܬ ܗܘܝܠ ܕܠܐ ܡܘܬܪܐ ܕܡܫܡܠܝܐ ܗܠܝܢ ܗܘܘܬ
ܦܪܐ ܢܚܡܫܐ ܦܫܝܛܐ. ܕܫܠܡ ܠܐܘܢܓܠܝܘܢ. ܘܬܘܒ ܒܗ
ܒܐܘܢܓܠܝܘܢ ܘܒܢܒܝܐ. ܐܦ ܒܡܦܩ ܡ̈ܠܟܐ ܕܝܢ. ܡܛܠ ܕܬܕܒ
ܕܒܡܟܐ ܡ̈ܠܟܐ ܕܕܒܡܐ ܗܘܘ. ܘܐܬܒܕܒ[a] ܡܢ ܡܪܝܐ ܐܠܗܐ
ܒܫܠܡܟܐ ܗܢܐ. [b]ܐܦ ܒܡܫܡܠܝܢܐ[b] ܕܫܢܝܐ ܕܠܟܠܗ ܒܬܪܗ. ܐܝܠܝܢ
ܕܝܢ ܡ̈ܠܟܐ ܕܢܦܠܘ ܡܢ ܐܠܗܐ. ܘܩܒܠܘ ܠܬܠܡ̈ܝܕܐ ܒܐܢܐܝܬ
ܕܒܝܫܐ ܚܒܪܐ ܡܫܐܝܬ ܐܟܕܘ. ܘܡܢ ܡܠܟܘܬܗ[c] ܕܐܠܗܐ ܐܬܚܠܘ.
ܘܣܠܩ ܢܣܝܐ ܡܬܬܢܝܚ.. ܘܡܕ[d] ܗܠܝܢ ܗܘܝܠ ܬܘܒܐ ܦܪܐ.
ܡܬܝܪܐܝܬ ܬܪܥܐ ܒܡܫܡܠܝܘܬܐ ܘܬܬܓܪ[e]. ܘܡܢ ܟܬܪ ܗܠܝܢ ܡܘܡ
ܘܒܘܡ ܠܥܘܡܐ. ܘܗܫܝ ܒܒܠܐܝܢ[f] ܕܒܪ̈ܝܐ ܘܠܐ ܗܘܐ ܒܕܒܝܫܐ.
ܕܠܡܐ ܡܟܐ ܕܢܠܝܫ ܘܣܘܝܬ ܒܪܓܠܘܬܗ ܘܡܦܪܣܘܢ[g] ܕܡܠܟܢ. ܐܘ
ܐܝܟ[h] ܬܬܓܪܢ ܐܘ ܐܝܟ[i] ܬܐܠܦܝܢ. ܘܬܒܪܟ ܕܬܬܓܪܢ ܒܢ. ܘܗܘܡܝܬ[j]
ܗܘܝܠ ܙܘܒܪ ܡܢ ܗܠܝܢ ܘܬܒܝܫܐ ܠܐܠܗܐ. ܝܠܦ[k] ܗܘܝܠ ܕܡܟܝܐ
Prov. vii. 1 ܐܡܪ ܗܬܠܡܟܐ ܡܕܝܢܐ ܒܫܒܚܬܐ. ܒܪܝ ܛܪ ܡ̈ܠܝ ܘܦܘ̈ܩܕܢܝ[l] ܐܛܫܐ
ܠܘܬܟ. ܒܪܝ ܢܛܪ ܠܡܪܝܐ ܘܐܬܚܝܠ. ܘܠܒܪ ܡܢܗ ܠܐ ܬܕܚܠ
2 ܠܐܚܪܢܐ[m]. ܛܪ ܦܘ̈ܩܕܢܝ ܘܚܝ ܥܫܝܪ. ܘܢܡܘܣܝ ܐܝܟ ܒܒܬܐ
3 ܕܥܝܢܐ[n]. ܘܩܛܘܪ ܐܢܘܢ ܒܠ ܨܒ̈ܥܬܟ ܘܟܬܘܒ ܐܢܘܢ ܒܠ
4 ܠܘܚܐ ܕܠܒܟ. ܘܐܡܪ ܠܚܟܡܬܐ ܚܬܝ[o] ܐܝܬ. ܐܦ[p] ܠܡܣܬܟܠܢܘܬܐ[p]
5 ܐܘܕܥ ܒܢܦܫܟ[q]. ܕܬܛܪܟ ܡܢ ܐܢܬܬܐ ܢܘܟܪܝܬܐ ܘܡܢ ܢܟܪܝܬܐ
6 ܕܡܫܦܠܝܢ ܡ̈ܠܝܗ. ܡܛܠ ܕܡܢ ܟܘܬܐ ܕܒܝܬܗ ܘܡܢ ܒܡܣܡܟܪܘܢ[r]
7 ܐܕܝܩܬ· ܒܥܘܡܐ[s]. ܘܠܟܠ ܕܚܙܝܬ ܡܢ ܟܠܝܡܐ ܐܝܠܝܢ ܕܥ̈ܒܕܝܢ ܘܚܫܝܪ

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[a] ܘܐܬܩܝܡܘ [b] ܘܡܫܡܠܝܢܐ ܕܐܠܗܐ [c] ܡܠܟܘܬܐ [d] ܒܕ
[e] ܘܬܬܓܪ [f] ܒܒܠܐܝܢ [g] ܕܡܦܪܣܘܢ [h] om. ܐܝܟ
S. f. 5 a. [i] ܠܚܪܬܐ [j] ܗܘܡܝܬ [k] ܘܝܠܦ [l] ܘܦܘܩܕܢܝ [m] ܠܐܚܪܢܐ
[n] ܕܥܝܢܝ [o] ܕܚܬܝ [p] ܘܠܡܣܬܟܠܢܘܬܐ [q] ܠܢܦܫܟ [r] ܒܡܣܡܟܪܘܢ
[s] ܒܥܘܡܐ

ܠܝ ܡܙܡܘܪܝܐ ܕܕܘܝܕ. ܘܐܢܕܝܢ ܥܘܪܢܗ ܕܟܠܡܢܐ. ܐܝܬ ܠܝ ܟܬܒܐ ܕܡܦܩܢܐ ܕܟܐ· ܘܐܦ ܢܡܘܣܐ ܘܦܘܩܕܢܐ. ܐܝܬ ܠܝ [a]ܣܦܪܐ ܕܡܩܡܝܢܐ ܕܡܙܡܪܐ ܐܠܗܐ[b]. ܘܡܢ[c] ܟܠܗܘܢ ܩܕܝܠ ܢܒܝ̈ܘܬܐ ܐܢܫܝܢ ܕܡܡܘܠܠܐ ܐܝܟ ܡܠܐܟܝܬ ܐܬܦܪܢܘ.. ܟܪܢ ܕܝܢ ܡܢܐ ܕܦܨܐ ܐܝܬ ܒܢܡܘܣܐ ܡܢ ܛܘܒ ܢܡܘܣܐ ܗܘܐ ܘܗܝ. ܕܟܠܗܘܢ ܡܬܢܪܐ ܬܘܪܐ ܦܪܐ ܒܗ ܡܚܝܠܐܝܬ. ܡܢ ܦܘܩܕܢܐ[d] ܘܡܢ ܘܗܘܪܐ ܕܐܝܬ ܒܗ ܦܩܝܕ ܐܬܦܪܢܘ. ܕܠܐ ܬܠܟܢܐ ܢܟܣܝ. ܘܒܐܘܪܝܬܐ ܕܠܐ ܡܟܬܒܝܢ ܕܡܡܠܠܐ ܡܒܪܟܬܐ ܬܐܘܪܝ ܐܝܬ ܠܝ. ܡܛܠܗܕܐ ܩܕܝܠ ܐܦ ܦܪܐ ܐܝܬ ܒܛܘܒ ܢܡܘܣܐ ܒܗܘܕܐ ܟܠܗܘܢ ܐܬܩܛܠ ܕܬܕܒ ܘܬܥܒܕ ܠܐܠܗܐ. ܕܡܢ ܩܕܡ ܟܠܗܘܢ ܐܘܪܝܬܐ ܦܪܡ. ܘܗܕܐ ܬܘܪܐ ܡܝܒܠܐ ܡܢ ܚܒܝܒܝ. ܕܬܦܪܘܫ ܘܬܕܒ[e] ܩܕܡܝ ܢܡܘܣܐ. ܘܡܢܐ ܐܢܘܢ ܐܘܪܝܬܐ ܕܒܛܘܒ ܢܡܘܣܐ. ܕܡܢ ܩܕܡ ܢܡܘܣܐ ܐܬܒܗܬ[f] ܠܗܘܢ ܕܒܢܡܘܣܐ ܘܒܛܘܒ ܢܡܘܣܐ ܒܠܚܘܕ ܩܕܡ ܟܠܗܘܢ ܡܫܠܡܐ ܒܡܡܠܠܐ. ܢܡܘܣܐ ܓܝܪ ܡܡܠܠܬ[g] ܐܝܬܗܘܢ. ܗܘ
f. 5a ܕܡܠܠ ܡܢܗܘܢ ܐܠܗܐ ܡܢ ܡܕܡ ܕܡܨܒܐ ܒܡܠܐ ܒܓܠܐ. ܘܡܢܠܘܗ ܦܘܩܕܢܐ [h]ܠܕܝܢܐ ܕܦܬܓܡܐ[h]. ܕܐܝܬܝܗܘܢ ܒܢܦܪܐ ܦܬܓܡܐ[i] ܘܕܝܢܐ. ܘܡܢ ܟܬܒ ܕܥܠܝܗ ܠܗܘܢ ܠܦܬܓܡܐ ܒܐܝܢܐܝܬ ܫܡܥ ܒܠܒܗܘܢ ܐܘܪܝܬܐ ܐܝܟ ܕܩܡܘ. ܐܝܬ[j] ܩܕܝܠ ܠܐ ܬܫܒܩ ܐܢܘܢ ܒܠܒܝ[k]. ܦܩܘܕ ܠܢ ܠܐ ܦܘܩܐ ܡܛܠܗܕܐ ܐܚܪܝܢ ܐܬܐ. ܐܠܐ ܐܠܐ ܕܡܠܠܐ ܢܡܘܣܐ. ܘܡܢ ܐܘܪܝܬܐ ܕܛܘܒ ܢܡܘܣܐ ܢܛܪܐ ܠܝ. ܛܪܐ ܠܢ ܡܢ ܩܕܡ ܐܘܪܝܬܐ. ܘܫܪܐ ܩܕܝܠܐ ܠܐܢܫܝܢ ܕܡܗܡܢܝܢ ܒܗ ܘܐܡܪ.
Matt. xi. 28 ܕܬܘ ܠܘܬܝ ܟܠܗܘܢ ܠܐܢܫܐ ܘܥܡܝܠܝ ܡܡܠܠܐ ܡܒܪܬܐ ܘܐܢܐ

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a + ܢܡܘܣܐ. + b ܐܠܗܐ c ܡܢ d + ܕܝܢ
S. f. 4b. Lag. p. 5. e + ܕ ܒܢܡܘܣܐ f ܐܬܒܗܬ g ܡܡܠܠܐ
h ܠܦܬܓܡܐ i ܦܬܓܡܝܢ j + ܕܝܢ k ܒܠܒܝ

ܫܢܐ. ܘܗܘܐ ܐܝܬ ܠܝ ܡܫܠܡܢܐ ܡܢ ܩܕܡ ܡܪܢܐ ܐܠܗܐ.. ܐܝܟ ܒܪܥܝܐ ܗܘܝܬ ܕܢܦܩܐ ܐܝܬ ܠܡܦܪܥ ܠܐܠܗܐ. ܗܦܟܬ ܙܗܝܪ ܕܠܐ ܬܓܒܪ ܕܐܝܟ ܗܠܝܢ. ܘܐܪܝܫ ܡܢ ܟܠܗܘܢ ܐܝܠܝܢ ܕܗܢܝܐ ܡܪܢܐ. ܘܠܐ ܬܗܘܐ ܦܫܐ ܘܡܬܒܪܝܢ [a]ܒܥܘܡܩܐ ܕܠܒܠܐܝܬ[a]. ܘܬܗܘܐ ܚܕܐ ܒܝܬܐ ܗܝܡܢܘܬܐ ܕܐܝܠܝܢ ܕܒܫܠܡܐܝܬ ܡܬܕܒܪܝܢ. ܐܠܐ ܒܐܘܡܢܘܬܝ ܘܒܟܪܝܗ ܦܘܫܬ ܐܟܢ ܘܫܐܪ. ܘܗܦܟܬ ܢܦܩܐ ܠܡܒܥܐ ܐܝܠܝܢ ܕܐܬܒܚܪ ܠܗ[b] ܠܐܠܗܐ. ܘܒܡܬܟܫܦܢܘܬܗ ܕܡܪܢܐ ܬܗܘܐ ܡܬܗܦܟܢܐ ܐܡܝܢܐܝܬ. ܘܐܢ ܕܝܢ ܐܬܬܢܝ ܒܬܪܬܐ. f. 4b ܘܠܐ ܗܝܡ ܐܝܬ ܥܠ ܐܘܡܢܘܬܐ ܐܝܟ ܕܬܒܥܐ ܡܢܗ.. ܘܠܐ[c] ܬܗܘܐ ܦܫܐ ܘܡܬܒܪܝܢ ܗܝܡܢܐܝܬ· ܐܠܐ ܦܘܫܬ ܐܟܢ ܒܟܠܝܘܡ. ܘܡܬܡܪܟ ܠܡܫܡܫܢܐ ܘܠܟܠ ܪܒܢܝ. ܘܗܟܢܐ[d] ܡܬܬܠܦ [e]ܒܟܬܒܐ ܫܪܬܐ ܒܥܒܕܘܗܝ[e]. ܘܐܢ ܕܝܢ ܠܐ. ܬܒ ܠܚܡ ܒܝܬܐ[f] ܘܡܪܝ ܒܢܦܫܐ ܘܒܡܦܪ ܦܠܚܐ ܘܫܒܝܢܐ ܘܒܐܘܪܚܘܗܝ ܡܬܠܝܐ ܕܗܠܝܢ. ܡܢ ܟܠܗܘܢ ܕܝܢ ܒܬܪܟܢ ܕܫܬܦܐ ܐܪܝܡ. ܡܢܐ ܠܝ ܒܪ ܘܠܡܬܓܡܪܐ ܒܚܛܝܐ. ܐܦ ܠܢܦܫܐ ܐܦ ܠܒܢܝܢܘܬܐ ܕܪܚܠܘܬܐ. ܗܘܘ ܕܐܦ ܡܫܡܫܢܘ ܡܢ ܗܝܡܢܘܬܐ ܠܐܝܠܝܢ ܕܠܠܝܢ. ܦܪܫܐ ܒܪ ܫܢܝܢ ܠܝ ܒܓܠܝܘܗ ܕܐܠܗܐ. ܕܥܠ ܗܠܝܢ ܥܘܬܪܢܐ ܕܫܒܩܐ ܬܬܒܪܐ. ܐܦ ܬܘܒܢܐ ܕܐܒܗܬܐ[g] ܢܦܩܐ ܐܝܬ ܠܡܦܪܥ ܐܝܬ ܠܝ ܗܟܢ ܦܠܚܐ. ܘܐܢ ܕܝܢ ܫܒܝܚܐ ܘܡܠܠܘܬܗܘܢ[h]. ܐܝܬ ܠܝ ܢܦܫܐ ܕܗܘܘ ܡܥܒܕ ܐܝܬ ܫܒܝܚܬܐ ܘܡܦܪܫܐ[i] ܡܛܪ ܡܢ ܫܒܝܚܐ ܘܡܠܠܘܬܗܘܢ[h] ܡܛܠ ܕܦܠܚܘ، ܐܝܟ ܕܐܠܗܐ[j]. ܕܫܘ ܐܠܗܐ ܫܒܝܚܐ ܠܫܘܕܝܗ.. ܘܐܢ ܙܒܢܬܐ ܪܐܙ ܐܝܬ. ܐܝܬ

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[a] ܒܥܘܡܩܐ ܦܠܠܐܝܬ [b] om. ܠܗ [c] ܠܐ S. f. 4a. [d] + ܘ ܬܘܬܒܠܐ
[e] ܒܥܒܕܘܗܝ ܒܬܟܠܐ ܫܪܬܐ. [f] ܒܒܝܬܐ [g] ܕܬܫܒܚܬܐ [h] ܘܡܠܡܘܟܐ
[i] ܘܡܦܠܚܐ [j] om. ܕܐܠܗܐ

ܡܓܒܣ ܐܢܬ ܚܙܝܐ. [a]ܕܢܝܚܬܐ ܒܝ[a]. ܕܡܛܠ ܬܬܪܒܝܢ ܒܥܒܕܗ̇ ܗܒܢܐ. ܐܠܐ ܥܒܕ ܡܢ ܡܪܝܐ ܐܠܗܐ. ܕܠܐ ܬܬܚܬܒܪ[b] ܠܟ ܣܓܝܬܐ ܡܛܠܬܗ ܕܗܕܐ.. ܘܐܦ ܢܟܐ ܐܢܬ ܕܬܫܒܘܪ ܠܐܠܗܐ ܘܠܐ [c]ܠܒܢܝ ܐܢܫܐ[c]. [d]ܘܡܫܡܫ ܐܢܬ ܠܢܫܐ ܘܠܢܫܐ ܕܠܟܠܗ. ܫܘܦܪܐ ܕܒܢܝܟ [e]ܗܘ[e] ܕܐܬܝܗܒ ܠܟ ܡܢ ܐܠܗܐ. ܠܐ ܬܬܪܒܝܘܗܝ. ܐܠܐ ܒܡܘܒܥܐ ܕܟܫܝܪܘܬܐ ܡܫܒܚܝܢܗ, ܘܗܘ ܒܟܢܫܐ. ܗܒܢܐ ܬܦܘܩ ܐܦ ܡܢܐ ܕܐܝܢܐ ܠܐ ܬܬܪܒܐ[f] ܘܠܐ ܬܦܩܘܐ ܫܥܪ ܐܢܬ ܘܡܪܒܝܬ[g] ܠܗ. [h]ܐܠܐ ܩܘܦܬ ܡܫܦܪ ܐܢܬ ܠܗ. ܘܠܐ ܬܦܩܘܐ ܐܦ[h] [i]ܡܟܫܦ ܐܢܬ ܠܗ. ܕܠܐ ܬܬܬܐ ܠܐ ܟܠܡܝܢ ܠܢܫܐ ܐܢܠܝܢ ܕܗܒܢܐ ܐܢܬܘܢ. ܕܢܬܪܒܝܢ ܐܘ ܡܬܬܪܒܝܢ ܕܬܪܬܐ. ܐܦ ܠܐ ܠܥܒܕܐ ܥܒܝܪܐ ܬܠܒܫ. ܐܦܠܐ[j] ܒܬܪܬܝܢ [k]ܬܐܣܘܪ ܗܐܡܝܢܐ[k] ܕܐܘܣܛܘܐܬܐ ܕܪܟܬܐ ܕܡܫܦܠܘܬܐ[l]. ܘܐܦܠܐ ܒܪܩܥܬܐ ܕܣܓܠܬܐ ܕܕܗܒܐ ܕܗܒܐ ܬܫܒܘܩ ܒܝܕܝܟ. ܡܛܠ ܕܗܠܝܢ ܟܠܗܘܢ ܢܝܫܢܬܐ[m] ܕܙܢܝܘܬܐ. ܘܟܠܡܕܡ ܕܠܒܪ ܡܢ ܟܝܢܐ ܥܒܕ ܐܢܬ. ܡܛܠ ܕܠܟ ܠܒܪܢܫܐ[n] ܡܫܡܫܝܢܐ ܕܐܠܗܐ ܠܐ ܫܠܝܛ[o] ܕܬܬܪܒܐ ܗܕܐ ܕܢܒܥܝܢ. ܘܬܬܦܪܫܝܘܗܝ, ܘܬܫܬܡܫܘܢ, ܕܐܝܬܘ̄ ܗܢܐ ܩܢܘܡܐ ܕܪܟܬܐ. ܘܠܐ ܬܦܩܘܐ ܗܕܪ ܘܡܪܒܝܬ ܠܗ. ܘܠܐ ܬܦܩܘܐ ܠܐ ܡܬܬܡ ܠܗ ܐܝܟ ܕܢܦܘܩ ܥܒܕ. ܘܠܐ ܬܫܒܠ ܫܘܦܪܗ ܕܕܡܝܢ. ܘܠܐ ܬܫܒܠ[p] ܕܡܫܘܬܐ ܕܒܢܝܗ ܕܦܪܨܘܦܝܢ. ܘܬܫܬܠܡܘܗܝ, ܠܒܪ ܡܢ ܒܪܝܬܗ ܕܐܠܗܐ. ܡܛܠ ܕܢܟܐ ܐܢܬ ܕܬܬܡܪ ܠܟܢܫܐ. ܘܐܦ ܗܠܝܢ ܬܬܟܒܪ ܢܦܫܟ ܬܬܒܫܪ ܡܢ

a ܕܢܝܚܘܬܗ̇ ܕܝܠܝ b ܬܬܚܬܒܪ c ܠܒܢܝܢܫܐ d + ܐܢܬ ܘܡܫܡܫܐ

e om. ܗܘ f + ܐܠܐ ܩܘܦܬ ܡܫܦܪ ܐܢܬ ܠܗ. g + ܐܢܬ

h om. ܐܠܐ ...... ܐܦ i + ܐܘ S. f. 3 b. j ܘܐܦܠܐ

k ܬܐܣܘܪ ܗܐܡܝܢܐ l ܕܡܫܦܠܘܬܐ m + ܢܝܫܢ. n ܠܒܪܢܫܐ o + ܠܟ

Lag. p. 4. p ܬܫܒܠ

ܘܫܡܫܐ: ܘܕܒܥܠܝ̈[a] ܒܗ ܬܪ̈ܝܢ ܠܐ ܢܗܘܐ: ܘܕܠܐ ܢܦܠ ܢܦܫܗ ܠܒܝܫܘܬܐ ܕܐܝܬ ܒܗ̇ ܀ ܡܫܒܚܐ[b] ܣܪ ܠܒܪ. ܐܢ̈ ܚܒ̈ܪܘܗܝ ܘܒ̈ܢܘܗܝ ܕܐܠܗܐ. ܚܒܪܐ ܠܐܚܘܗܝ ܠܐ ܢܣܒܠ. ܘܠܐ ܢܚܫܘܪ ܘܠܐ ܢܬܬܘܪܡ ܥܠܘܗܝ. ܐܠܐ ܢܗܘܐ ܡܪܚܡ ܘܬܘܩܦܐ[c] ܐܝܟܘܬ ܡܫܠܛܐ ܠܟܬܠ[c]. ܘܠܐܚܘܬܗ ܟܠܗܘܢ ܢܗܘܐ ܫܦܝܪ. ܘܠܗ ܢܗܘܐ ܡܚܝܕ ܒܐܝܕܐ. ܘܢܬܚܫܚ ܕܝܢܗ ܟܠܗܘܢ ܢܬܪܚܡ. ܘܠܐ ܡܢ ܐܚܪܬܐ. ܠܐ ܬܬܠܒܒ ܐܢܬܬܐ ܕܬܬܚܝܬܐ[d] ܠܐܚܘܬܐ[d] ܢܦܪܘܫ ܘܬܪܓܢ. ܐܘ ܡܢ ܬܬܟܠܠ[e] ܡܢܗ ܘܬܫܬܐܠ ܒܗ· ܡܛܠܬܐ ܒܘܪܐ ܢܬܒܥܐ ܥܠܝܢ ܡܢ ܐܠܗܐ ܒܐܝܕܝܗ ܗܘ ܕܫܡܥܐ ܠܟܠܢ. ܕܐܝܬܘܗܝ ܒܘܪܐ ܐܬܘ̄ ܡܫܝܢܬܐ ܘܡܬܢܝܚܬܐ. ܘܬܘܩܦܐ ܢܣܒ ܘܡܫܬܡܠ ܒܗ ܡܫܒܚܐ ܐܝܬ ܡܫܐܝܬ. ܐܝܟܢ ܠܐ ܬܬܟܒܪ ܠܐܟܣܢܝܘܬܐ[f] ܗܘܐ ܐܠܐ ܬܬܚܫܒ̇ܘܢ ܡܢܟܘܢ ܘܬܬܟܦܪ ܒܗ. ܒܗܘܐ ܟܠܫܢ ܫܠܝܐ ܕܒܝܬ ܬܬܟܒܫܘܢ ܒܟܒܪܬܐ ܕܬܬܚܫܒ ܐܢܬܬܐ ܒܪܝܟܘܬܢ. ܒܟܪܝܗ ܚܝܪ ܠܗܘܕܐ ܗܘ[g] ܕܡܫܒܚܐ ܒܡܫܗ ܡܬܠܠܝܢ. ܕܒܝܬ ܢܝܚܘܬܗ ܬܬܒܪ. ܐܠܐ ܠܐ ܠܐ ܗܘܝܐ ܐܝܬܝܢ ܬܫܒܚ ܫܠܝܬܐ. ܡܛܠ ܕܠܐ ܗܘܐ ܐܝܬ ܢܝܚܘܬܗ. ܢܗܘܘܢ[h] ܚܠܦܝܢ ܢ̈ܫܡܬܐ ܡܢ ܡܪܝܐ. ܡܛܠ ܕܠܐ ܐܫܠܡܬ ܠܗ ܢܦܫܢ. ܘܠܐ ܐܬܬܦܩܕܬ[i] ܠܗ ܒܗ ܦܘܪܫ ܠܗܘܢ. ܘܐܦܠܐ ܒܪܢܫܐ[j] ܐܬܒܩܝܬ ܠܘܬ ܗ̇ܘ ܐܚܪܬܐ ܕܐܬܬܚܫܒܬ ܒܪܢܫܐ. ܐܠܐ ܗܘ ܡܢ ܫܠܝܐ ܦܠܓܘܬ ܟܝܢ ܘܐܬܬܪܝܬ ܒܪܢܫܐ. ܘܫܪܝܪܬ ܠܘܬܢ. ܐܝܬ ܕܝܢ ܐܝܟܢ ܒܪܝܬܐ ܕܠܐ ܕܐܠܗܐ. ܦܪܝܫܬ ܒܗ ܘܐܬܦܪܣܬ ܡܢܗ ܘܠܐ ܢܬܠܝܬ

f. 4a ܒܗ. ܗܘ ܕܝܢ ܐܬܦܪܝܫܬ ܒܠܒܗ ܡܛܠ ܕܦܠܠܝܐ ܐܝܬ ܘܦܐܐ[k] ܐܝܬ ܘܡܫܒܪ ܐܝܬ[k]. ܘܐܬܟܠܟܠܬ ܘܡܫܒܪܗ ܠܝܢ[l] ܕܬܐܪܟܢ[l]. ܘܐܝܬ

[a Rubric ܘܕܒܒܒܠܝܢܐ] [b] ܡܫܒܚܘ [c] ܘܦܘܪܩ ܡܫܝܚܐ ܐܝܬܘܗܝ ܠܐܠܗܐ Lag. p. 3. [d] ܕܬܬܢܝܚܢ ܐܚܘܬܐ [e] ܬܬܠܝܡ S. f. 3a. [f] ܠܡܫܒܚܬܐ [g] om. ܗܘ [h] + ܕܝܢ [i] ܐܬܬܦܩܕܬ *sic* [j] ܒܪܢܫܐ [k] ܘܡܫܒܪ ܐܝܬ ܘܦܐܐ ܐܝܬ [l] ܠܗܘܢ ܕܐܬܪܟܢ

ܦܣܝܩܬܐ ܘܡܥܝܪܢܐ. ܘܐܡܪ[a] ܐܢܐ ܕܠܐ ܬܬܕܝܢܘܢ[a] ܐܫܬܡܠܝܬܐ[b] ܠܡܪܫܥܘܬܐ.
ܗܢܐ ܕܡܕܡ ܕܐܢܬ ܣܢܐ ܐܢܬ ܕܢܗܘܐ ܠܟ ܡܢ ܐܚܪܢܐ. ܐܦ ܐܢܬ
ܠܐܚܪܢܐ ܠܐ ܬܥܒܕ. ܠܐ ܪܓܐ ܐܢܬ ܕܐܢܫ ܢܣܘܪ ܒܐܢܬܬܟ ܐܘ[c]
ܒܥܒܕܬܟ ܐܝܟ ܕܠܡܣܠܩܘܬܗ. ܐܦܠܐ ܐܢܬ ܬܣܘܪ . ܒܐܢܬܬܗ
ܣܕܪܟ ܒܪ̈ܢܫܐ ܒܥܒܐ. ܠܐ ܪܓܐ ܐܢܬ ܕܐܢܫ ܢܣܒ ܡܢܟ[d]
ܠܒܘܫܟ. ܐܦܠܐ ܐܢܬ ܬܣܒ[e] ܠܒܘܫܐ[f] ܕܐܚܪܢܐ. ܠܐ ܪܓܐ ܐܢܬ
ܕܬܬܥܠܒ[g] ܐܘ ܕܬܬܒܠܒܠ. ܐܦܠܐ ܐܢܬ ܠܐܚܪܢܐ ܬܥܒܕ. ܚܕܐ ܡܢ
ܗܠܝܢ. ܐܠܐ ܐܢ[h] ܐܢܫ[h] ܡܨܥܪܐ ܠܟ. ܐܢܬ ܡܒܪܟ ܒܪܚܡܘܗܝ.
ܡܬܟܬܒ ܒܡܦܩܢܐ ܕܡܫܡܠܝܘܬܐ[i]. ܕܡܒܪܟܟ[j] ܒܪܝܟ ܗܘ. ܘܗܘ Num. xxiv. 9 *sic*
ܕܠܐܝܛ ܠܝܛ ܗܘ.. ܘܬܘܒ ܕܝܢ ܐܦ ܒܐܘܢܓܠܝܘܢ̈ ܐܡܝܪ. ܕܒܪܟܘ f. 3 b
ܠܐܝܠܝܢ ܕܠܝܛܝܢ ܠܟܘܢ̈. ܘܠܐܝܠܝܢ ܕܡܒܐܫܝܢ[k] ܠܟܘܢ̈ ܠܐ Matt. v. 44 *sic*
ܬܒܐܫܘܢ̈. ܘܨܠܘ ܕܥܒܪ[l] ܠܐܝܠܝܢ ܕܣܢܝܢ ܠܟܘܢ̈. ܘܐܬܓܪܘ
ܢܨܘܡܘܢ̈ ܘܡܒܪܘ. ܡܛܠ ܕܐܡܪ ܒܛܒܐ. ܕܠܐ ܬܬܚܫܒ ܕܐܦܪܘܫ
ܠܟܠܕܒܒ ܒܥܒܕܐ ܐܝܟ ܕܒܒܐ ܠܒ. ܐܠܐ ܐܚܪ ܢܦܫܟ ܘܡܟܝܟܐ
ܗܘܐ ܠܟ ܡܕܝܢܐ. ܘܣܒܐ ܦܘܪܥܢܐ ܥܠ ܗܘ ܕܡܒܐܫ ܠܟ.
ܘܬܘܒ ܐܡܪ ܒܐܘܢܓܠܝܘܢ̈. ܐܚܒܘ ܠܐܝܠܝܢ ܕܣܢܝܢ ܠܟܘܢ̈. ܘܨܠܘ Matt. v. 44
ܥܠ ܐܝܠܝܢ ܕܠܝܛܝܢ ܠܟܘܢ̈. ܘܐܢܫ ܒܥܠܕܒܒܐ ܠܐ ܢܗܘܐ ܠܟܘܢ̈.
ܚܙܝ ܗܟܝܠ ܐܚ̈ܐ ܚܒܝܒܝ ܘܫܬܡܥܘ ܒܦܘܩܕܢܐ ܗܠܝܢ ܘܛܪܘ ܐܢܘܢ̈.
ܐܘܪܚܐ ܕܒܢ̈ܝܐ ܕܢܫܘܐ ܢܗܘܐ. ܡܠܝܐܘܢ̈ [illegible] Ch. II
ܠܓܒܪܐ[m]: ܕܠܐܢܬܬܗ ܒܠܚܘܕ ܢܗܘܐ ܢܛܪ: ܘܠܐ ܢܬܦܠܓ ܘܢܗܘܐ
ܬܘܠܬܐ ܠܢܫ̈ܐ: ܘܕܠܐ ܢܫܦܪ ܒܝܠܕܐ: ܘܕܬܟܢܫܐ ܒܡܥܬܐ
ܕܢܫܐ: ܘܕܢܗܘܐ ܡܢ ܚܛܝܬܐ ܕܢܚܘܬܐ: ܘܡܢ ܐܫܐܪܐ ܕܬܚܘܬܝܢ

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[a] ܘܡܣܡܟܐ. ܕܠܐ [b] ܐܫܬܡܠܝܬܐ [c] om. ܐܘ [d] om. ܡܢܟ [e] ܬܬܒܥ
[f] om. ܠܒܘܫܐ [g] + ܘܬܬܓܪܓܪ [h] ܐܢܫ ܕܐܢܫ S. f. 2 b. [i] ܕܡܫܡܠܝܐ
[j] + ܗܘ [k] ܕܡܒܐܫܝܢ [l] ܥܒܪ II [m] ܠܓܒܪܐ

f. 3a ܚܠܘܒܘܬܐ ܘܡܒܐܫܘܬܐ[1]. ܘܡܕܡ[a] ܕܐܢܫ ܠܐ ܬܐܪܓܘܢ. ܟܬܝܒ
Ex. xx. 17 *sic* ܓܝܪ ܒܢܡܘܣܐ. ܕܠܐ ܬܐܪܓ ܡܕܡ ܡܢ ܩܪܝܒܟ[b]. ܠܐ ܩܪܝܬܗ
ܘܠܐ ܒܥܝܪܗ[c] ܘܠܐ ܥܒܕܗ ܘܠܐ ܐܡܬܗ. ܘܠܐ ܬܘܪܗ ܘܠܐ
ܚܡܪܗ. ܐܦܠܐ ܡܕܡ ܡܢ ܩܢܝܢܗ: ܡܛܠ ܕܗܠܝܢ ܟܠܗܝܢ ܪ̈ܓܝܓܬܐ
ܡܢ ܒܝܫܐ ܐܢܝܢ. ܗܘ ܓܝܪ ܕܐܪܓ ܐܢܬܬܗ ܕܚܒܪܗ. ܐܘ ܥܒܕܗ ܐܘ
ܐܡܬܗ· ܡܢ ܗܕܐ [d]ܓܢܒܐ ܗܘ ܘܓܝܪܐ.[d] ܘܡܣܒܪ ܗܘܐ ܒܠܥܘܬܐ[e].
ܐܝܟ ܥܒܕ[f] ܗܘ ܕܐܝܪܐ. ܡܢ ܡܚܙ̈ܐ ܘܡܠܘܢ ܥܩܒ ܡܥܒܕܐ.
ܗܘ ܕܠܘ ܬܫܪ̈ܬܐ ܘܐܝܡܪܐ ܠܚܠܡ ܚܠܡܝܢ ܐܡܝܢ.. ܐܝܟ ܕܐܦ
ܒܐܘܪܚܠܘܢ ܡܫܬܪܝܢ ܘܡܥܒܕܪ ܘܡܫܬܡܠܝܢ[g]. ܒܫܘܪܐ ܦܬܓܡ̈ܐ
ܕܢܡܘܣܐ.. ܡܛܠ ܕܟܬܝܒ ܒܢܡܘܣܐ ܕܠܐ ܬܓܘܪ. ܐܢܐ ܕܝܢ
ܐܡܪ ܐܢܐ ܠܟܘܢ ܗܕܐ. ܗܘ ܕܒܢܡܘܣܐ ܕܡܫܐ[h] ܬܠܬܐ..
Matt. v. 28 ܦܬܓܡܐ[i] ܕܝܢ ܐܢܐ ܡܫܘܚܐ ܐܡܪ ܐܢܐ ܠܟܘܢ. ܕܟܠܡܢ ܕܚܙܐ
ܒܐܢܬܬܐ ܚܙܘܗ[j] ܐܝܟ ܕܢܪܓܝܗ. ܡܢ ܗܕܐ ܓܡܪܗ ܒܠܒܗ ܦܬܓܡܐ[k]
ܐܬܦܣܩ ܗܘ ܕܓܐܪ[l] ܐܝܟ ܓܢܒܐ· ܐܦ ܗܘ ܕܐܪܓ ܬܘܪܗ
ܐܘ ܚܡܪܗ ܕܩܪܝܒܗ ܐܝܟ ܕܠܡܓܢܒܗ[m] ܘܠܡܕܒܪܗ[n] ܢܟܣܐ.. ܘܬܘܒ
[o]ܕܐܪܓ ܡܕܝܢܬܐ[p] ܕܚܒܪܗ ܠܐ ܗܘܐ[q] ܠܡܐܠܦܗ ܒܛܘܠܡܐ[r] ܢܟܣܐ[s].
ܘܡܓܠܒ ܒܠܐ[t] ܡܕܡ ܕܐܚܪܢܐ[u] ܠܗ.. ܡܛܠܗܢܐ[v] ܦܬܓܡܐ [w]ܐܦ
ܡܪ̈ܓܬܐ[w] ܗܢܘܢ[x] ܘܣܢܝܬܐ ܐܝܬܝܗ ܒܠܒܗܘܢ ܕܗܠܝܢ ܡܢ ܐܠܗܐ..
ܠܒܢܝ̈ܢܫܐ ܕܝܢ ܐܝܠܝܢ ܕܡܬܒܥܝܢ ܠܐܠܗܐ. ܚܕ ܗܘ ܢܡܘܣܐ

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[a] ܕܡܕܡ [b] ܕܩܪܝܒܟ [c] ܐܢܬܬܗ [d] ܓܝܪܐ ܗܘ. ܘܓܢܒܐ
S. f. 2a. [e] ܒܠܥܘܬܐ [f] ܥܒܕ [g] ܘܡܫܬܡܠܝܢ [h] ܕܡܫܐ ܗܘ
[i] ܦܬܓܡܐ Lag. p. 2. [j] ܚܙܘܗ [k] ܘܡܟܐ [l] ܕܓܐܪ [m] + ܗܘ
[n] + ܗܘ [o] + ܗܘ ܐܦ [p] ܡܕܝܢܬܗ [q] ܗܘܐ [r] ܒܛܘܠܡܗ [s] + ܗܘ
[t] ܕܒܠܐ [u] ܕܐܚܪܢܐ [v] + ܡܛܠ [w] ܘܡܪ̈ܓܬܐ [x] om. ܡܛܠ

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[1] Cod. ܘܡܒܐܫܘܬܐ

ܐܝܠܝܢ ܕܐܬܝܬܝܗܘܢ ܬܘܒ ܥܡܢܐ. ܕܬܠܬܗܘܢ ܒܐܝܩܘܢܘܬܐ
ܘܥܝܩܘܬܐ. ܘܡܢ ܕܫܡܥ ܘܢܛܪ ܠܦܘܩܕܢܐ ܗܠܝܢ ܕܬܠܡܝܕܝܢ
ܒܕܝܘܦܐܢܝܐ ܗܕܐ ܢܗܘܘܢ ܠܗ ܚܝܐ ܠܥܠܡܝܢ. ܘܦܐܪܪܗܣܝܐ
ܪܒܬܐ ܡܢ ܩܕܡ ܡܪܢ ܝܫܘܥ ܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ. ܗܢܐ
ܕܐܠܗ ܠܝ ܟܠ ܐܢܫ ܪܒܐ ܕܐܝܬ ܠܗ. ܘܐܢܐ ܕܡܬܦܢܐ ܘܠܐ
ܢܛܪ ܐܢܘܢ. ܢܗܘܘܢ ܐܝܟ ܕܠܡܘܬܠܢܐ ܘܫܢܩܐ. ܐܝܟ ܕܬܠܡܝܕ
ܕܐܡܠܝܢ ܕܡܢܘܡܝܢ ܒܝܫܬܐ ܢܐܙܠܘܢ ܠܬܫܢܝܩܐ ܕܠܥܠܡ. ܘܐܡܠܝܢ f. 2 a Matt. xxv. 46 *sic*
ܕܡܢܘܡܝܢ ܛܒܬܐ: ܢܐܙܠܘܢ ܚܝܐ ܕܠܥܠܡ ܒܡܠܟܘܬܐ ܕܫܡܝܐ:
ܘܐܝܬ ܒܗ ܡܐܡܪܐ ܕܡܫܝܚܝܢ ܡܨܥܝܐ[c] ⁘ ܒܐܠܗܐ ܘܒܪܘܚ ܕܩܘܕܫܐ. Chap. I
[b]ܡܠܠ ܦܪܨܘܦܐ ܠܟܠܗܝ[b] ܕܡܠܠ ܢܒܝܐ ܒܪܘܚܐ ܩܕܝܫܬܐ ܒܡܘܫܐ ܕܗܘ
ܡܢܐ ܕܗܢܐ ܟܠܗ ܠܫܪܝܐ ܠܐ ܬܒܥ ⁘[c]

Codex Sangerman, Paris, fonds Syriaque 62, f. 1 b. Lagarde, p. 1. [a] ܕܬܐܘܦܢܝܐ
ܐܪܟܝܬ ܒܠܥܘܬܐ ܡܬܘܠܝܐ ܕܐܬܟܬܒ ܥܠܝܗ ܘܬܠܬܝܢܐ ܡܐܡܪ̈ܐ ܕܟܪܝܐ
I [b] om. ܡܠܠ . . . ܠܟܠܗܝ
[c] ܢܒܬܐ ܕܐܠܗܐ ܘܟܪܝܐ ܡܨܥܝܐ ܕܒܬܪܗ ܡܬܘܠܝܐ: ܟܬܒܐ
ܕܐܬܒܠܝܢ ܥܠ ܦܪܨܘܦܬܐ ܕܡܠܬܗ ܕܒܪܢܫܐ. ܗܢܘܢ ܕܒܡܫܝܚܘܬܗܘܢ
ܢܬܠܝܢ ܡܠܟܘܬܗ ܕܠܥܠܡ. ܗܢܘܢ ܕܡܟܠܘ ܢܦܫܐ ܘܡܫܬܟܚܬܐ ܕܪܘܚܗ
ܡܨܥܝܐ: ܘܒܗ ܡܠܝܢ ܘܡܫܬܪܪܝܢ ܒܕܝܠܗ: ܗܢܘܢ ܕܗܘܘ ܫܡܗܬܐ ܠܪܘܚܗ
ܕܒܗ ܕܒܢܝܐ ܘܡܬܝܕܥܢܐ ܕܐܠܗܐ ܪܒܐ ܫܡܥ ܡܫܝܚܐ: ܗܠܝܢ ܕܫܡܥܘ
ܟܐܪܘܙܐ ܕܐܠܗܐ ܐܝܟ ܟܠ ܢܒܝܐ ܐܬܐ: ܐܝܟ ܕܒܪ ܢܬܘܬܐ
ܘܡܬܬܚܐ ܕܪܘܚܗ [ܘ]ܫܡܥܗ. ܥܒܕܘ ܕܬܐܘܦܢܝܐ ܕܐܠܗܐ: ܐܬܬܘ ܐܝܠܝܢ
ܕܡܦܩܝܢ ܘܡܦܩܝܢ ܠܡܠܟܘܬܗ: ܕܐܝܟ ܕܒܝ ܒܡܫܝܚܗ ܕܪܘܚܗ ܐܬܟܬܒܬ.
ܘܥܠܡܐ ܠܬܫܒܘܚܬܗ ܥܬܝܕܐ. ܐܙܕܗܪܘ ܒܢܝܐ: ܕܐܠܗܐ. ܘܒܠܚܘܕ
ܐܝܟ ܕܬܫܬܒܚܘܢ ܠܐܠܗܐ ܗܘܝܬܘܢ ܟܕܡܝܢ. ܘܗܘܝܬܘܢ ܫܪܝܢ ܒܡܠܟܘܬ
ܠܒܪܢܫܐ ܐܠܗܝܢ: ܐܝܟܢܐ ܐܢܫ ܢܛܘܪ ܟܠܗ ܦܠܓܐ. ܘܡܫܡܠܝܐ ܠܝ ܒܝܫܘ
ܕܐܠܗܐ ܢܗܘܐ. ܗܢܐ ܐܝܟ ܚܕܐ ܘܟܠܗ ܢܬܚܕ ܠܐܠܗܐ. ܦܪܘܩܘ
ܗܟܝܠ ܘܐܬܪܝܡܘ ܡܢ ܟܠܗ

ܕܝܕܣܩܠܝܐ

Cod. Harris f. 1 b ܒܫܡ ܐܒܐ ܐܚܝܕ ܟܠ ܘܡܠܬܐ ܐܝܬܝܬܐ. ܘܒܪܐ ܝܚܝܕܝܐ. ܘܪܘܚܐ ܩܕ̈ܝܫܐ: ܚܕ ܐܠܗܐ ܫܪܝܪܐ ܀ ܡܫܪܝܢܢ ܕܢܟܬܘܒ ܟܬܒܐ ܕܕܝܕܣܩܠܝܐ ܐܝܟ ܕܐܠܦܘ ܠܗ ܫ̈ܠܝܚܐ ܩܕ̈ܝܫܐ ܕܡܪܢ: ܡܛܠ ܣܘ̈ܡܐ ܕܥܕܬܐ ܩܕܝܫܬܐ ܘܦܘ̈ܩܕܢܐ ܘܢܡܘ̈ܣܐ ܠܡܗܝ̈ܡܢܐ: ܐܝܟ ܕܩܒܠܘ ܡܢܗ: ܟܕ ܕܝܢ ܐܬܟܢܫܘ ܫ̈ܠܝܚܐ ܬܪܥܣܪ ܒܚܕܐ: ܡܠܬܐ ܕܐܠܗܐ ܡܬܬܩܝܡܬܐ: ܡܢܢ ܘܐܠܗܘܢ ܘܦܩܘܕܢ ܢܥܒܕ ܡܥܒܕܢܐ. ܟܕ ܐܬܟܢܫܢ ܫܘܐܝܬ ܒܐܘܪܫܠܡ ܡܕܝܢܬܐ ܕܡܠܟܐ ܪܒܐ: ܘܒܗ ܐܚܕ̈ܢܢ ܟܠܗܘܢ ܫ̈ܠܝܚܐ ܕܒܟܢܫܐ: ܘܒܡܗܘܢ ܐܦܝܣܩܘܦܐ ܕܡܕܝܢܬܐ ܐܒܗܝܕܬܐ. ܘܫܪܪܢ ܗܕܐ ܕܝܕܣܩܠܝܐ ܕܡܢܝܢ ܒܗ ܬܘܕܝܬܐ ܘܗܝܡܢܘܬܐ: ܘܫܡܥܢ ܠܛܘܒܐ ܟܠܗܘܢ ܐܝܟ ܠܛܘܒܐ ܕܫܡܝܐ. ܘܗܘܝܐ ܬܘܒ ܠܛܘܒܐ ܕܥܕܬܐ ܩܕܝܫܬܐ. ܘܡܬܕܝܢ ܕܟܠܢܫ ܢܣܒ ܘܢܗܘܐ ܘܢܬܡܢܐ ܒܡܢܝܢ ܕܐܬܦܠܓ ܠܗ ܡܢ ܐܠܗܐ: ܐܦܝܣܩ ܐܝܟ ܐܦܝܣܩܘܦܐ ܐܝܟ ܪܝܫܐ. ܘܩܫܝܫܐ ܐܝܟ ܩܫ̈ܝܫܐ ܘܡܫܡܫܢܐ ܐܝܟ ܫܡ̈ܫܐ. ܘܐܦܘܕܝܩܢܘ ܐܝܟ ܡܕܒܪ̈ܢܐ: ܘܐܘܠܨܢܘ ܐܝܟ ܦܩܘܕܐ: ܘܦܫܠܢܘ ܐܝܟ ܡܕܒܪ̈ܢܐ ܒܡܫܠܡܢܘܬܐ ܘܫܘܡܠܝܐ. ܘܢܛܪܢܐ ܕܒܛܝܠܘܬܐ ܢܗܘܘܢ ܫ̈ܘܠܛܢܐ ܫ̈ܠܝܚܐ ܕܐܘܠܨܢܘܢ ܒܫܪܪܘܬܐ. ܘܟܕ ܫܠܡܢ ܘܫܪܪܢ ܠܦܘ̈ܩܕܢܐ ܗܠܝܢ ܗܦܟܢ ܐܢܫ ܒܕܘܟܬܐ. ܘܗܫܐ ܟܬܒܐ ܗܢܐ ܐܚܪܢܐ ܐܦ ܗܢܐ ܕܢܘܠܦܢܐ ܕܡܫܝܚܐ ܠܟܠܗ ܥܠܡܐ ܕܡܬܡܢܝܢܘܬܐ. ܒܟܬܒܗܘܢ ܘܫܪܪܘܗܝ ܒܐܝ̈ܕܝ ܐܦܝܣܩܘܦܐ ܫܪܝܪܐ. ܘܗܘܕܐ ܕܡܫܡܫܝܢ ܐܦ ܡܪܢ ܐܝܟ ܦܪܘܫܐ ܡܫܝܚܝܐ

ܕܝܣܘܠܝܐ

ܕܬܪܓܡܢ ܥܒܪܝܐ

THE

DIDASCALIA APOSTOLORUM

IN ENGLISH

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HORAE SEMITICAE No. II

THE DIDASCALIA APOSTOLORUM IN ENGLISH

TRANSLATED FROM THE SYRIAC

BY

MARGARET DUNLOP GIBSON M.R.A.S.
LL.D. (ST ANDREWS)

LONDON
C. J. CLAY AND SONS
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INTRODUCTION.

IN preparing an English translation of the *Didascalia Apostolorum* from the Syriac (the original Greek being lost), I have been guided by the consideration that the student of Ecclesiastical History ought to familiarize himself with the ideas and practices of bygone ages, and that it is especially useful to us to know by what means the clergy, in the early centuries of our era, obtained for themselves, whether for good or evil, the unquestioning obedience of Christian people. To this end, the *Didascalia Apostolorum* must have been a potent instrument. As passages of it are quoted by St Epiphanius, who lived in the fourth century, we cannot doubt that it is of early date; but whatever the precise period at which it was first promulgated, it evidently came forth clothed with the supposed authority of our Lord's Apostles. When we have got over our initial amazement that any body of ecclesiastical rulers should attempt to use the names of their predecessors instead of their own, we must acknowledge that most of the precepts and practices inculcated are excellent, and well worthy of our own consideration; such as the directions to Bishops as to how they are to use the gifts brought to the Church for their own support and for the relief of the poor (Ch. VIII.), and those for the reception of strangers during Divine service (Ch. XII.). To some minds, no doubt, this document, from its early date, will appeal with greater force than to others; and to these I would respectfully suggest that if they consider it to be really of Apostolic authority, they ought to adopt its rules in their entirety; but that it is not legitimate to accept one and reject another, unless that other be proved to be a later interpolation. For instance, if implicit obedience is to be given to Bishops (Ch. IX. p. 48), they, the Bishops, must be elected by all the people[1] (Ch. III. p. 10). Some of the rules are now, through the progress of civilization, rendered unnecessary and obsolete.

[1] Mrs Lewis found this custom existing in Cyprus, and was told that it prevails also in many parts of Greece.

I have endeavoured to translate each Syriac word by an English word conveying its original meaning, and to avoid any expression that savours of ambiguity. I am glad to see that Professor Nau also translates ܟܗܢܐ = ἱερεύς, alone as "priest," and ܩܫܝܫܐ = πρεσβύτερος, which I call "Elder," he calls "vieillard." He has not condescended to adopt the still more appropriate word "ancien," used by his Protestant countrymen; and is obliged, in consequence, still further to explain it by drawing attention to the fact that the persons in question are not laymen (*La Didascalie*, Paris, 1902, note, p. 75).

The most salient feature of the *Didascalia* is its exaltation of the authority of the Bishops; yet it is noteworthy that there is no mention of the Bishops of Rome as superior over other Bishops. So far does the author go in the claim he makes for them, that M. Nau is impelled to introduce a foot-note to the passage at the foot of p. 51, to the effect that "it looks as if the author of the *Didascalia* had been a Bishop." Whether this were so or not, he had evidently forgotten our Lord's injunction to the Apostles: "It shall not be so among you." It is curious how the writers of this apocryphal literature loved to take Clement of Rome as their imagined author.

The quotations from the *Didascalia* in the writings of Epiphanius are given by Lagarde in Bunsen's *Christianity and Mankind*, Vol. III. pp. 41, 42. They are as follows (from Migne, as the Basle edition of 1544 is not in the University Library, and Lagarde's citations from it contain several misprints).

Epiph. adv. haereses, *κατὰ Σευηριανῶν*, p. 170, ed. Basiliensis 1544: Migne (Paris 1858) I. 836. *Ἀλλὰ καὶ οἱ ἀπόστολοί φασιν ἐν τῇ Διατάξει τῇ καλουμένῃ, ὅτι φυτεία Θεοῦ καὶ ἀμπελὼν ἡ καθολικὴ ἐκκλησία.*

Against the Severians. And the Apostles say in the so-called Constitution, that the planting and vineyard of God is the Catholic Church. See p. 2, ll. 9, 10.

κατὰ Αὐδιανῶν, p. 350, Basil.: Migne II. 356, 357. *Οἱ αὐτοὶ Αὐδιανοὶ παραφέρουσι τὴν τῶν ἀποστόλων Διάταξιν .... περὶ τοῦ πάσχα .... ὁρίζουσι γὰρ ἐν τῇ αὐτῇ Διατάξει οἱ ἀπόστολοι ὅτι ὑμεῖς μὴ ψηφίζητε, ἀλλὰ ποιεῖτε ὅταν οἱ ἀδελφοὶ ὑμῶν οἱ ἐκ περιτομῆς. Μετ' αὐτῶν ἅμα ποιεῖτε· καὶ οὐκ εἶπαν, Ὅταν οἱ ἀδελφοὶ ὑμῶν οἱ ἐν περιτομῇ, ἀλλά, οἱ ἐκ περιτομῆς, ἵνα δείξωσι τοὺς ἀπὸ τῆς περιτομῆς εἰς τὴν Ἐκκλησίαν μετελθόντας ἀρχηγοὺς εἶναι μετ' ἐκεῖνον τὸν χρόνον .... Παρὰ τοῖς ἀποστόλοις δὲ τὸ ῥητὸν δι' ὁμόνοιαν ἐμφέρεται, ὡς ἐπιμαρτυροῦσι λέγοντες, ὅτι, Κἄν τε πλανηθῶσι μηδὲ ὑμῖν μελέτω .... φάσκουσι γὰρ τὴν ἀγρυπνίαν φέρειν, μεσαζόντων τῶν ἀζύμων.*

Against the Audaeans. The same Audaeans mention the Constitution of the Apostles .... about the Passover .... for the Apostles define in that Constitution that ye reckon not, but observe [it] when your brethren from the circumcision do; do so together with them; and they did not say, "when your brethren in the circumcision," but "those from the circumcision," that they might show that those who had come over into the church from the circumcision were leaders after that time; with Apostles this is enjoined for the sake of harmony, as they testify, saying that even if they err it is no matter to you .... they say to keep vigil in the midst of the feast of unleavened bread. See p. 97, l. 33.

Ibid. p. 351: Migne II. 360, 361. *Λέγουσι γὰρ οἱ αὐτοὶ ἀπόστολοι, ὅτι, Ὅταν ἐκεῖνοι εὐωχῶνται, ὑμεῖς νηστεύοντες ὑπὲρ αὐτῶν πενθεῖτε, ὅτι ἐν τῇ ἡμέρᾳ τῆς ἑορτῆς τὸν Χριστὸν ἐσταύρωσαν. Καὶ ὅταν αὐτοὶ πενθῶσι τὰ ἄζυμα ἐσθίοντες ἐν πικρίσιν, ὑμεῖς εὐωχεῖσθε.*

The same Apostles say that when they (*i.e.* the Jews) feast, do ye mourn over them with fasting, because in the day of the feast they crucified the Christ; and when they are mourning, eating unleavened bread with bitter herbs, do ye feast. See p. 99, l. 29.

Et mox: Migne II. 361. *Αὐτῶν ἀκούοντες ἐν τῇ Διατάξει, ὅτι Ὁ κακῶν ἑαυτοῦ τὴν ψυχὴν ἐν Κυριακῇ, ἐπικατάρατός ἐστι τῷ Θεῷ.*

Hearing them in the Constitution, that he who vexeth his soul on Sunday is accursed with God. See p. 100, last line.

Ibid.: Migne II. 364. *Παρατηρεῖται δὲ ἡ Ἐκκλησία ἄγειν τὴν ἑορτὴν τοῦ Πάσχα, τουτέστι τὴν ἑβδομάδα τὴν ὡρισμένην, καὶ ἀπ' αὐτῶν τῶν ἀποστόλων ἐν τῇ Διατάξει, ἀπὸ δευτέρας σαββάτων, ὅπερ ἐστὶν ἀγορασμὸς τοῦ προβάτου.*

The Church takes care to keep the feast of the Passover, that is to say, the appointed week, and from the Apostles themselves in the Constitution from the second [day] of the week, when the purchase of the lamb takes place. See p. 98, l. 24.

κατὰ Ἀερίου, p. 387, Basil.: Migne II. 512, 513. *Εἰ δὲ καὶ χρὴ τὸ τῆς Διατάξεως τῶν ἀποστόλων λέγειν, πῶς ἐκεῖ ὡρίζοντο τετράδα καὶ προσάββατον νηστείαν διὰ παντὸς χωρὶς Πεντηκοστῆς; καὶ περὶ τῶν ἓξ ἡμερῶν τοῦ Πάσχα πῶς παραγγέλλουσι μηδὲν ὅλως λαμβάνειν ἢ ἄρτου καὶ ἁλὸς καὶ ὕδατος; Ποίαν τε ἡμέραν ἄγειν, πῶς τε ἀπολύειν εἰς ἐπιφώσκουσαν Κυριακήν, φανερόν ἐστι .... Εἶτα δὲ εἰ μὴ περὶ τῆς αὐτῆς ὑποθέσεως Τετράδων καὶ Προσαββάτων οἱ αὐτοὶ ἀπόστολοι ἐν τῇ Διατάξει ἔλεγον, καὶ ἄλλως ἐκ πανταχόθεν εἴχομεν ἀποδεῖξαι, ὅμως περὶ τούτου ἀκριβῶς γράφουσι.*

Against Aerius. Is it necessary to quote that of the Constitution of the Apostles how there they appointed Thursday and Friday as a fast continually except during Pentecost; and about the six days of the Passover, how they recommend to partake of nothing whatever but bread and salt and water? what kind of day to keep, and how to release as Sunday dawns, is evident .... afterwards if not about the same subject of Thursdays and Fridays the same Apostles said in the Constitution, we could even show otherwise from all quarters how they write accurately about this. See pp. 98, 99.

κατὰ Μασσαλιανῶν, p. 452, Basil.: Migne II. 765, 768. *Καὶ περὶ μὲν οὖν τοῦ γενείου ἐν ταῖς Διατάξεσι τῶν ἀποστόλων φάσκει ὁ θεῖος λόγος καὶ ἡ διδασκαλία μὴ φθείρειν, τουτέστι μὴ τέμνειν τρίχας γενείου, μηδὲ ἑταιρισμῷ κατακομεῖσθαι* (or *κατακοσμεῖσθαι*), *μήτε ὑπερηφανίας ὑπόδειγμα δικαιοσύνης τὴν προσέλευσιν ἔχειν.*

Against the Massalians. About the beard in the Constitutions of the Apostles, the Divine word and the *Didascalia* say, not to destroy it, that is to say, not to cut the hairs of the beard, nor to adorn oneself for harlotry, nor have the approach of righteousness as a sign of arrogance. See p. 4, ll. 33–35.

I have in this translation incorporated or indicated the variants of Codex Sangerman and others only when they present anything of value. The Syriac student will find all the variants given in the preceding volume, and to the English reader most of them would be of little, or no interest. I have brought my translation to a close at the end of Chapter XXVI., which Professor Nau considers to be its natural termination (*La Didascalie*, p. 166).

Perhaps the most valuable part of the text is the multitude of Scriptural quotations included in it. As I have said in the Introduction to the previous volume, those from the Old Testament are all from the Septuagint, and I subjoin a list of them. Those from the New Testament are, as was to be expected, mostly from the Peshiṭta, the authorized version of the Syrian Church, which has held its own, with hardly any variants, for about fifteen centuries. It is therefore remarkable to find some quotations which in their choice of expressions coincide preferably with the Old Syriac, and this is more than we should have expected, considering how many times the *Didascalia* must have been copied, and how strong the tendency would be for each succeeding scribe to supply the quotation from the version with which he was familiar. There are also a large number of New Testament quotations which coincide neither with the

Old Syriac nor with the Peshiṭta. The most probable explanation is the conjecture of Lagarde with regard to the Apostolic Constitutions[1], which are an amplification of the *Didascalia*, viz. that the immediate source from which the author drew was a Gospel Harmony. Professor Nau says of the *Didascalia* "elle parait ignorer l'Evangile de S. Jéan" (*La Didascalie*, footnote, p. 119). Nevertheless it will be seen from our list of quotations that there are several which can only be taken from the Fourth Gospel. I have endeavoured to classify all the quotations according to the best of my judgment as follows, on p. xiii.

[1] See Lagarde, *Const. Apost.* p. vii (London, 1862).

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QUOTATIONS FROM THE OLD TESTAMENT CONTAINED IN THE DIDASCALIA.

GENESIS.

EXODUS.

LEVITICUS.

NUMBERS.

DEUTERONOMY.

I. SAMUEL.

II. SAMUEL.

II. KINGS.

II. CHRONICLES.

JOB.

PSALMS.

PROVERBS.

ISAIAH.

JEREMIAH.

LIST OF QUOTATIONS FROM THE NEW TESTAMENT CONTAINED IN THE DIDASCALIA, CLASSIFIED.

(C. *signifies Cureton*, L. *Lewis.*)

Peshiṭta.

MATTHEW.

v. 11 *almost*	f. 17 a
v. 17	72 b
v. 44 *almost*	54 b
vi. 21	51 a
vii. 2[1]	39 b
vii. 2[1]	42 b
vii. 16 (L. *lost*)	71 a
x. 5[2] (C. *lost*)	71 b
x. 13 (C. *lost*)	54 b
x. 24[2] (C. *lost*)	74 a
x. 28[1] (C. *lost*)	59 b
xi. 15	17 a
xxiii. 19 *almost*	74 b
xxiii. 38 *almost* (C. *lost*)	67 b
xxv. 35[2] (O. S. *lost*)	59 a
xxv. 36[1] (C. *lost*)	59 a
xxv. 36[2] (C. *lost*)	59 a
xxv. 38[2] (C. *lost*)	59 a
xxvii. 25 (C. *lost*)	64 a

MARK.

ii. 17 (C. *lost*)	f. 23 a, 38 b
ii. 19 *almost* (O. S. *lost*)	63 a

LUKE.

vi. 40[1] (C. *lost*)	f. 60 b
vi. 46 (C. *lost*)	75 b
x. 16 *almost*	27 b, 34 a
xxi. 18, 19	60 b

ACTS.

viii. 20	f. 68 a
x. 9–16	70 a
xv. 8–11	70 a

ROMANS.

iii. 15–17	f. 23 b

GALATIANS.

iii. 13	f. 73 b

EPHESIANS.

iv. 26	f. 43 a

II. THESSALONIANS.

iii. 10	f. 48 b

Old Syriac.

MATTHEW.

vi. 11 (C.)	f. 59 b
v. 12	17 a
v. 18 (L. *quite*, C. *almost*) ...	72 b
v. 20	36 a
v. 23	43 a
vi. 10 (L. *lost*)	44 a
x. 5^{1} (C. *lost*)	48 a
x. 37 *almost*	59 b
xi. 28 (C.) ...	5 a, 35 b, 70 b, 73 b
xii. 43	74 b
xii. 44 *almost*	75 a
xviii. 10 (C.)	22 a
xviii. 17^{2} (C.)	37 b
xviii. 18^{1}	f. 17 b
xix. 4 *almost*	69 b
xxvi. 22 *almost* (C. *lost*) ...	63 a
xxvi. 23 (C. *lost*)	63 a

MARK.

xii. 42 *almost* (C. *lost*) ...	f. 52 a

LUKE.

vi. 37^{2} (C. *lost*)	f. 39 b

JOHN.

xiii. 5 *almost* (C. *lost*) ...	f. 55 b *note*

Old Syriac and Peshitta.

MATTHEW.

v. 5, 7	f. 14 b
v. 8 *almost*	15 a
v. 9	15 a, 42 a
v. 22^{1}	43 a
v. 24 *almost*	43 a
vi. 3	41 b, 53 b
vi. 12 (L. *lost*)	24 a
vii. 1 (L. *lost*)	36 b
vii. 3 (L. *lost*)	21 b
vii. 5 (L. *lost*)	21 b
vii. 6 *almost* (L. *lost*) ...	50 a
vii. 15 *almost*	71 a
viii. 12^{2} *almost*	60 a *note*
ix. 2 last clause (C. *lost*) ...	23 a
x. 24^{1} (C. *lost*)	74 a
x. 32 *almost*	59 a
x. 33 *almost*	59 b, 60 a *note*
xi. 29, 30 *almost* ...	35 b, 70 b
xii. 30 *almost* (L. *lost*)	44 a, 46 b
xii. 31, 32 *almost*	71 b
xii. 32	71 b
xii. 36 *almost*	14 b
xii. 45 *almost*	75 a
xiii. 16	73 b *note*
xvi. 6 *almost*	71 b
xviii. 16^{2}	37 b
xviii. 18	22 a
xviii. 21 *almost*	42 a
xviii. 21, 22 *almost*	42 a
xix. 5, 6 *almost*	f. 69 b
xix. 19 (C.)	37 a
xx. 16	74 a *note*
xxi. 13 (L. *lost*)	21 b
xxi. 46^{2} *almost*	63 a
xxii. 32	75 a *note*
xxiii. 20, 21, 22 *almost* ...	74 b "
xxiv. 12, 13 (C. *lost*) ...	71 a
xxv. 35^{3} (C. *lost*)	59 a
xxv. 39^{2} (C. *lost*)	59 a
xxv. 46^{2} (C. *lost*)	59 a
xxvi. 15^{2} (C. *lost*)	63 b
xxvi. 21^{2} *almost* (C. *lost*) ...	63 a
xxvi. 41 *almost* (C. *lost*) ...	60 a

MARK.

vii. 6 *almost* (C. *lost*) ...	f. 36 b
viii. 37 *almost* (C. *lost*) ...	59 b
x. 21 (C. *lost*)	36 a
xii. 26 (C. *lost*)	75 a *note*
xx. 25	41 b

LUKE.

vi. 46 (C. *lost*)	f. 76 a
x. 5 *almost*	54 b
x. 7^{2} (L.)	10 b
xi. 23 *almost*	44 a
xvi. 15^{2} *almost* (C. *lost*) ...	13 a

JOHN.

xiii. 4^{2} (C. *lost*)	f. 55 b *note*

Neither.

* This has been printed by mistake on p. [illegible] as Matt. xviii. 12.

DIDASCALIA.

TRANSLATION.

"IN the name of the Father Almighty, and of the Eternal Word and f. 1 b
only Son, and of the Holy Ghost, one true God. We begin to write the Book *Didascalia*, as the holy Apostles of our Lord appointed to us, with regard to the presiding officers of the Holy Church, and the Canons and the Laws for believers as they commanded in it.

We, then, twelve Apostles of the only Son, the Everlasting Word of God, our Lord and God and Saviour Jesus the Christ, being assembled with one accord in Jerusalem the city of the great King, and with us our brother Paul, the Apostle of the Gentiles, and James the Bishop of the above-mentioned city, have established this Didascalia, in which are included the Confession and the Creed, and we have named all the Ordinances, as the ordinances of the heavenly bodies, and thus again the Ordinances of the Holy Church. We assert that every one shall stand and confess and believe in what has been allotted to him by God; that is to say, the Bishop as a shepherd; the Elders as teachers; the Deacons as ministers; the Subdeacons as helpers; the Lectors as readers; the Singers as psalmists with intelligence and with constancy; and that the rest of the populace should be hearers of the words of the Gospel according to discipline. When we had completed and confirmed these Canons, we established them in the Church. And now we have written this other Book of doctrine which will enlighten all the habitable earth, and we have sent it by the hands of Clement our comrade. This which ye hear, O Christian Nazarenes, who are beneath the sun [is] that ye may learn with diligence and care. He who hears and keeps these commandments which are written in this Didascalia, will have everlasting life, and great boldness before the judgment-seat of our Lord Jesus the Christ the Son of God, He who taught us about His great mystery. And he who is contentious, and doth not keep them, they shall put him out as an opposer
and quarreller, as it is written that those who do evil things shall go to f. 2 a

everlasting torment, and those who do good things shall inherit everlasting life in the kingdom of heaven.

In it there are twenty-seven chapters.

CHAPTER I.

Teaches all men in general about the simple and natural law, that what is hateful to thyself thou shouldest not do to thy neighbour * * * *"

(Codex Sangerman *cf.* Lagarde.

"The Didascalia, or the Catholic Teaching of the Twelve Apostles and holy Disciples of our Saviour.

Apostolical Constitutions Book I. Chapter I. [*About the simple and natural law.*] The planting of God, and the holy Vine of His Catholic Church, the chosen people who trust in the simplicity of the fear of the Lord, those who by their faith inherit the eternal kingdom, those who have received the power and communion of the Holy Ghost, with which they are armed and confirmed in His worship, those who have been partakers in the sprinkling of the pure and precious blood of the great God, Jesus the Christ; those who have received boldness to call God the Almighty 'Father,' as heirs and partakers with His Son [and] His Beloved; hear the Teaching of God, ye who hope for and expect His promises, according as it was written by order of our Saviour, and is in accordance with His glorious commandments! Take care, ye sons of God, and do everything so as to obey God, and in all things be pleasing to the Lord our God. If any man run after iniquity, and oppose the will of God, he shall be counted by God as an heathen and an evildoer. Flee therefore and get far from all")

Ap. Con. Bk. I. ch. 1. f. 3 a **Exodus xx. 17** avarice and iniquity, that ye may covet nothing from any one, for it is written in the Law, "Thou shalt not covet anything from thy neighbour, neither his field nor his house nor his servant nor his maidservant nor his ox nor his ass nor any of his goods, for all these desires are of the Evil One. For he that coveteth his neighbour's wife or his servant or his maidservant is already a thief and an adulterer." He is guilty of abomination, like a Sodomite, from our Lord and Teacher Jesus the Christ, to whom be glory and honour for ever and ever, Amen. As also in the Gospel He reneweth and confirmeth and completeth the Ten Commandments of the Law. For it is written in the Law, Thou shalt not commit adultery. But this I say unto you, as He who spoke in the Law of Moses, thus in **Matt. v. 28** person I myself say unto you, that every one who looketh at the wife of his friend to lust after her, hath already committed adultery with her in his heart. Thus he that lusteth is guilty as an adulterer. Also he that coveteth the ox or the ass of his neighbour is likely to steal it and to lead it away. Again, he that coveteth the field of his neighbour, behold, doth he not wish to narrow it at the border, and to contrive

to buy it to himself for nothing? Wherefore because of this, murders and deaths and condemnations come upon them from God. But to those men who are obedient to God there is one simple and valid law, and I say that thou shalt not make questions to Christians, this, that whatever thou hatest should happen to thyself from another, thou shalt not do to another. Thou dost not wish that any one should look at thy wife in an evil manner, for her corruption? do not thou also look at the wife of thy neighbour with an evil mind. Thou dost not wish that any one should take from thee thy garment? do not thou also take the garment of others. Thou dost not wish to be cursed or beaten? also do not thou do either **Ap. Con. I. ii.**
of these things to others; but if any one curseth thee, thou shalt surely bless him, for it is written in the book of [1]the Psalms[1], "He that blesseth **Numbers xxiv. 9** *sic*
shall be blessed, and he that curseth shall be cursed," and again also f. 3 b
in the Gospel it is written, "Bless those that curse you, and do not evil **Matt. v. 44** *sic*
to those that do evil to you; do good to those that hate you"; be long-suffering and patient, for the Scripture saith, "Do not say, I will repay **Proverbs xx. 22** *sic*
to mine enemy evil as he has done to me, but be long-suffering, and the Lord will be a helper to thee, and will bring retribution on him that hath done thee evil." Again He saith in the Gospel, "Love them that hate **Matt. v. 44** *sic*
you, pray for them that curse you, and no one shall be an enemy to you." Let us look therefore, O beloved, and understand these commandments, and keep them, so that we may be the children of light.

CHAPTER II.

Teaches every man that he should please his wife alone, and should not adorn himself and be a stumbling-block to women; that he should not love idleness; that he should study the Scriptures of life, and keep away from the scriptures of paganism and from the bonds which are in Deuteronomy; and that in the baths he wash not with women, and let him not give his soul to the wickedness of harlots.

Let us be patient with one another, O servants and sons of God! Let not a man despise his wife, nor behave contemptuously and haughtily towards her, but let him be compassionate, and let his hand be liberal in giving. Let him please his wife alone, and soothe her with honour; let him study to be loved by her alone, and not by any other. Do not adorn **Ap. Con. I. iii.**
thyself so as to be seen by a strange woman and that she should desire thee. If thou, for instance, art constrained by her, and sinnest with her,

[1] S. C. Numbers.

death by fire shall come upon thee by decree from God, even that which is everlasting in the cruel and bitter fire. Thou shalt know and understand when thou art cruelly tormented. But, if thou doest not this abomination, but removest her from thee, and refusest her, in this alone thou hast sinned, that by means of thine adornment thou hast caused a woman to be held by desire of thee; for thou hast done this to her so that it has happened thus to her because of thee, and that by means of her desire she committeth adultery. But thou art not so much under sin, because thou hast not lusted after her. Mercy from the Lord shall be upon thee because thou hast not delivered thy soul unto her, and hast not been persuaded by her when she sent unto thee; not even in thy mind hast thou turned to this woman, who was held by desire of thee; but she suddenly met with thee, she was wounded in her mind, and she sent unto thee, but thou like a God-fearing man didst refuse her and remove thyself from her and hast
f. 4 a not sinned with her. She in truth was struck in her heart because thou art a youth, beautiful and good, and thou didst adorn thyself and make her desire thee. And thou art found guilty, that she hath sinned in regard to thee; for because of thine adornment it hath thus happened to her. But seek from the Lord God, that no sin may be written against thee on her account. If thou wishest to please God, and not men, and hopest for life and everlasting rest, do not adorn the beauty of thy nature which hath been given to thee by God, but with the humility of neglect, make it poor before man. Thus again also let not the hair of thy head grow, nor comb it nor dress it; but shave it, and anoint it not, that it may not attract to thee such women as snare or are snared by lust. Also wear no beautiful garments nor even put on shoes of lustful and contemptible workmanship, nor set signet-rings encased in gold upon thy fingers, because that all these things are works of harlotry, and everything that thou doest which is beyond nature. For to thee, a man who believes in God, it is not allowed to let the hair on thy head grow, to comb it and make it even, which is this voluptuousness of desire, and thou must not put it in order and dress it, nor arrange it so as to be beautiful; nor must thou destroy the hairs of thy beard, nor the likeness of the nature of thy face, nor change it to something outside of what God has created, because thou wishest to please men. If thou doest these things, thou deprivest thyself of life, and thou art rejected from the presence of
Ap. Con. I. iv. the Lord God. As a man therefore who wishes to please God, be watchful and do nothing like these things, keep away from everything which the Lord hates, and do not be wandering and turning vainly about in market-

places, seeing the inane spectacles of those who behave themselves in an evil manner, but in thy craft and work be constant and watchful, and wishful to do those things that are pleasing to God. Meditate constantly in the words of the Lord. If then thou art rich and requirest not to work f. 4 b
for thy livelihood, be not wandering and turning inanely about, but be constant at all times, and have intercourse with believers and those like-minded with thyself, and be instructed along with them in the words of life. But if not, then stay at home, and read in the Law, Ap. Con. I. v.
and in the Book of the Kings and in the Prophets and in the Gospel [which is] the fulness of these things. Keep far then from all the books vi.
of the heathen. For what hast thou to do with foreign words or with false laws or prophecies, which also easily cause young people to wander from the Faith? What then is wanting to thee in the Word of God that thou throwest thyself upon these myths of the heathen? If thou wishest to read the tales of the fathers, thou hast the Book of the Kings, or of wise men and philosophers, thou hast the Prophets, amongst whom thou wilt find more wisdom and scripture[1] than [amongst] the wise men and the philosophers because they are the words of God, of one only wise God; if thou desirest songs, thou hast the Psalms of David; or if the beginning of the world, thou hast the Genesis of great Moses; if law and commandments, thou hast the Book of Exodus of the Lord our God. Therefore keep entirely away from all these foreign things which are contrary to them. But nevertheless what thou readest in the law of Deuteronomy, be heedful, that in reading thou readest only in it with simplicity. From the precepts and admonitions which are in it keep well away, lest thou lead thyself astray, and bind thyself with indissoluble heavy chains of burdens. For this reason therefore even if thou read in Deuteronomy, in this alone be intelligent to know, and glorify God, who has delivered us from all these chains. Let this also be put before thine eyes, that thou mayest distinguish and know what is the Law, and what are the chains that are in Deuteronomy; that after the Law had been given to those that were in the Law, on account of Deuteronomy they sinned all these sins in the wilderness. For the Law is in the first place that which f. 5 a
the Lord God spake, before the people made the calf and offered the sacrifices of idols, which is the ten Commandments and Statutes; and after they had worshipped idols He justly put upon them chains as they deserved. Thou therefore do not put them on thy heart, for our Saviour came for nothing else but to fulfil the Law, and to loosen us from the chains of

[1] S. science.

Deuteronomy; for He loosened from these chains, and He called thus to
Matt. xi. 28 those who believe in Him, and said, "Come unto me all ye who are weary
and heavy laden, and I will give you rest." Thou therefore without the
weight of these burdens read the simple Law which agrees with the Gospel,
and again in the Gospel and in the Prophets, also in the Book of the Kings,
that thou mayest know how many kings were righteous, and were made
famous by the Lord God in this world, and rested also in the promises of
everlasting life. But those kings who turned aside from God, and worshipped
idols, justly perished cruelly by a decreed judgment, and were cut off from
the kingdom of God, and instead of rest they were tormented. When therefore
thou readest these things, thou shalt grow more in the faith and be increased.
After these things rise and go out to the market-place, and wash in the
baths for men, and not in those for women, lest, when thou hast stripped and
shewn the bareness and nakedness of thy body, thou wilt either be hunted
for or thou wilt constrain[1] to fall and be hunted by thee; therefore be
Ap. Con. I. vii. watchful against these things and live for God. Learn therefore what the
Prov. vii. 1 Holy Word saith in Wisdom, "My son, keep my words, and hide my commandments within thee. My son, honour the Lord and be strong, and fear
2 no other but Him; keep my commandments, and live well, and my law as
3 the apples of thine eyes, bind them on thy fingers, and write them on the
4 tables of thine heart. Say to Wisdom, Thou art my sister, and with under-
5 standing make thyself acquainted; that she may keep thee from the
6 strange woman, and the adulteress whose words are flattering; for from
7 the window of her house and her lattice she looketh out into the street,
f. 5b and at every young man whom she seeth, those who are childish and void
8 of understanding, who pass in the streets by the side of the corners of the
9 paths of her house, and who talk in the dark, in the evening and in the
10 thick darkness of the silence of the night; then the woman goeth out, and
in the garb of a harlot she meeteth the young man, and she causeth the
11 hearts of the youths to fly away. She is rebellious and insolent and prodigal.
12 Her feet rest not in her house but she is now wandering out, and now in
13 ambush in the street and in the corners. She catcheth him who is
14 likeminded and kisseth him and maketh her face bold and saith unto him,
15 'I have peace-offerings with me, this day I have paid my vows; therefore
I have come out to meet thee, expecting to see thee, and I have found thee.
16 With a carpet have I spread my bed, and with Egyptian tapestries have
17 I covered it; I have sprinkled saffron upon my bed, and in my house there
18 is cinnamon. Come, let us enjoy ourselves with love till the morning, and

[1] S. + another.

embrace each other with desire. For my lord is not at home, he has gone 19
a long way off. He has taken a bag of silver in his hand, and he will come 20
to his house after many days.' She causeth him to err by the multitude 21
of her words, by the flattery of her lips and by a vile wink of her eyes
she draweth him unto her. He goeth after her like an infant, and like an 22
ox that goeth to the slaughter, and like a dog to the chain, and like a stag 23
which [1]an arrow pierces[1] and he fleeth, like a bird into the snare, and
he knoweth not that he is gone to the death of his soul. Wherefore 24
hearken unto me, my son, and give ear to the words of my mouth. Incline 25
not thy heart to her ways, and come not near to the door of her house; do 26
not wander in her paths; for she hath cast down a multitude of slain, her
victims are innumerable. The ways of her house are the ways of Sheol, 27
which go down to the chambers of death. My son, give ear to my wisdom, Prov. v. 1
and incline thy mind to my understanding, that my counsel may keep thee, 2
and the knowledge of my lips, which I command thee, because that 3
the lips of an adulteress distil honey, and with her flatteries she sweeteneth
the palate; yet the latter end of them is bitterer than wormwood, and 4
sharper than a two-edged-sword; for the feet of the foolish[2] woman bring 5 f. 6a
down to the chambers of Sheol those who adhere to her, for there is
[3]nothing which goeth before[3] her heels; she walks not into the land of
life, for her paths are in error, and are not known. Therefore, my son, 6
hearken unto me, and decline not from the words of my mouth; remove 7
thy way from her, and come not near the door of her house, that thou 8
give not thy life to others, and thy years to those that have no mercy; 9
lest strangers be satisfied with thy substance, and thy merchandise [pass] 10
to the houses of others; and in thine old age thou repent thyself, when 11
the flesh of thy body faileth, and thou shalt say, Why did I hate my 12
correction and my heart reject reproof, and I did not hearken to the voice 13
of my teachers, nor incline my ears to my monitors? I was very nearly in 14
all evil things." But let us not prolong and extend the admonition of our doctrine; if we omit anything, you, like wise men, choose from what pleaseth you in the holy books, and from the Gospel of God, so that ye may be confirmed, and all these evil things may be removed and cast away from you, and ye may be found blameless in everlasting life with God.

[1] Lit. swallows an arrow. [2] S. sinful [3] S. no standing-place for

CHAPTER III.

The doctrine about women, that they please and honour their husbands only, actively and wisely, attending with diligence to the works of their houses, and that they wash not with the men nor adorn themselves, and become a cause of offence to men nor hunt after them; that they be chaste and quiet and not quarrel with their husbands.

Ap. Con. I. viii. Again, let the woman be submissive to her husband, because the head of the woman is the man, and the head of the man who walks in the way of righteousness is the Christ, after the Lord Almighty our God and the Father of the worlds, of this one which exists and of that which is to come, Lord of all breathing things and of all powers, and His living and Holy Spirit, to Whom be glory and honour for ever and ever. Amen. O woman! fear thy husband, and revere him, and please him alone; be ready for his service; stretch out thy hands to wool, and let thy mind be
Prov. xxxi. 10 on the spindle, as it is said in Wisdom, "Who can find a virtuous woman?
11 she is more precious than fine stones, which are of great value. The
12 heart of her husband doth trust in her, and treasure is not wanting to her;
she is a helper of her husband in all things; there is nothing wanting to
f. 6 b 13 him in his dwelling. She worketh wool and linen with her clever hands;
14 she furnisheth good things; like a merchant ship which gathereth all her
15 riches from afar. She riseth by night, and giveth covering to her house-
16 hold and work to her handmaids. She looketh to her field, and also buyeth
17 it, and from the fruit of her hands she planteth a possession. She girdeth
18 her loins with strength, and strengtheneth her arms. She tasteth that it is
19 good to labour; her candle goeth not out all the night. She stretcheth out
20 her arms with activity, and her hands to the spindle; she extendeth her
21 right hand to the poor, from her fruits she giveth to the needy. The master
of the house is not anxious, because that all his household is clothed with
22 wool above their raiment. She maketh for her husband garments of fine
23 linen and purple. Her husband is known in the gates, when he sitteth in
24 the seat of the elders. She maketh linen in her house, and selleth girdles
25 to the merchants. Strength and glory are her raiment, she shall rejoice
26 on the last day. She openeth her mouth in wisdom. Her tongue speaketh
27 firmly with intelligence and order; the ways of her house are strict, she
eateth not bread in idleness. She openeth her mouth according to
28 wisdom; the law of mercy is upon her tongue; her children shall arise and
grow rich, and praise her; she shall rejoice in them in the latter days; also

her husband shall call her blessed. The multitude of her daughters possess
great riches. She doeth great things and is exalted above all women,
for the woman who feareth the Lord shall be blessed. The fear of the 29
Lord is (her) glory. Give her of her fruits that are worthy of her lips. 30
She shall be honoured in the gates, and in every place her husband shall
be honoured. Again, a virtuous woman is a crown to her husband." Ye 31
have learnt therefore what praises a chaste woman who loveth her husband
receiveth from the Lord God, she who is found faithful and desirous of Prov. xii. 4
pleasing God. Therefore, thou, O chaste woman, do not adorn thyself so
as to please other men, and do not plait the plaits of harlotry, nor wear f. 7a
the garments of lasciviousness, nor put on golden shoes, that thou mayest
be like those that are such, that thou attract not to thyself those that are
captivated by such things. Even if thou sinnest not by this act of
abomination, nevertheless in this thou sinnest, that thou obligest and
makest him to lust after thee; and if thou sinnest, thou also hast destroyed
thy life from God, and thou art guilty also concerning the soul of that
[man]. For again, as thou hast sinned with one, thou hast enervated thy
soul, and thou wilt be going also after another, as it is said in Wisdom,
"When the wicked hath gone into the depths of evil, he despiseth and ener- Prov. xviii. 3
vateth his soul; ignominy and disgrace shall come upon him." She therefore
that is thus, whose soul is completely wounded and is possessed by lust,
taketh captive the souls of those who are void of understanding. But let
us learn also about these things as the Holy Word unfolds them in
Wisdom, for it speaks thus: "As a ring of gold in a swine's snout, so is Prov. xi. 22
beauty to a woman who doeth evil": and again, "As a worm in wood, so an Prov. xii. 4b
evil woman destroyeth a man": and again, "A woman void of understand- Prov. ix. 13
ing and boastful shall be in want of bread and shall not know shame. For 14
she sitteth in the market-place, at the door of her house on a high seat, and
she calleth to those who pass on the road and to those who walk in her ways, 15
and saith, Whoso among you is simple, let him come near to me, and he 16
who is void of understanding, and she saith to him, Come near lovingly to 17
hidden bread and to stolen waters which are sweet; and he knoweth not 18
that strong men have perished with her and have been brought to the
depths of Sheol. But flee, and tarry not in that place; do not lift thine
eyes to look at her." And again, "It is better to sit upon a turret of the Prov. xxv. 24
roof rather than to dwell with a woman who is garrulous and quarrelsome
in the middle of the house." Thou therefore who art a Christian, do not
be like such women, but if thou wishest to be faithful, please thy husband
only, and when thou walkest in the market-place, cover thy head with thy f. 7b

garment, that by thy veil the greatness of thy beauty may be covered; do not adorn the face of thine eyes, but look down and walk veiled; be
Ap. Con. I. ix. watchful, not to wash in the baths with men. When there are baths for women in the city or in the district, a believing woman will not wash in the baths with men; for if thou veilest thy face from strange men by a covering of chastity, how then goest thou with strange men to the baths? But if there are no baths for women, and thou art compelled to wash in the baths for men and women, this at the least is necessary, that thou wash with chastity and modesty and bashfulness and moderation; not at every time nor every day; nor at noon, but let the time for thee to wash be known to thee, at ten o'clock; for it is required of thee, O believing woman, that by every means thou shalt flee from the multitude of vain
Ap. Con. I. x. sights of the pride of eye which is in the bath. But thy quarrel with every one, especially that with thy husband, cut short and prevent like a believing woman, lest thy husband, if he be a heathen, should be offended because of thee, and blaspheme God, and thou shouldest receive a woe
Rom. ii. 24 *sic* from Him, for woe to those through whom the name of God is blasphemed amongst the Gentiles. Again, if thy husband be a believer, he is constrained as one who knows the Scriptures, and he will say to thee the word
Prov. xxv. 24 from Wisdom, that "it is better to dwell on a turret of the roof rather than to dwell with a garrulous and quarrelsome woman in the middle of the house." For it is required of women that by a covering of modesty and humility they show the fear of God, for the conversion and growth
f. 8 a of the faith of those who are without, of the men and of the women. If we have a little admonished and instructed you, our sisters and daughters, our members, ye like wise women, seek and choose for yourselves those things which are excellent and honoured and without rebuke in the dwelling of the world; learn and know such things by which ye can get to the kingdom of our Lord and have rest, having already been pleasing to Him by good works.

Ap. Con. II. i. [1]*About the ordination of Bishops.* Let a Bishop be ordained having already been chosen by all the people, according to the will of the Holy Ghost, being blameless, chaste, quiet, humble, not anxious, watchful, not loving money, without accusation, not quarrelsome, clement, who does not talk excessively, a lover of good things (R.[2] + a lover of work, a lover of widows, a lover of orphans), a lover of the poor, expert in the mysteries,

[1] The remainder of Chap. III. is absent from Codex Sangerman.
[2] Rahmani, Test. D.N.J.C.

not distraught nor wandering together with the world; who is peaceable and a fulfiller of all good things, like one who is entrusted with the order and place of God. It is better that he should be and remain without a wife, **Ap. Con. II. ii.** and if not, that he be husband of one wife only, that he may sympathize with the infirmity of the widows. Let him be of middle age, let him be ordained when he is not a boy. Being like this, on the Sunday let him receive the imposition of hands, all of them taking part in his ordination, and bearing witness about him with all the Elders and with all the Bishops who are near.

About the election of Elders. Let an Elder be ordained when he has the witness of all the people, like what was said before about the Bishop, wise in reading, humble, gentle, poor, not a lover of money, who has laboured much in the services of the weak, who has been proved, and is pure without a stain; if he have been a father to the orphans; if he have served the poor; if he have not stayed away from church; who in everything excels in piety; as he has been, let him be worthy in all things that have been revealed to us by God, those that are useful and those that are suitable, as those [men] are also worthy of the gifts of healing.

How it is proper for the Elder to teach, also whom, and with experience. f. 8 b
Let then the teaching of the Elder be suitable and apt, gentle and temperate, mingled with reverence and fear, in the likeness also of that of the Bishop, and in the teaching let them not talk vain things, but let the hearers when they have heard all keep all, that the Elder may say, that all the things which he has taught they remember; for in the day of the Lord the word will be required which he will testify to the people, so that those may be reproved who have not obeyed; that he may rise up before the glory of the Father. Again, when he speaks the things that he is teaching, thus therefore let him teach, so that he may not perish. Let him pray for those who hear, that the Lord may give them the sense of the Spirit of the knowledge of the truth, that he may not vainly throw pearls before swine, but may prove that they are worthy who have heard and laboured, lest when the word has not brought forth fruit in them, but has perished, he may give account of its perishing.

About the election of Deacons. Let the Deacon be ordained; when he has been elected according to what has been already said, if he be of good behaviour, if he be pure, if he have been elected on account of his purity, and because of his exemption from distractions; if not thus, even if he be in wedlock with one wife; one who is witnessed of by all the believers, who is not entangled in the merchandise of the world, who does not know a

diabolical craft, who has no riches and no sons; and if he have sons[1], it is also fitting that they should cultivate the beauty of piety and that they be pure, that they may be of those who adorn the Church and the canon of service. Let the Church be careful about them so that some of them may abide permanently in the law and in the care of the service; should he not then fulfil in the church the things that are suitable? Let then the service be like this: first, those things that are commanded by the Bishop, so that they only may be done at the ministration, and of all the clergy he may be the Counsellor and secret of the Church. He who
f. 9a ministers to the sick, he who ministers to the strangers, who helps the widows, and goes round all the houses of those who are in want; lest there should be any one in distress or sickness or in misery he goes round to the houses.

About Catechumens. How he is to confirm those that are in doubt, and instruct those that are ignorant. Men who are dead he is to clothe, having adorned them, burying strangers, leading them from their dwellings, wayfarers or exiles. For the help of those who are in want let him have much care and let him inform the Church. *How it is fitting that the children of the Church should be.* Let twelve Elders be known in the Church, seven Deacons, and fourteen Subdeacons; and let those Widows who sit first be thirteen. Let the Deacon who is considered among them to be the one who is most diligent and most judicious; let him be chosen to be the receiver of strangers in the house which is the inn of the Church; let him be at all times clad in white garments, having only a *stole* upon his shoulder. In everything he is as the eye of the Church. With reverence let him make known what is to be the type of the people of piety.

The teaching of the Twelve Apostles. Behold[2] ye sons and daughters of the Church, in the name of our Lord Jesus the Christ, John, Matthew, Peter, and Philip, and Andrew, and Simeon, and James, and Jude the son of James; with Nathanael, and Thomas and Bartholomew and Matthia, all of us gathered together by command of our Lord Jesus the Christ our Saviour, according as He commanded us, that before ye are ready to divide anything by lot, for eparchies, ye shall count the places of the numbers, the authorities of the Bishops, the seats of the Elders, the continual offerings of the Deacons, the admonitions of the Readers, the blamelessnesses of the Widows, and all the things that are fitting to the foundation and confirm-

[1] Lag. *Reliquiae*, + even if he have a wife.

[2] Cod. Harris 2 and Cod. Mosul. Rejoice, Cod. H[2] + all the power of our Lord Jesus the Christ.

ation of the Church, according as they already know the type of heavenly things. Let them take care and keep themselves from all error, knowing that they have an account to give in the great day of judgment concerning the things that having heard they have not kept. They commanded us [1]to confirm[1] His words in all places. It appeared to us therefore, about the f. 9b
reminding and admonition of the brethren, that as to each one of us our Lord revealed as the will of God by means of the Holy Ghost these words of remembrance, we should command you. *John said*, Men, brethren, knowing that we are about to give account concerning those things that were commanded us, do not accept one another's persons, but if a man thinks good to say anything that is not thine[2], let some one speak adversely to him in opposition. It pleased them all that John should speak first. *John said*, There are two ways, one of life and one of death, but [3]the differences are many[3] between these two ways; for the way of life is this, first, that thou shalt love God, Him who has made thee, with all thy heart, and glorify Him who has redeemed thee from death, which is the first commandment. But secondly, that thou shalt love thy neighbour as thyself, which is the second commandment, those on which hang all the Law and the Prophets. *Matthew said*, All those things that thou dost not wish to happen to thee, do not thou also do to others. That therefore which thou hatest, that shalt thou not do to others. O our brother Peter, tell thou the doctrine of these words. *Peter said*, Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not commit fornication. Thou shalt not corrupt boys. Thou shalt not steal. Thou shalt not be a soothsayer. Thou shalt not use enchantments. Thou shalt not kill a child at its birth, nor after he is born shalt thou kill him. Thou shalt not covet what belongs to thy neighbours. Thou shalt not transgress oaths. Thou shalt not bear false witness. Thou shalt not say anything wickedly. Thou shalt not keep anger in thy heart. Thou shalt not be double-minded, nor double-tongued, for doubleness of tongue is a snare of death. Thy word shall not be vain, nor false. Thou shalt not be avaricious nor rapacious. Thou shalt not be a respecter of persons, nor evil-minded, nor be a boaster, nor shalt thou receive evil[4] about thy neighbour; neither shalt thou hate any one, but thou shalt reprove some, and have compassion on others, pray for some, love others more than thyself. *Andrew said*, My son, flee from all evil, and from all that resembles it; be not angry, for anger leads on to murder, for anger is a masculine demon. f. 10a
Be not jealous, but peaceful; nor quarrelsome, nor irritable; for from these

[1] Cod. M. to send.
[2] S. suitable.
[3] Cod. M. there is a great difference,
[4] Rel. + counsel.

things arises murder. *Philip said,* My son, be not licentious, for lust leadeth to fornication, and attracts men towards it, for lust is a feminine demon. One with anger, the other with mirth, they destroy those into whom they enter; for the way of an evil spirit is a sin of the soul, and when it has got a little entrance, it enlarges it as itself, and brings that soul to all evil things, and does not allow the man to look and see the truth. Let there be a measure for your wrath, rule it for a little time and repress it, lest it throw you into an evil deed. For anger is an evil enjoyment, [such as] when they remain with a man for a long season, become demons, and when a man allows them, they swell up in his soul, and become greater and lead him to the works of iniquity, also they laugh at him and enjoy themselves in the destruction of the man. *Simon the Zealot said,* My son, be not a necromancer, for this will lead thee to the worship of idols; nor an enchanter, nor one who teaches extraneous and heathenish doctrine, nor an augur, nor even seek to know these things; from all these things comes the worship of idols. *James said,* My son, speak not foul and silly words, for these take one far from God, and be not haughty of eye, for every one that is haughty of eye falleth before God. Do not covet the wife of thy friend; do not love sodomy; from these things come adulteries and the wrath of God. *Nathanael said,* My son, be not false, for falsehood leads to theft, nor be a lover of money, nor vainglorious; from all these things come thefts. My son, be not a murmurer, for murmuring
f. 10 b brings blasphemy, and be not proud[1] nor arrogant, nor a contriver of evil things, for from all these things come blasphemies. Therefore be meek and humble, for the meek and humble shall inherit the kingdom of Heaven; but be long suffering and merciful, a peace-maker, pure in heart from all evil, innocent, quiet, and gentle; it is good that thou shouldest attend and tremble at the words which thou hast heard. Do not exalt[2] thyself, nor set thyself with the proud, but with the righteous, and have intercourse with the poor; and the events that happen to thee receive as good things, knowing that without God nothing happens. *Thomas said,* My son, he who speaks the Word of God, and is the cause of life to thee, and gives thee the seal that is in the Christ; love him as the apple of the eye; remember him then by night and by day; honour him moreover as of God, for where the Godhead[3] is spoken of, there is the Lord. Thou shalt seek then his face daily; also the other Saints, that thou mayest be soothed by their words; for thou being joined to the Saints, art sanctified. Thou shalt honour him then as thou art able, by thy sweat and by the labour of thy hands. For if through him the Lord has

[1] C. rich. [2] C. love. [3] lit. Lordship.

honoured thee by giving thee spiritual food and the water of everlasting life, much more must thou offer him perishable and temporal food, for the labourer is worthy of his hire. The ox that grinds thou shalt not muzzle; and no one planteth a vineyard, and eateth not of its fruit. *Jude the son of James*[1] *said*, My son, do not make schisms; calm those who are quarrelling, and judge righteously. Be no respecter of persons in reproving a man who is in fault, for riches can have no power with the Lord, nor does the Lord give more honour to dignities, nor has beauty any advantage, but there is equality of all these things with Him. In thy prayer do not doubt which of them shall be yea, or nay. Let it not be that thou shouldest stretch out thine hand in order to receive, whilst[2] the hand that giveth thou contractest[2]. If there be [aught] f. 11 a
in thy hands, give the redemption of thy sins, and do not hesitate to give, nor when thou givest murmur and tell. Know then who is the good payer of thy reward. Turn not thy face from the needy; share with thy brother in all things, and say not that they are thine own, for if ye are sharers in immortal things how much more in those that are perishable? *Bartholomew said*, We then persuade you, my brethren, that while it is yet time, and whilst ye have among you some of the things by which ye work, ye should not spare yourselves in anything whatever of what ye have, for the day of the Lord is at hand in which all these things will be destroyed together with the Wicked One. For our Lord shall come, and His reward with Him. To yourselves then be lawgivers; be good counsellors of yourselves, taught of God. Keep these things that thou hast received, not adding to them, and also not diminishing from them.

Matthia[3] *said about the Readers*. Let a Reader be appointed, having first been proved by many probations, not a talkative man, not a drunkard, not a speaker of laughable things; of good manner, of good disposition, persuadable, of good will; who in the Lord's congregations on Sundays runs first, good at hearing, and as a maker of narratives; who knows that he takes the place of an Evangelist.

Cod. Harris 2. *Peter said*, Brethren, other things concerning admonition the Scriptures teach, but let us command and teach the things that we have been commanded.

All of them said, Let Peter speak.

Peter said, If there be (M + few people in a place,) and not many (M + such as can make choice about a Bishop, nearly twelve men, let them write to those Churches that are near, where there is a Church founded, so that from thence

[1] C.M. + Cephas. [2] C. with the hand that giveth thou castest lots.

[3] In the Mosul Codex this speech is given to James, and comes somewhat later, after that of John, p. 16.

may come three chosen and tried men, to prove him who is worthy; if he be a man who has a good report from the Gentiles; if he be without sin, if he be not irascible, if he be a lover of the poor, if he be chaste, if he be not a drunkard, nor a fornicator, not avaricious, nor a calumniator, nor a respecter of persons, nor anything like these. It is a good thing if he have no wife, or if not, that he have one wife; who is a sharer in discipline, who is able to explain the Scriptures, but if he know not letters, let him be meek and humble, and in love to all men let him abound, lest he be reproved about anything by the masses, let him be a Bishop.

John said, Let the Bishop who is appointed, knowing the diligence and the love of God, and those who are with him, appoint two Elders, those whom he has proven.

All of them objected to this, and said, Not two, but three, for there are twenty-four Elders, twelve on the right hand and twelve on the left.

John said, Well do ye remember, my Brethren, for those on the right hand are those who having received (M. + the vials) from the Archangels instead of a reward, which they offer to the Lord, but those on the left rule over many angels. It is right that there should be Elders, those who formerly were for some time removed from the world, and in some way removed from intercourse with women, good at giving to the brethren, who do not accept any man's person, sons of the Mystery of the Bishop, and his assistants in gathering the people together, who act promptly with the Pastor and serve him. Let the Elders who are on the right have the care of those who labour at the altar, so that they may give honour and blame, and may reprove in what is necessary. But let the Elders who are at the left have the care of the multitude of the people, so that there be good administration without tumult, they having learnt beforehand to conduct themselves with all submission. But if a man, having been admonished, give an answer (M. rebelliously), those who are at the altar, being of one opinion, shall judge him that is such with one mind, as he deserves, so that the others also may fear, lest they accept one another's persons, and many think evil with the evildoers, and the evil spread like a gangrene, and all be taken captive.

James said (as Mathia on p. 15). He that fills the ears of him that is ignorant of what is written is considered before God.

Matthew said, Let three Deacons be appointed, for it is written that in the mouth of two or three every word of the Lord shall be established. Let them be those who are proved in all their service, that they may have witness from strangers and from the congregation, that they are [but once] married[1], and that their children are chaste, gentle, peaceable, not grumblers, not double-tongued, not wrathful, for wrath destroyeth a wise man; not respecters of the persons of the rich, nor oppressing the poor; not using much wine, very laborious and inventive in works that are hidden and good; inciters, obliging and constraining those of the brethren who have aught to stretch out their hands to give, and let them also be good givers, and communicators, that they may be honoured by the people with all possible honour and reverence, watching carefully for those who walk disorderly, dealing tenderly with some of them, and persuading others, inciting others with reproof, and others, who show complete contempt, excommunicating, knowing that those who are quarrelsome and contemptuous, and calumniators, are depraved, opposing themselves to the Christ.

Cephas said, Let three Widows be appointed, two who shall be continually in

[1] Cod. unmarried.

prayer for all those who are in temptation and in regard to revelations and signs, for what is necessary, but one to be continually with the women who are tried by sickness, who is good at service, watchful to make known what is required to the Elders. [Let them] not be lovers of filthy lucre, not accustomed to much wine, so that they may be able to be watchful in the night services of the sick, and in any other good works that any one wishes to do, for these things are the first good treasures [1]that are desirable[1]. *Andrew said*, Let Deacons, doers of good works, go round to every place by night and by day, that they may not neglect the poor, nor accept the persons of the rich; let them recognize him who is in straits, and deprive him not of the blessings. Let them constrain those who are able to lay up for themselves treasures in good works, looking forward to the words of our Teacher, that ye saw Me hungry, and fed Me not; for those who have served Him well and blamelessly, prepare for themselves [2]a large place[2].

Philip said, The laymen shall obey the commands for laymen, being submissive to those who serve continually at the altar. Every one in his place shall please the Lord, not shewing enmity to one another concerning those things that are appointed, every one in that wherein he has been called of God. Let not one persuade to the course of another, for the angels also, beyond what is appointed to them, do no other things.

Andrew said, It would be very good, my brethren, that we should appoint women as Deaconesses.

Peter said, As we have commanded and appointed all these things, and arrived at this point, let us in truth make known accurately about the offerings of the Body and Blood.

John said, It has escaped you, my brethren, that when our Teacher asked for the Bread and the Cup, and blessed them saying, This is my Body and my Blood, He did not allow these to remain with us.

Martha said about Mary, I saw her laughing between her teeth joyfully.

Mary said, I did not surely laugh, but I remembered the words of our Lord, and I rejoiced, for ye know that He said to us before, when He was teaching, He that is weak shall be saved by means of the strong.

Cephas said, We ought to remember the single things, for it is not fitting for women to take the communion with heads uncovered, but having covered their heads.

James said, How then can we define any service for the women, except only some service of strengthening and helping those women who are in want?

Philip said, Now, my brethren, let us say this to you, in regard to the participation in gifts. He that doeth good works, lays up and prepares good treasures for himself, for he who lays up for himself treasures in the kingdom shall be counted as a workman (it is written) before God.

Peter said, These things, my brother, we do not command as necessary from the power that we have over men, but as we have a commandment from the Lord, our Lord, we persuade you to keep the commandments, not diminishing aught from them nor adding aught.

In the name of our Lord Jesus the Christ, to whom be glory for ever and ever. Amen.

The teaching of the Twelve holy Apostles is finished by the hands of Baltous, an odious and lazy servant of the Christ, son of George Moses of the tribe of the

[1] M. of the Lord. [2] M. the place of a shepherd.

household of John, from the village of the fortress of the woman, which is beside the Convent of Kourkama, an (episcopal) see of Western Syria, between the city of Mardin and the above-mentioned Convent in the year 1896 in the month of July, and to Him be glory, may His mercies be over us for ever.

From Paul the Apostle about the Times of Prayer. Institute prayer in the morning and at the third hour, and at the sixth hour, and at the ninth hour, and in the evening, and when ye go to sleep, that for protection, and at the cockcrow: in the morning thanking God who has given us light, having made the night to pass and brought the day; at the third hour because at it our Lord suffered judgment from Pilate;
f. 11 b in that of the sixth hour because in it the Christ was crucified, all created things were shaken, trembling at the daring deed which the wicked Jews did; He was pierced in His side by a lance, and shed forth blood and water; in that of the ninth hour because when our Lord was crucified the sun was darkened at mid-day, and the dead arose from their graves; created things could not bear to see the ignominy of our Lord; also He gave up His Spirit into the hands of His Father; in that of the evening thanking God, who gave us the night for rest from the labours of the day; in that for protection while ye now slumber the sleep of rest from work; but pray that in sleep and in rest ye leave not this world, and if that should happen, the prayer which ye have prayed will help you in the way that is everlasting; and at cockcrow, because that is the hour in which announcement is made to us of the coming of the day, and for the labour of the works of light.

Commandments from the writing of Addai the Apostle.

(1) The Holy Apostles have therefore decreed, first, that people should pray towards the East, because, that as the lightning that flashes from the East, and is seen unto the West, thus shall be the coming of the Son of Man. By this let us know and understand when we pray, that He shall be seen from the East, and towards it we expect Him and we worship Him.

(2) Again, the Apostles have decreed, that on Sunday there shall be service and reading of the Holy Scriptures, and the Eucharist, because that on Sunday the Christ rose from the dead, and on Sunday He ascended to Heaven; on Sunday again He will appear at the end with His holy Angels.

(3) Again, the Apostles have decreed that on Wednesday there shall be service, that is to say, the Eucharist, because that on it our Lord revealed to His Apostles about His judgment and passion, and crucifixion, and death, and resurrection; and the disciples were in sorrow about this.

(4) Again, the Apostles have decreed, that also on Friday at the

ninth hour there shall be service, because of what was said on Wednesday about the Passion of our Saviour; on the Friday it was accomplished, the earth quaking and all creatures crying out, and the lights in the heaven were darkened. f. 12 a

(5) The Apostles have also decreed that there shall be Elders in the Church like the holy Priests, the sons of Aaron; and Deacons, like the Levites; and Subdeacons, like those who carried the vessels of the court of the sanctuary of the Lord; and an Overseer who should be leader of all the people, like Aaron the High Priest, chief and leader of all the Levites and priests and of all the camp.

(6) The Apostles have also decreed that they should make the day of the Epiphany of our Saviour to be the beginning of the yearly feasts, on the 6th of January (second Conun) according to the number of the months of the Greeks.

(7) The Apostles have also decreed that forty days before the Passion of our Saviour they should fast, and then should keep the day of His Passion and the day of His Resurrection, because that also our Lord Himself, the Lord of the feast, fasted for forty days; also Moses and Elias, who were clothed with this mystery, fasted for forty days and then were glorified.

(8) The Apostles have also decreed that at the end of all the Scriptures the Gospel shall be read as the seal of all the Scriptures, the people rising to their feet to hear it; because it is the Message of the Salvation of all men.

(9) The Apostles have also decreed that at the end of forty days after His Resurrection, they should make remembrance of His Ascension to His glorious Father.

(10) The Apostles have also decreed that except the Old (Testament) and the Prophets, and the Gospel, and the Acts of their own triumphs, nothing should be read from the pulpit in the Church.

(11) The Apostles have also decreed that he who does not know the faith of the Church and the ordinances and the laws that are decreed in it, shall not be a leader and commander; and he who knows them and transgresses them, shall not again serve; because he is not true in his service, but false.

(12) The Apostles have also decreed that he who swears and is untrue, f. 12 b
or who bears false witness or goes with wizards and diviners and Chaldæans, and confirms fortunes and nativities, or anything which those who know not God hold to; as if he were a man who knows not God, let him be put out of His service, and never again serve in it.

(13) The Apostles have also decreed that if there be a man who is doubtful about his service and not sure of it, he shall never again serve, because the Lord of the service is not real to him, and he deceives men;
Cf. 1 Sam. ii. 3. but not God, before whom stratagems are not established.

(14) The Apostles have also decreed that he who lends and takes usury, or he who uses merchandise of avarice, shall never again serve, and shall not remain in his service.

(15) The Apostles have also decreed that he who loves the Jews like Judas Iscariot who loved them, or the heathen, who worship the creatures instead of the Creator, shall not enter among them nor serve; or if he be among them, they shall not allow him, but he shall be separated from them, and shall not serve with them.

(16) The Apostles have also decreed that if there have come a man of the Jews or of the heathen and been mingled with them, and after he has come and has been received and mingled with them, he have turned and gone again to the sect in which he stood, and again have come and been converted to them for the second time, he shall not be received again, but as the sect in which he was at the first, thus those that know him shall regard him.

(17) The Apostles have also decreed that it shall not be lawful for the ruler to administer the affairs of the Church without those who serve along with him, but in the counsel of all he shall command and oversee that with which all shall be pleased, and not in any way oppressed.

f. 13a (18) The Apostles have also decreed that all those who go out of this world in the martyrdom of the faith of Jesus the Christ, and in tribulation for His Name's sake, of them remembrance shall be made on the day of their murders.

(19) The Apostles have also decreed that whilst they stand in the service of the Church, they should recite the songs of David every day;
Ps. xxxiv. 1 because of this, "I will bless the Lord at all times, and at all times His songs
Ps. lv. 17 are in my mouth," and "in the night I will meditate and say and cause my voice to be heard before Thee."

(20) The Apostles have also decreed that those who are void of riches and do not run after increase of silver shall be chosen and also presented for the service of government.

(21) The Apostles have also decreed that the priest who binds in a hap-hazard and unjust manner shall receive punishment justly; but he who is bound shall receive the interdict as he who is reasonably bound.

(22) The Apostles have also decreed that those who are accustomed

to hear judgment, if it be perceived that they are respecters of persons condemning the innocent, and acquitting the guilty; they shall not again hear another judgment, and they shall also receive the reproof of their partiality.

(23) The Apostles have also decreed that those who are high-minded and lifted up in the haughtiness of pride shall not be presented for service, because of this that "he who is haughty among men is abominable before God," for it is also said, "I will repay vengeance on them that exalt themselves." Luke xvi. 15 Ps. xxxi. 23

(24) The Apostles have also decreed that the commands of the Bishop shall be upon the Elders of the Churches who are in all the villages, that he may be known to be the chief of them all, that through him they may all be judged, for Samuel also visited thus from place to place and commanded. f. 13 b

(25) The Apostles have also decreed that those kings who shall become believers in the Christ; it shall be lawful for them to go up and stand before the altar with the Ruler of the Church, because also David and those who were like him went up and stood before the altar of the Lord.

(26) The Apostles have also decreed that no man shall venture to do anything with the authority of the priesthood in unrighteousness and impropriety but in integrity without accusation of partiality.

(27) The Apostles have also decreed that the bread of the Eucharist in the day in which it is cooked shall be 'laid on the altar'[1], and not after some days, which is not lawful.

Again, a little of the Canons of the Apostles, and the Fathers, by which the Church of the Christ is truly bound. To those who in everything agree with us in the Orthodox faith, and in the Apostolic laws; the holy Bishops, the glorious Priests, the pure Deacons; and the faithful and Christ-loving people, with the rest of all the ecclesiastical order, and the sons of the Lord; who live, that is to say, dwell as strangers in all the various provinces, keeping (themselves) continually in the Lord, Amen...Because, therefore, O beloved, we are sons and heirs of the laws, prophetical and apostolic, those which command and warn us that continually and always we shall learn the way which is straight and good, and that we should go in it; we have appointed to you twenty Canons, and they are these.

Canon I. A man shall not take a wife, and his son her daughter.

II. Nor shall a man take a girl, and his son the mother of the girl.

[1] Cod. consumed as bread.

III. Nor a man and his son two sisters, or two daughters of a paternal uncle.

IV. Nor two brothers a woman and her daughter.

V. Also a man shall not take a woman, and give his daughter to her son.

f. 14a VI. Nor a man a woman, and give his daughter to her brother.

VII. Nor a man a woman, and give his daughter to her father.

VIII. Nor shall a man take the sister of his wife nor the daughter of his sister.

IX. Nor a man the wife of the brother of his wife.

X. Nor the wife of a brother or the wife of his son.

XI. Nor (is) a man bound to the wife of his paternal uncle.

XII. Nor is the wife of a mother's brother lawful.

XIII. Nor let a man take the daughter of the brother of his wife.

XIV. Nor let a man take his godmother from among men for three generations.

XV. Nor the brothers of that one for two generations.

XVI. Nor let a man take a (fellow-) sponsor of baptism, nor a man who is related to him in race for five generations.

XVII. Nor let an Elder baptize his son according to the flesh, unless a reason of death should happen to that child and there be no stranger Elder to baptize him.

XVIII. Nor let a man confirm the espousals of a woman except before the Elders and Deacons, and before free persons who are worthy to be believed.

XIX. And he who espouses a spouse let him not do violence to the girl, and let him not see her face until he has fulfilled to her all (things) that are obligatory to the order of Christians, and let the girl enter his house.

XX. It is not lawful for a Christian to give a woman to any kind of marriage with a Nestorian or with a people out of our fold, nor to a heretic, nor to those who are strange to us in faith.

These things we have determined thus and appointed to you as to sons and obedient people; as therefore ye keep them and walk in them, attend also to the Canons spoken by the Spirit; by them ye shall be kept, in this world ye shall be blest, and in that which is to come ye shall be saved to the kingdom of our Lord and ye shall have rest, pleasing Him by good works.

CHAPTER IV.

Teaches what sort of man it is right to be chosen for the Bishopric, and what like his works should be.

About Bishops hear thus. Of the Pastor who is appointed as a Bishop Ap. Con.
and chief in the Eldership of the Church in all the assemblies, it is required II. i. f. 14 b
that he be without reproof, irreprehensible, that he be far from all evil things,
a man who is not less than fifty years (of age) and therefore far from the
vehement manners of youth, from the desires of the Enemy, and from
calumny, and from the blasphemy of false brethren which they bring against
many, because they do not understand the word which is spoken in the
Gospel, that "every one who speaks an idle word shall give account of Matt. xii. 36
it to the Lord in the day of judgment, for by thy words thou shalt be 37
justified, and by thy words thou shalt be condemned." If it be possible
let him be a teacher, and if he be illiterate, let him be persuasive and
wise of speech: let him be advanced in years. If the assembly be small
and there be not found a man advanced in years, [one] about whom there
be witnesses that he is wise and suitable to be appointed Bishop; one being
found who is a youth, whose companions testify about him, and those who are
with him, that he is worthy to be appointed to the Bishopric; he though
yet a youth shewing the works of age in humility and meekness, if all men
testify about him, being proved by all the people; thus let him sit in peace,
because that even King Solomon when twelve years of age, reigned over
Israel, and Josiah reigned in righteousness when eight years of age; again
also Joash, when seven years of age, reigned over Israel; therefore, this
man even if he be a youth, yet let him be meek and reverent and
gentle; because the Lord God said by Isaiah, "To whom will I look and Is. lxvi. 2
with [whom] will I rest, but with the gentle and meek who trembleth *sic*
at My words"...Also in the Gospel He saith thus, "Blessed are the Matt. v. 5
meek, for they shall inherit the earth"; and let him be merciful, for He
saith in the Gospel, "Blessed are the merciful, for on them shall be mercy"; 7
and again, let him be a peacemaker, for it is said, "Blessed are the peace- 9 f. 15 a
makers, for they shall be called the children of God." Let him be pure
from all evil things, and injustice and iniquity, for it is said, "Blessed are Matt. v. 8
the pure in heart, for they shall see God." Let him be watchful, and chaste, Ap. Con.
and stable, and well-regulated, and let him not be turbulent, nor trespass II. ii.

in wine, nor be a calumniator, nor let him be contentious, nor a lover of money, nor have a childish mind, nor let him exalt himself and fall into
Luke xiv. 11 the condemnation of Satan; for it is said that, "every one that exalteth himself shall be abased." Thus the Bishop is required to be; a man who has taken one wife, who ruleth his house well; and thus let him be proved when he receives the laying on of hands, that he may sit in the place of the Bishops, if he be chaste, and if also his wife be believing and chaste, and if he have brought up his children in the fear of God, and if he have admonished and taught them, and if they reverence and respect him at home, and if all of them be obedient to him; for if his household according to the flesh oppose him and do not obey him, how shall those
Ap. Con. II. iii. who are without belong to him and submit to him? Let it also be proved that he is blameless in the affairs of the world, and in his body, for it is
Lev. xxi. 17 written; "See that there be no blemish in him who is appointed priest."
Prov. xv. 1 Let him be also without anger, for the Lord hath said that anger destroyeth
1 Peter iv. 8 even the wise. Let him be merciful and gracious and full of love, for the Lord hath said that love shall cover a multitude of sins. Let his hand be stretched out to give; let him love both orphans and widows. Let him love the poor, and also strangers. Let him be apt in his service, and let him be constant in service. Let him humble himself, and not be ashamed;
Ap. Con. II. iv. f. 15 b let him know who is most worthy to receive. For if there be a widow who possesses aught, or if she be able to provide for herself anything that is necessary for the nourishment of the flesh; and if there be another who is not yet a widow and is in want, either on account of sickness or the education of children, or because of the infirmity of the flesh, to this one rather let him stretch out his hand. If there be a person, who is spendthrift or drunken or lazy, and is constrained in provision for the flesh, this one is not worthy of alms nor even for the Church. Therefore let the Bishop also
Ap. Con. II. v. not be a respecter of persons, and let him not be ashamed before the rich, and let him not please them beyond what is right, and let him not despise or neglect the poor; let him not be haughty towards them. Let him be frugal and poor in his food and drink; so that he can be watchful in admonition and in discipline towards those who have no education. Let him not be very designing nor eccentric, nor be luxurious, nor let him love dainties, nor love pleasant viands, and let him not be irritable, but let him be long-suffering in his admonition. Let him be very diligent in his instruction; let him be constant in the reading of the divine books assiduously, that he may interpret and explain the Scriptures accurately. Let him compare the Law and the Prophets with the Gospel, how that the

commandments of the Law and the Prophets agree with the Gospel. Before all things then let him be a good discriminator of the Law, and of Deuteronomy, so that he may distinguish and shew what is the law of believers, and what are the chains of the unbelievers; lest any man of those who are under thy hand should take the chains to be the Law, and should put heavy burdens upon his soul, and should become a son of perdition. Be therefore f. 16 a diligent and careful about the Word, O Bishop, if thou [1]canst explain[1] every commandment as it is in the doctrine.

(Cod. S. in order that by much teaching, thou mayest abundantly nourish and water thy people, for it is written in Wisdom, "Take care of the herb of the field, Prov. xxvii. 25 26 and shear thy flock; and gather the grass of summer, that there may be sheep for thy clothing. Take care and attend to thy flock, so that thou mayest have lambs." Therefore let not the Bishop love filthy lucre, especially not from the heathen; let him be oppressed and not be an oppressor, and let him not love riches, and let him not murmur at any one, and do not let him bear false witness, nor be wrathful, nor let him love disputes, nor let him love rule; let him not be double-minded, nor double-tongued; and let him not love to incline his ear to the words of an accuser and a murmurer, and let him not be a respecter of persons.)

Let him not love heathen feasts, nor be led by vain error. Let him Ap. Con. II. vi. not be covetous, nor love money, because all these things come from the operation of demons. Then let the Bishop inquire into all these things and warn the whole world. Let him be wise and self-denying. Let him be a monitor and a teacher in his doctrine and in the discipline of God. Let his mind be clear, let him be far from all wicked designs of the heathen; let his mind be sharp to compare, that he may anticipate and know the wicked, and ye may keep yourselves from them. Let him be a lover of all men, being a righteous judge. Everything that is found good among men, let these things be in the Bishop; because when the pastor is far from all evil things, he can also constrain his disciples, and encourage them by his good manners, that they may be imitators of his good works; as the Lord said in the Twelve Prophets, "let the people be like the Hos. iv. 9 priest"; for it is required of you that ye be an example to the people, for ye also have the example of the Christ. Therefore be ye also a good example to your people. For the Lord has said in Ezekiel the Prophet,
"The word of the Lord was upon me, saying, Son of man, speak to the Ezekiel xxxiii. 2
children of thy people, and say unto them, The land, when I bring a
sword upon it, and captivity upon the people of this land, and they appoint
a man from among them and make him a watchman, and he seeth the 3
sword coming upon the land, and he bloweth with the trumpet and warneth 4

[1] Cod. canst not explain.

the people; and whosoever heareth the sound of the trumpet and taketh
f. 16b not warning, and the sword cometh and taketh him away, his blood shall
5 be upon his head, because he heard the sound of the trumpet, and took
not warning, his blood shall be upon his head, but he that taketh warning
6 shall deliver his soul. But if the watchman see the sword coming, and
blow not the trumpet, and warn not the people, and the sword come
and take any soul from among them, he shall be taken away in his sins,
but his blood shall be required at the watchman's hands." Therefore the
sword is the judgment and the trumpet is the Gospel; the watchman is
the Bishop who is appointed over the Church.

CHAPTER V.

Doctrine and caution for the Bishop, that he should preach about judgment and warn the people, and remove himself from the disobedient, and judge those who do wrong like God, and not spare those that are wicked, and corrupt the people. It is required of thee, therefore, O Bishop,
that when thou preachest thou shouldst testify and affirm about judgment,
Ezekiel xxxiii. 7 as in the Gospel, because the Lord hath said also to thee, "Also thou, O
son of man, I have set thee for a watchman unto the house of Israel, that
thou mayest hear the word at My mouth, and take heed, and preach it as
8 from Me. When I say unto the wicked, That the wicked shall surely die,
and thou dost not preach and say, so that the wicked may turn from his
iniquity, the wicked man shall die in his iniquity, but his blood will I
9 require at thy hands. But thou, if thou warn the people from its way and
it be not warned, the wicked shall die in his iniquity, but thou shalt deliver
thy soul." Therefore ye also, because upon you will fall the accusation of those who have sinned without knowing, preach and testify, and those who walk without discipline, admonish and reprove them publicly. Though we say and repeat these things often, O brethren, let us not be blamed, for by a great deal of doctrine and by much hearing it may happen that a man is made to blush, and to do good things and avoid evil things. For
Deut. vi. 4 the Lord saith in the Law, "Hear, O Israel," and to this day he has not
f. 17a heard. Again, in the Gospel he preacheth much and saith, "Every one
Matt. xi. 15 that hath ears to hear, let him hear," and they have not heard, even those
that thought they heard, because they leaned to the evil perdition of the
Ap. Con. II. vii. heresies, those on whom the sentence of condemnation will come, for we
do not believe, brethren, that when a man goeth down to the water, he will
again do the abominable and impure works of the heathen and the depraved;

for this is manifest and known to all men, that every one who doeth evil things after having received baptism, is already condemned to the Gehenna of fire. We think that even the heathen blaspheme on account of these **Ap. Con. II. viii.**
things, because we do not mix with them, nor are we partakers with them; and by means of the falseness of the heathen, keep the more, brethren, to the truth; for He saith thus in the Gospel, "Blessed are ye when they **Matt. v. 11**
shall revile you, and shall say against you every evil word falsely for my sake; rejoice then and be glad, for great is your reward in Heaven, for **12**
thus your fathers persecuted the prophets." Therefore if they blaspheme against a man falsely he is blessed, because he is tried by temptations, saith the Lord. And the Scripture saith, A man who is not tried is also not proved. For if a man be reproved for doing wicked works, he is not a Christian, but is false, and by hypocrisy he has adhered to the worship of God. On this account when some of these are detected and reproved in truth publicly, let the Bishop reject them, he who is without offence and without hypocrisy. If then even his mind be not pure, having respect to **Ap. Con. II. ix.**
persons on account of filthy lucre, or on account of the presents he has received, and he should spare him who has sinned wickedly [and] allow him **x.**
to remain in the Church, the Bishop who is such pollutes the congregation before God, and also before men, and before many of the communicants who are young in their minds, or before the hearers; again also he destroys **f. 17 b**
those that are young along with himself; for on account of the wicked lasciviousness which they saw in him among them, they also doubt in their souls, and imitate him, and they also stumble and are taken by this passion and perish with him....But if he who sinneth see the Bishop and the Deacons, that they are free from accusation and that all the flock are pure, in the first place he will not dare to go up to the congregation because he is reproved by his mind; and if it should happen that he have courage, and should go to the church in his impudence, let him be reproved and reprimanded by the Bishop; he will look at them all, and will not find an offence in one of them, neither in the Bishop, nor in those who are with him; he will blush therefore, and with much shame he will go out quickly, weeping, and be in penitence of soul. Thus the flock will remain pure. Again, when he has gone out he will repent of his sin and weep and be consoled before God, that he may have hope. Then again, all the flock, having seen his weeping and his tears, will fear, knowing and understanding that every one that sins shall perish. Because of this, therefore, O Bishop, strive to be pure in thy works, and **Ap. Con. II. xi.**
know thy place, that thou art appointed in the semblance of God Almighty,

and that thou holdest the place of God Almighty; thus sit in the Church
and teach, as one who hath power to judge those that sin, in the place of
Matt. xviii. 18 Almighty God; for to you Bishops it is said in the Gospel, that what ye
bind on earth shall be bound in Heaven.

CHAPTER VI.

*Also teaches the Bishop, that he judge him that sins, as God, and not
spare him; that he receive in love him that repents and pardon him, and that*
f. 18 a *he adhere not to the passions of the laity, and shut the door in the face of those
who repent, but according to the greatness of his honour he carry the burden
of all men's sins; with demonstration and threatening from Ezekiel, about
Bishops who despise their flocks or about laymen who contemn the Bishop.*
Ap. Con. II. xii. Therefore judge severely, O Bishop, like Almighty God, and receive those
who repent with compassion like God; and reprove, and beseech and
teach, for even the Lord God has promised with oaths pardon to those
Ezekiel xxxiii. 10 who have sinned, as Ezekiel the prophet has said, "And thou, son of
man, say to them of the house of Israel; Thus ye say, our transgressions
and our sins are upon us, and in them we pine away; how should we then
11 live? Say unto them, As I live, saith the Lord God, I do not wish the
death of the sinner, but that the wicked should repent of his evil way and
live; repent therefore and turn from your evil deeds, and ye shall not die,
ye house of Israel." Here therefore he gives hope to those who have sinned
when they repent, that they may have forgiveness in their repentance;
and their hope may not be cut off, and that they may not remain in
their sins, nor add to these; but that they may repent and weep for
Ap. Con. II. xiii. their sins, and be converted with all their heart; and those who have not
sinned may remain without sins; lest these also should have need of
weeping and sighings and forgiveness. How knowest thou, O man that
hath sinned, how many may be the days of thy life in this world that thou
mayest repent, for thou knowest not thy departure from this world; lest
thou shouldest die in thy sins and have no repentance, as it is said in
Psalm vi. 5 David, "In Sheol who confesseth to Thee?" Therefore every one who
hath pity on himself and remaineth without sins, may remain without
f. 18 b danger; so that the righteousness which was done by him of old may be
Ap. Con. II. xiv. kept for him. Thou therefore, O Bishop, judge thus, first severely, and
afterwards receive with mercy and clemency [him who] has promised to
repent, reprove him and make him sorry and persuade him, because of the
Ps. lxxiv. 19 word that was said in David thus, "Thou wilt not give up the soul of him

that confesseth to Thee." Again, in Jeremiah He saith thus, about the
repentance of those that sin, "He that falleth, shall he not rise; or he that Jer. viii. 4
turneth away [shall he] not turn back? Why hath My people turned away 5
with a shameless turning; they are held fast in their thoughts, and do not wish to repent and be converted." Because of this therefore receive him who repenteth, not doubting in the least, and be not prevented by those who have no mercy, those who say, We must not be defiled by those. For the Lord
God hath said, "The fathers shall not die for the children, nor the children 2 Chron. xxv. 4
for the fathers." And again in Ezekiel he saith thus, "The word of the Lord Ezek. xiv. 13
came unto me, saying, Son of man, when a land sinneth against Me, and doeth wickedness before Me, I will stretch out My hand against it, and I will destroy from it the staff of bread, and I will send famine upon it,
and I will destroy from it man and beast. Though these three men were 14
in it, Noah, and Daniel, and Job, they should deliver their souls by their righteousness, saith the Lord God." The Scripture therefore plainly sheweth that if the righteous be found with the wicked, he will not perish with him, but every man shall live by his righteousness, and if he be prevented, he is
prevented by his own sins. In Wisdom again He saith, "Every man is bound Prov. v. 22
with the cord of his sins." Every one of the laity therefore shall give an account of his own sin and no man will be hurt because of the foreign
sins of others. Not even Judas did cause us any loss by praying with f. 19a
us, but he alone perished. Noah also in the Ark and two of his sons who were saved, were blessed; but Ham, the other, was not blessed; but his seed was cursed, [1]because he mocked at his father, for going out to the beasts[1]. We do not require you therefore to confirm[2] those who delight in death, hate their brethren, and love quarrels, for which reason they are ready to kill; but help those who are very sick, and are in danger and sin, and deliver them from death, not according to the hardness of their heart and their word and [3]their thoughts[3]. For it is not required of thee, O Bishop, that being the head thou shouldst listen to the tail, that is to say, to the layman, to the quarrelsome man who delights in the destruction of another; but look thou only at the command of the Lord God, and for this reason, that they may not expect to perish, nor be defiled with the sins of others. Cut away also their evil thoughts. Even
in Ezekiel the Lord God saith thus, "The word of the Lord came unto Ezek. xviii. 1
me, saying, Son of man, why use ye this proverb in the land of Israel, 2
saying, The fathers have eaten sour grapes, and the children's teeth are set

[1] S. for he who came in as beast went out as beast.
[2] S. obey. [3] S. the thoughts of men.

3 on edge. As I live, saith the Lord God, ye shall not use this proverb any
4 more in Israel, because all souls are mine; the soul of the father is mine,
thus also the soul of the son is mine; the soul that sinneth, it shall die.
5, 6 If a man be righteous, and doeth judgment and righteousness, and
eateth not upon the mountains, and lifteth not up his eyes to the idols
of the house of Israel, and defileth not his neighbour's wife, and cometh
7 not near to a woman in her separation, and hath not acted to any one with
f. 19 b violence, and even returneth the pledge of the debtor which he hath taken,
8 and clotheth the naked with a garment, and giveth not out his money to
usury, and taketh not with avarice, and withdraweth his hand from iniquity,
9 and judgeth true judgment between man and man, and walketh in my laws,
and doeth my statutes and keepeth them; this is a righteous man, he shall
10 surely live, saith the Lord God. If he beget an evil son who sheddeth
blood and doeth murder, and walketh not in the way of his righteous
11 father, and eateth on the mountains, and defileth his neighbour's wife, and
12 oppresseth the poor and needy, robbeth with violence, and returneth not
the pledge that he hath taken; lifteth up his eyes to the idols, doeth
13 iniquity, giveth out his money to usury, and taketh with avarice, he shall
not live, because he hath done all this iniquity, he shall surely die, and his
14 blood shall be upon him. Now if he beget a son, and he seeth all these
sins that his father hath done, and feareth, and doeth not like unto him;
15 and eateth not upon the mountains, and lifteth not up his eyes to the idols
16 of the house of Israel, and defileth not his neighbour's wife, and oppresseth
no man, and taketh no pledge, and robbeth not with violence; and giveth
17 his bread to the hungry, and clotheth the naked with a garment, and
withdraweth his hand from iniquity, and taketh not usury and avaricious
gain, and doeth righteousness, and walketh in My laws, he shall not die in
18 the iniquity of his father, but he shall surely live. But his father, because
he hath grievously oppressed, and robbed with violence, and hath not done
19 good to My people, he shall die in his iniquity. And ye say, Why is not
the son punished for the iniquity of his father? because the son hath done
righteousness and mercy, and hath kept all My commandments and done
20 them, he shall surely live; and the soul that sinneth, it shall die. The son
shall not be recompensed for the sins of his father, and the father shall not
be recompensed for the sins of his son; the righteousness of the righteous
f. 20a 21 shall be upon him. If the wicked man turn from all his iniquity that he
hath done, and keep all My commandments, and do judgment and right-
22 eousness, he shall surely live, and shall not die, and all the iniquity that
he hath done shall not be remembered unto him, but in the righteousness

that he hath done shall he live; because I have no pleasure in the death of 23
the sinner, saith the Lord God, but every one that turneth from his evil
way shall live. And if the righteous turn away from his righteousness, 24
and do iniquity, according to all the iniquity that the wicked man hath
done, all his righteousness that he hath done shall not be remembered to
him, but in the iniquity that he hath done, in the sins that he hath sinned
shall he die. And ye say, His way is not good. Hear, ye house of Israel, 25
My way is good, but your ways are not good. If the righteous man 26
turn away from his righteousness, and do iniquity, in the iniquity that
he hath done shall he die; and if the wicked man turn away from his 27
iniquity that he hath done, and do judgment and righteousness, he shall
save his soul, because he hath turned from all his iniquity, he shall surely 28
live, and shall not die. And ye of the house of Israel say, The way of the 29
Lord is not good. My way is good, O ye of the house of Israel, but your
ways are not good. Because of this I will judge every one of you 30
according to his ways, saith the Lord God. Repent, and be converted
from all your iniquity and wickednesses, and these shall not be an evil
punishment to you. Cast away and remove from you all the wickedness 31
that ye have done wickedly, and make you a new heart and a new spirit,
and ye shall not die, O ye of the house of Israel. For I have no pleasure in 32
the death of the sinner, saith the Lord God, wherefore turn and live." See, Ap. Con. II. xv.
dear and beloved children, how many are the mercies of the Lord our God,
and His goodness and clemency towards us. He requireth from those who f. 20 b
have sinned that they repent; and in many places He speaketh about
these things, and giveth no place to the opinion of those who are hard-hearted, and who wish to judge sharply and without mercy, and to cast completely away those who have sinned, as if there were no repentance for them. But God is not thus, but He calls even sinners to repentance, and gives them hope, but those that have not sinned He teaches and says to them, that they must not expect that we should bear or share in the sins of others. Simply therefore receive those that repent, not doubting. For
He saith in the Prophet thus, "And thou, Son of man, say unto the children Ezek. xxxiii. 12
of thy people, The righteousness of the righteous shall not deliver him in
the day that he doeth evil, and the avarice of the wicked shall not hurt
him in the day that he repenteth from his iniquity; and the righteous
shall not be able to live in the day that he sinneth. When I say to 13
the righteous that he shall surely live, if he trust to his righteousness,
and do iniquity, all his righteousness that he hath done shall not be
remembered to him, but in the iniquity that he hath done shall he die.

14 When I say to the wicked that he shall surely die, and he turneth from
15 his sin, and doeth his righteousness; returneth the pledge which he hath
taken, and payeth back that which he hath violently robbed, and walketh
in the statutes and commandments of life that he may not do iniquity;
16 he shall surely live and not die, and all the sins that he hath sinned
shall not be remembered unto him; he hath done judgment and
17 righteousness, he shall surely live. And the children of thy people say,

(Cod. Sang. The way of the Lord God is not good. Say unto them, Your
18 ways are not good. If the righteous turn from his righteousness and do
19 iniquity, he shall surely die in his iniquity; and if the wicked turn from his
wickedness and do judgment and righteousness, he shall live thereby)."

It is required of you, O Bishops, according to the Scriptures, that ye judge
those who sin with pity and mercy. For him that walketh on the brink of
a river and falleth, if thou leave him in the river, thou pushest and
throwest him down and committest murder; or when a man has fallen by
f. 21 a the side of a river's brink, and nearly perishes, stretch out thy hand to him
quickly and draw him up that he perish not: thus therefore do, that thy
people may learn and be wise, and also that he that sinneth, may not perish
Ap. Con. II. xvi. utterly, but that thou mayest look to him that hath sinned, be angry with
him, and command them to put him out. And when he is put out[1], be ye
not angry[1] with him, and contend with him, but let them keep him outside
of the Church, and then let them go in and make supplication for him, for
even our Saviour made supplication to His Father for those that had
Luke xxiii. 34 *sic* sinned, as it is written in the Gospel, "My Father, they know not what
they do, nor what they speak, yet, if it be possible, forgive them." Then
thou, O Bishop, command him to come in, and thyself ask him if he
repents. If he be worthy to be received into the Church, appoint him days
of fasting according to his fault, two, or three, or five, or seven weeks, and
thus allow him to go, saying to him all that is proper for admonition
and doctrine. Reprove him, and tell him to be humble-minded, and
to pray and make supplication in the days of fasting, that he be found
Gen. iv. 7 worthy of the forgiveness of sins, as it is written in Genesis, "Thou hast
sinned, cease. Let thy repentance be with thee, and thou shalt have
power over it." Look also at Miriam the sister of Moses, when she had
spoken against Moses, and afterwards she repented, and was thought
Numbers xii. 14 worthy of forgiveness, it was said by the Lord, "If her father had but spit
in her face, would she not have been ashamed and separated for seven
days without the camp, and then she would have come in?" Thus also

[1] S. let them be angry.

it is required of you to act towards those who promise to repent of their sins. Put them out of the Church as it is proper for their faults, and afterwards receive them as a merciful Father. If then the Bishop himself f. 21 b cause scandal, how can he rise and search for the sin of any one, or Ap. Con. II. xvii. reprove for it, and command sentence by his hands? by respect of persons or gifts that they receive? either he or his deacons, whose conscience is not clear. They cannot contend in the help of the Bishop, for they fear lest they should hear as from a courageous man, this word that is written in the Gospel, "Why seest thou the straw that is in thy brother's Matt. vii. 3 eye, but observest not the beam that is in thine own eye? Thou hypocrite, 5 take first the beam out of thine eye, and then shalt thou explore clearly to take out the straw from thy brother's eye." Because [of this] therefore the Bishop fears the Deacons, lest they hear the word of the Lord from him that sinneth as from a courageous man. For he does not know that it is dangerous for a man to speak against the Bishop, and in all that place there will be a scandal, for he that hath sinned is wanting in reason, and doth also not spare his soul. Because of this therefore for every reason for which the Bishop fears, he makes himself as one who does not know him that hath sinned, and he passes away from him, and does not reprove nor correct him; and because of this, Satan, when he finds opportunity, will rule by means of one, also of others. God forbid that this should be! and should happen thus, that the flock becomes so as it can never again be[1], for many sinners being found, evil becomes a force, because sinners are not corrected and reproved so that they may repent. In every man there is an incitement to sin, and it is fulfilled that was said, "My house shall be called a house of Is. lvi. 7 prayer for all peoples, but ye have made it a den of thieves." If then the Matt. xxi. 13 Bishop does not keep silence before them that sin, but reproves and censures f. 22 a them, and corrects and admonishes and punishes him that hath sinned, he also throws fear on others; for it is required of the Bishop that by means of his doctrine he should be a preventer of sins unto death, and an exhorter to righteousness, and by the admonition of his doctrine a guide to good works, a glorifier and exalter of good things to come, that are promised by God in the place of eternal life; and a preacher also of future wrath by the judgment of God, by the threat of cruel fire, quenchless and unbearable. Let him know the effect of the will of God, that he may not despise any one, for our Saviour has said, "See that Matt. xviii. 10 ye despise not any one, not one of these little ones who believe in Me." Therefore let the Bishop care for every one: for those who have not sinned Ap. Con. II. xviii.

[1] S. + established.

that they may remain as they are without sin; also for those who have sinned, that they may repent, and let him give them pardon for their sins,
Is. lviii. 6 as it is written in Isaiah that the Lord hath said, "Loose all the bands of wickedness, and cut all the burdens of deceit and of oppression."

[CHAPTER VII. in Cod. S.]

Therefore, O Bishop, teach, and reprove, and loosen by pardon, and know that thy place is that of God Almighty, and thou hast received
Matt. xviii. 18 power to forgive sins, for it is said to you Bishops, "All that ye shall bind on earth shall be bound in Heaven; and all that ye shall loose shall be loosed." As therefore thou hast power to loose, know thyself and thy conduct and thy works, that in this life they may be (S. worthy) of thy place, but there is no man among the sons of men who is without
Job xiv. 4 sins, for it is written, "There is no man that is pure from the uncleanness of sin, no, not one, even if he have lived only one day in this world." Because of this the conversation and the conduct of the works of the righteous, and of the first Fathers were written, that it might be known
f. 22 b that in each one of them was found just a little sin, that it might be
Psalm li. 4 known that the Lord God alone is sinless, as David said, "That thou mightest be justified in thy sayings and be clear in thy judgments." For the uncleanness of the righteous is to ourselves a comfort and a consolation and a good hope, that we, though we have also sinned a little, have an expectation of getting pardon. There is therefore no man without sin. But thou, according to thy strength, be diligent that thou be not overtaken in aught, and be careful about every one, lest any man should be offended, and should perish because of thee; because the layman is careful of his own soul alone, but thou carriest the weight of every man, and it is a very
Luke xii. 48 great burden that thou bearest; "for he to whom the Lord hath given much, from him much will be required." Forasmuch, therefore, as thou bearest the burdens of all men, be watchful. For it is written that the
Numbers xviii. 1 *sic* Lord said to Moses, "Thou and Aaron shall bear the sins of the priesthood." For thus, as thou shalt give a sufficient answer for many, so thou shalt care for every one; that thou mayest keep those that are whole, and admonish those that sin, and correct and reprove and punish and lighten them by means of repentance and pardon; and when a sinner repents and weeps, receive him; and when the people have prayed for him, lay [thy hands] upon him, and allow him thenceforth to be in the Church. Those who sleep and are negligent restore and rouse and confirm, and pray for them and heal them, for thou knowest where is the reward to thee if

thou hast done thus; so if thou neglectest it, a great danger will come upon
thee. For the Lord hath said in Ezekiel about the Bishops who despise
their people thus: "The word of the Lord came unto me, saying, Son Ezekiel
of man, prophesy against the shepherds of Israel, and say unto them, xxxiv. 1, 2
Thus saith the Lord God, Woe to the shepherds of Israel that do feed
themselves, and the shepherds do not feed My flock. Ye eat the milk, 3 f. 23a
and clothe yourselves with the wool, and ye kill her that is fat, but ye
feed not the flocks. Her that is sick have ye not cured; her that 4
is weak have ye not strengthened; her that was broken have ye
not bound up; her that had wandered have ye not brought back;
and her that was lost have ye not found; but with violence and
levity have ye ruled them; and My flock is scattered without a 5
shepherd; it has become meat to the beasts of the field. My own flocks 6
are wandering on all high mountains and on all the face of the earth." Matt.
Thou shalt leave the ninety and nine on the mountain, and go to seek xviii. 12 Ap. Con.
her that was lost; and when thou findest her carry her upon thy II. xx b.
shoulders, rejoicing, because thou hast found her that was lost; bring
her and mingle her with the flock. Thus obey thou also, O Bishop;
visit the one that is lost, and seek the one that has wandered, and
restore the one that is far away, because thou hast power to forgive
the sins of him that has fallen...for thou fillest the place of the Christ.
Because of this also our Saviour said to him that had sinned, "Thy sins Matt. ix. 2
are forgiven thee; thy faith hath made thee whole; go in peace." Peace *sic*
then is the Church of quiet and rest; she in whom He established
those whom He loosed from their sins whole and without spot, having
a good hope, and being diligent in the cultivation of works and
afflictions. As a wise and sympathetic physician He cures all men,
and mostly those who have wandered in their sins, for "the whole have Mark ii. 17
no need of a physician, but they that are sick." Thou also, O Bishop, art
made the physician of His Church, therefore do not restrain the medicine
that thou mayest heal those that are sick in their sins, but cure them by
every means and make them whole and establish them safe in the Church; f. 23b
that thou be not taken by this word which the Lord spake, "Ye have Ezekiel xxxiv. 4
ruled them with violence and levity." Lead not therefore with violence; Ap. Con.
be not vehement, nor judge sharply, nor be merciless, nor deride the II. xxi.
people who are under thy hand, nor hide from them the word of
repentance, for that would be to have ruled them with violence and
levity. But if ye oversee my people harshly and punish them with
violence, and drive them and expel them, and do not receive them that

have sinned, but harshly and mercilessly hide repentance from them, thou wilt even be a helper in their conversion to evil, and in scattering the flocks to be food for the beasts of the field, that is to say, to the wicked men of this world, but not to men in truth, but to the beasts, to the heathen, to the heretics; for him who goes out of the Church they follow immediately, like evil beasts, to swallow him for food; because of thine own harshness, he then that goeth out of the Church, either goeth and entereth in unto the heathen, or plunges into heresies; he will be entirely a stranger, and be removed from the Church, and from the hope of God, and thou wilt be guilty of his ruin, because thou wert ready to put out and to cast away those who sin; and when they repented and returned, thou didst not wish to receive them. Behold, thou art fallen under the condemnation of this word which said, "Your feet hasten to evil, and are swift to shed blood; affliction and misery are in their paths, and the way of peace have they not known." The Way of Peace is our Saviour, as He said, "Forgive the sins of those who sin, that your sins also may be forgiven; give and it shall be given unto you," which is, "Give the pardon of sins, that you also may receive pardon." He also teaches us that we should be constant in prayers at all times, and that we should say, "Forgive us our debts and our sins, as we also forgive our debtors." For if thou forgivest not those that sin, how canst thou receive forgiveness? Behold, will not thy mouth accuse thee, and thou wilt convict thyself of having said, "I forgive" when thou hast not forgiven, but hast verily murdered; for he who puts any one out of the Church without mercy, what else does he do but murder bitterly, and shed blood without pity? For if a righteous man is unjustly killed by any one by means of the sword, he is received to rest with God; but he who puts any one out of the Church and receives him not again, kills verily evilly and bitterly for eternity; and God gives to be food to cruel fire for ever, him who puts out of the Church, and does not look at the mercy of God, and does not remember His goodness to the penitent, and does not bear the likeness of the Christ, nor pay attention to any people who repent of the multitude of their failings that they may receive pardon from him. It is required of thee then, O Bishop, that the things which happened of old should be put before thine eyes, that from them thou mayest understand and be taught the cure of souls, and admonition and reproof and intercession. When thou judgest men, compare cautiously and with much investigation, and cleave to the will of God; and according as He acts, thus ought ye also to act

Romans iii. 15
iii. 16
Luke vi. 37
f. 24 a
Matt. vi. 12
Ap. Con. II. xxii.

in your judgments. Hear therefore, O Bishop, in regard to these things,
an example that is congruous and helpful. It is written in the fourth
Book of Kingdoms, and in the second Book of Days thus, that "in these f. 24 b
days Manasseh reigned, being twelve years old, and for fifty years he 2 Kings xxi. 1
reigned in Jerusalem; the name of his mother was Apheeba (Hephzi-bah). 2 Chron. xxxiii. 1
He did that which was evil before the Lord, like the abomination of 2
the peoples, whom the Lord had destroyed before the children of Israel."
He returned and built the high places for the sacrifices which Hezekiah 3
his father had thrown down. He raised statues to Baal, and made
abominations like as Ahab king of Israel had done. He made altars
to all the army of Heaven, and worshipped all the powers of Heaven.
He built an altar to demons in the house of the Lord, where the Lord 4
had said, "In Jerusalem is My house, I will put My name there for ever."
Manasseh served the high places and said, My name shall endure for ever.
He built an altar to all the army of Heaven in the two courts of the
house of the Lord. "He caused his children to pass through the fire 2 Chron. xxxiii. 6
in the valley of the son of Hinnom; he used auguries and sorceries;
he made soothsayings and incantations and divinations, and wrought
many evil things in the eyes of the Lord, to provoke Him to anger.
He set a molten and carved image of the abomination which he had 7
made, in the house of the Lord, where the Lord had said to David and to
Solomon his son, that in this house, and in Jerusalem which I have chosen
from all the tribes of Israel, I will put My name for ever. Nor will I 8
any more restrain My feet from the land of Israel which I have given
to your fathers, only if they keep all that I have commanded them,
according to all the commandments which I commanded my servant
Moses, and they did not hear. Manasseh caused them to err, to do 9
evil before the Lord, according to the works of the nations whom the 2 Kings xxi. 10
Lord had destroyed before the children of Israel." "The Lord spake with f. 25 a
Manasseh, and to his people by the hand of his servants the prophets,
and said, Because Manasseh king of Judah has done these abominations 11
in Jerusalem, like as did the Amorites who were before him, and has
also made Judah to sin by his idols; therefore thus saith the Lord God 12
of Israel, Behold I bring such evil things upon Jerusalem and upon Judah,
that the two ears of every one that heareth them shall tingle. I will 13
stretch over Jerusalem that measure of Samaria, and the weight of
the house of Ahab, and I will wipe Jerusalem as one wipeth a water-
vessel when he turneth it on its face. I will give the remnant of Mine 14
inheritance to the sword, and will deliver them into the hand of their

enemies, and they shall be for a prey and a spoil to all that hate them, because they have done evil before mine eyes, because they have been provoking from that day that I have brought out their fathers from Egypt until this day. Manasseh also shed much innocent blood, till he had filled Jerusalem from rim to rim with the slain, because of the sins which he committed; and he made Judah to sin in doing evil before the Lord." 2 Chron. xxxiii. 11 "And He brought against them the captains of Assyria; and they took Manasseh and bound him, and threw chains about him and carried him to Babylon in a copper star, and shut him up in prison, having completely chained and bound him in irons." Bread of husks was given to him by weight, and water mixed with vinegar in small measure, that he might be alive and afflicted and heavily troubled. 2 Chron. xxxiii. 12 "When he was much afflicted he sought the face of the Lord his God, and humbled himself greatly before the God of his fathers." He prayed to the Lord God, and said:

f. 25 b *The Prayer of Manasseh.*

Lord God of my fathers! God of Abraham and Isaac and Jacob, and of their righteous seed, who hast made the heavens with all their array, who hast chained the sea and established it by the command of Thy word, who hast bound the abyss and hast sealed it by Thine awful and glorious name; Thou before whose power everything trembles and shakes because of the unbearable greatness of the splendour of Thy glory, and no man can bear to stand before the anger of Thy wrath against sinners; whose mercies are infinite and measureless; for Thou art a Lord who is longsuffering and merciful and very gracious, and Thou regrettest the evils of the sons of man; Thou, Lord, according to the kindness of Thy goodness, hast promised forgiveness to those who repent of their sins, and in the greatness of Thy mercies Thou hast appointed repentance for the salvation of sinners. Thou, therefore, Lord God of the righteous, didst not appoint repentance to our father Abraham, and Isaac and Jacob, nor even to those who had never sinned against Thee. Yet thou hast appointed repentance to me, for I am a sinner, because my sins are more than the sand of the sea. I have not breath to lift up my head for the multitude of my iniquities. And now, Lord God[1], behold, I am justly afflicted, and I am grieved as I deserve. Behold, I am chained and bent by a multitude of iron chains, so that I cannot lift up my head. Nor am I worthy to lift up mine eyes and look and see the height of heaven because of the multitude of my wickednesses, for I have done evil things before Thee, and I have kindled Thy wrath and set up idols, and multiplied

[1] S. om. God.

abominations. And now behold, I bend the knees of my heart before Thee, and seek Thy kindness. I have sinned, Lord, I have sinned. Because I know my sins, I supplicate before Thee, forgive me, Lord, and destroy me not in my follies. Be not angry with me for ever, nor keep my evil f. 26 a deeds, nor hold me guilty nor cast me down to the lower parts of the earth. For Thou, O Lord, art the God of those who repent, therefore even in me, Lord, shew Thy goodness, for though I am unworthy, save me according to Thy mercies. Therefore I will praise Thee at all times, and all the days of my life; for all the powers of Heaven praise Thee, and sing to Thee for ever and ever. And the Lord heard the voice of Manasseh, and had mercy upon him. There came upon him a flame of fire, and all the irons with which he was chained were melted and loosened; and the Lord delivered Manasseh from his afflictions, and restored him to Jerusalem to his kingdom; and Manasseh knew the Lord, and said that He was God alone, with all his heart and with all his soul all the days of his life. He was counted righteous, and slept with his fathers, and Amon his son reigned after him. Ye have heard, dear children. Like as Manasseh worshipped evil idols bitterly, and killed the righteous, and when he repented, the Lord forgave him, although there is no sin worse than the worship of idols, yet a place Ap. Con. II. xxiii. for repentance was given. But to him who saith, Good things shall happen to me though I walk in the perverse will of my heart, thus saith the Lord, I will stretch out My hand upon him, and he shall be for a history and a proverb, because Amon son of Manasseh having taken counsel with the counsel of law-breaking said, My father from his childhood was very wicked, and good in his old age; I also will act now according to the lusts of my soul, and at the last I will repent towards the Lord. He did that which is evil before the Lord. He reigned two years only. Therefore the Lord God destroyed him from the good land. Therefore take heed, Ap. Con. II. xxiv. ye who have no faith, lest any of you should confirm in his heart the f. 26 b calculation of Amon son of Manasseh and perish quickly and swiftly. Therefore, O Bishop, keep with strength as thou canst those who have not sinned, that they may remain without sinning, and those who repent of sins heal and receive. For if thou receive not him who repents, because thou art merciless, thou sinnest against the Lord God, because thou dost not obey our Lord and God in acting as He acted; for even He to that woman who had sinned, her whom the elders placed before him and left it to judgment at His hands, and went away; He then who searcheth the hearts, asked her and said to her, "Have the Elders condemned thee, my John viii. 11 daughter? She saith to him, No, Lord. And our Saviour said, Go, and

return no more to do this, neither do I condemn thee." In this therefore let our Saviour and King and God be to you a sign, O Bishops! be like Him, that ye may be gentle and humble and merciful and clement, and peacemakers and without anger, teachers, and reprovers, and receivers and persuaders. Be not wrathful and be not tyrants, nor contemptuous, nor haughty, nor boasters.

CHAPTER VII.

Again a broad doctrine about the Bishop himself, that with much diligence he take care of his flock and admonish and encourage them, and teach them, that they may not cut off hope about themselves when they fall; and a great consolation to those who are shaken and are converted repenting, and a great condemnation upon the Bishop who receiveth not those who repent, and a command to him that he be gentle and kind towards the children of his people, and be not harsh and angry.

Ap. Con. II. xviii b. Ezekiel xxxiv. 7

"Therefore, ye shepherds, hear the word of the Lord God. Forasmuch
8 as my flock is for a prey and for meat to all the beasts of the wilderness,
without a shepherd, and the shepherds have not sought my flock, but the
f. 27 a 9 shepherds fed themselves, and fed not my flock, therefore, ye shepherds,
10 hear the word of the Lord. Thus saith the Lord God, Behold, I am
against the shepherds, and I will require My flock at your hands, and
cause them to cease from any more feeding My flock; neither shall the
shepherds feed themselves any more, but I will deliver My flock from your
11 hands, that they may not be meat for them. For thus saith the Lord God,
12 Therefore behold I will visit my flock, and will seek them out, as a
shepherd seeketh out his flock in the day of storm, being amongst them,
thus will I seek out my flock and gather it, from all the places where they
13 have been scattered, in the day of cloud and darkness. And I will bring
them out from the peoples, and gather them from the lands, and bring
them into their own land, and I will feed them upon the mountains of
14 Israel, and in all the waste places of the land. In a good and fat pasture
I will feed them, and upon the high mountains of Israel shall be the glory
of their splendour, and there they shall lie in a good fold, and in a fat
15 pasture shall they feed in the mountains of Israel. I will feed My flock,
16 and I will establish[1] them, saith the Lord God, I will seek that which is
lost, and restore that which has wandered, and bind up that which is broken,
and strengthen that which is sick, and I will keep that which is fat and
17 strong, and will feed them with judgment. And you My flock, the flocks

[1] S. send.

of My pasture, thus saith the Lord my Lord, Behold I judge between sheep
and sheep, and between ram and ram. Is it a small thing unto you 18
that ye eat up the good and fat pasture, and the rest of your pasture
ye tread down with your feet, and My flock drank what is trodden 19
down by your feet. Therefore thus saith the Lord my Lord, Behold I judge 20
between sheep and sheep, and between those that are sick; because ye 21
thrust with your sides and your shoulders, and with your horns ye pierced
all the sick ones, until ye scattered them out. And I will save My flock, 22
and they shall no more be for a prey; and I will judge between sheep and
sheep. And I will set up [1]a shepherd over them[1], and David My servant 23 f. 27 b
shall be captain among them, I the Lord have spoken. I will make with 25
them a covenant of peace, and will cause the evil beasts to cease out of the
land, and they shall dwell safely in the wilderness, and sleep in the wood;
and I will give them a blessing round about my hills. I will send down 26
the rain in its season and it shall be a rain of blessings. The trees of the 27
field shall yield their fruit, and the earth shall yield her produce, and they
shall dwell safely in their land; and they shall know that I am the Lord,
when I have cut the nooses of their yoke, and I have delivered them from
the hand of those who made them to serve. And they shall no more be for 28
a prey, nor shall the beast of the field devour them; but they shall dwell
safely, and there shall be none to make them afraid. And I will raise up 29
for them a Plant of renown[2], that they may no more bear the shame of the
nations; and they shall know that I the Lord their God am with them, 30
and that they of the house of Israel are My people, saith the Lord God."

Hear therefore, ye Bishops, and hear, ye laymen, that as the Lord hath said, I will judge between ram and ram, and between sheep and sheep, that is to say, between Bishop and Bishop, and between layman and layman; for if the layman love the layman, let the layman also love the Bishop and honour him, and reverence him as father and lord and god after God Almighty, for it is said to the Bishop by means of the Apostles, that "all who hear you hear Me, and all that injure you injure Me, and Him that sent Me." Again, let the Bishop love the laymen as children, and nourish and inflame[3] them with the zeal of his love, like eggs, that chickens may come from them; hatch them like chickens and nourish them as with the nourishment of winged fowls. O Bishop! teach and admonish every one. Those who are deserving of reproof reprove, and make them sorry, as for conversion and not for destruction. Admonish as for repentance, and

Ap. Con. II. xix.

Ap. Con. II. xx.

Luke x. 16

sic

f. 28 a

[1] S. one Shepherd over them, and he shall feed them, and he shall be their shepherd.
[2] S. peace + that they may no more be few and abandoned upon the earth, and
[3] Cod. admonish.

correct them, so that thou mayest make their ways straight and smooth for them, and make stable their mode of life. Keep what is in health, that is to say, keep carefully him who is steadfast in the faith, and feed all the people in peace. That which is weak strengthen, that is to say, him who is tempted, strengthen by means of admonition. That which is sick heal, that is to say, him who is sick with doubt of the faith heal by means of doctrine. That which is broken bind up, that is to say, him who is beaten or struck or broken by his sins or halting in the way of righteousness, bind him up, that is to say, cure him by means of intercession and admonition; raise him from his fall and encourage him; shew him also that there is hope for him. Bind him up and heal him; admit him also to the Church. That which has wandered persuade, that is to say, him that is abandoned in sins, and excommunicated as for reproof, leave not without, but teach and admonish and convert, and receive him into thy flock, that is to say, him who by the multitude of his falls has cut off his hope, and has let his soul go to perdition; do not allow him to perish utterly, lest by means of temptation or much negligence he sleep, and through the heaviness of his slumber he forget his life, and be removed and turned from the flock, that is to say, from the Church, and he come to perdition; for since he has got out of the fold and is removed from the flock, a wolf will eat him as he wanders, and he will perish utterly. But
f. 28 b do thou visit him, admonish and teach and convert him, command him and encourage him to awaken; tell him that there is hope, and cut this off from their minds, that they may not say nor think that which was
Ezekiel xxxiii. 10 said of old, that "Our iniquities and sins are upon us, and by them we are corrupted; how then can we live?" It is not required of us that we should say or think these things, or suppose that their hope is cut off on account of the multitude of their sins, but that they should know that the mercies of God are many, that He hath promised with oaths and good counsel, pardon to those who have sinned. If then a man sin, and know not the Scriptures, and be not persuaded of the long-suffering and pity of God, and knoweth not the boundaries of pardon and repentance, he perisheth by this, that he knoweth not. Therefore thou, O Bishop, as a shepherd, a partaker in suffering, who art full of love and tenderness, be assiduous in visiting thy flock. Count the flock. Seek that which has wandered, as said the Lord God Jesus the Christ, our Teacher and our Good Shepherd.

CHAPTER VIII.

Teaches the same Bishop that he be not luxurious and covetous about the things that come into the Church, as provision for the poor, but that he furnish

them with justice to those that are in want, as a just steward of God, and that he also may supply his own want out of them without guilt; and that he also stir up the people, that every one according to his ability take a share, and supply the need of the Church, in regard to the provision for the poor and for orphans and widows.

Be not lovers of wine, nor drunkards, nor much puffed up, nor luxurious. Do not incur expense that is not proper from the gifts of God, as if it were not your own, but as if you were making use of your own; as those who are appointed to be good stewards of God, of Him who will in future require at your hands an account of the management of the stewardship with which you are entrusted. Let your sufficiency then be enough for you, food and raiment; make use of what is necessary and not beyond what is just from the things that come in, as from strange things, but in moderation; do not enjoy yourselves and be luxurious from the income of the Church, for to a workman his raiment and food are sufficient. Therefore as good stewards of God, do well in dispensing the things that are given and come into the Church, according to the commandment, to the orphans and widows and those who are in straits and to strangers, like men who know that ye have a God who requires at your hands an account of the stewardship which He has committed to you. Therefore distribute and give to every one who is in want, also yourselves provide and live from these things, from the things that come into the Church. Do not consume them yourselves alone, but give a share with yourselves to those who are in want. Be without offence before God; because God reproves Bishops who use the income of the Church avariciously and for themselves alone, and do not give a share with them to the poor. The Lord said thus, "Ye eat the milk of the flocks, and ye clothe yourselves with the wool." For it is required of you Bishops that ye be provided for out of the income of the Church, but not that ye swallow it up; for it is written, "Thou shalt not muzzle the ox that grinds." Thus therefore as the ox that works in the threshing-floor without a muzzle eats food, but does not consume it all, thus also ye who labour in the threshing-floor, which is the Church of God, provide for yourselves from the Church, like the Levites who served in the Tabernacle of witness, which was the type of the Church, as its very name tells, for the Tabernacle of witness set forth the Church beforehand. Therefore the Levites who served in it were provided for without hindrance from the things that were given as the offerings of God by all the people, gifts, and oblations and first-fruits and tithes and sacrifices, and offerings and whole burnt-offerings,

Ap. Con. II. xxiv b. xxv.

f. 29 a

Ezekiel xxxiv. 3

Deut. xxv. 4

f. 29 b

they and their wives and their sons and daughters, because their work was the service of the Tabernacle alone. Therefore they received no inheritance of land among the children of Israel, for the inheritance of Levi and of his tribe was the inheritance[1] of the people. Therefore ye also to-day, O Bishops, are priests to your people, and Levites who serve in the house of God, the Holy Catholic Church, those who remain continually before the Lord God. Therefore ye are to your people priests and prophets and chiefs and governors and teachers and mediators between God and the believers, receivers of the Word, preachers of it, evangelists of it, knowers of the Scriptures and of the words of God, witnesses of His will, ye who bear the sins of all men, and who will give account concerning all men; ye who hear how that word is kindled hardly against you, if ye despise, and do not preach the will of God, ye are they who are in grave danger of perdition, if ye despise your people. Ye again are those to whom is promised by God a great reward that will not disappoint nor be snatched away, and unspeakable grace in that great glory, if ye serve well the Tabernacle of God, the Catholic Church. Therefore as ye bear the burden of all men, thus also it is required of you that ye receive from all who are
f. 30a with you the service of food and clothing, and other things, such as are necessary. It is required also that ye take from the gifts that are given you by the people who are under your hands, and provide for the deacons and the widows and the orphans, and those that are in want. For it is required of thee, Bishop, that thou care for all men as a faithful steward, for as thou carriest the weight of all those who are under thy hands, thus, and more than all men, thou shalt receive the glory of excellency from God; for thou art the propitiator[2] of the Christ; and as He has borne the sins of us all, thus it is required of thee that thou carry the sins of all those who are under thy hands. For thus it is written in
Is. liii. 2 Isaiah about our Saviour, "We have seen Him, that He had no splendour
lii. 14 and no beauty, but His visage was more shamed and humiliated than
liii. 3 men, and that He was a man of suffering; and knoweth [3][how] to under-
4 stand[3] sicknesses; for His face was changed and done despite to, and
He was of no account in our eyes. He then hath carried our sins,
and for us He died; and we thought Him wounded and grieved and
5 humiliated. But He was wounded for our sins, and afflicted for our
iniquities, and by His wounds we are all healed." Again he saith, that
12 "He bore the sins of many, and was betrayed because of their iniquity."

[1] S. offerings [2] S. imitator [3] S. to bear

And in David and in all the Prophets and also in the Gospel, our Saviour entreats on account of our sins, He who was without sins. Therefore as ye have the example of the Christ, thus also be ye an example to the people that are under your hands, that as He hath taken our sins (S. so do ye also take the sins of the people). Do not imagine that the burden of the Bishopric is a light and easy one. Therefore as ye have received the burden of all men, thus also the fruits which ye draw from all the
people, are yours for all things that are necessary to you. Provide well f. 30 b
for those that are in want, like people who give account to an inquisitor who does not err and cannot be got over. As ye serve in the office of the bishopric, thus it is meet that from the office of the bishopric ye provide for yourselves; like priests and Levites and deacons who serve before God; as it is written in the Book of Numbers, that
God spake to Aaron and said, "Thou, and thy sons, and thy father's Numbers xviii. 1
house shall bear the sins of the holy things; and thou and thy sons
shall bear the sins of the priesthood; and thy brethren the sons of thy 2
father, the tribe of Levi, bring with thee; let them be placed beside thee
and let them serve thee. Thou and thy sons with thee shall serve before
this Tabernacle of witness, except that the sons of Levi shall not approach 3
the vessels of the sanctuary nor the altar, that they and ye die not;
but they shall be added unto thee, and they shall keep the watches of 4
the Tabernacle of witness for all the service of the Tabernacle, and a
stranger shall not come nigh unto thee. Ye shall keep these charges 5
of the holy things, and the charges of the altar; and there shall be no
wrath upon the children of Israel. And behold, I have taken your 6
brethren the sons of Levi from among the children of Israel, they are
given as a gift to the Lord, to do the service of the Tabernacle of witness.
Thou, and thy sons with thee, keep your priesthood for all the service 7
of the altar, and of that within the Veil; do your service, as something
that is given to your Priesthood; the stranger that cometh nigh shall
die the death. And the Lord spake unto Moses and unto Aaron, and 8
said, Behold, I have given you the charges and the firstfruits of all
that is hallowed to me by the children of Israel, to thee I have given
them for service, and to thy sons after thee, a law for ever. This shall 9
be thine of all the holy things that are hallowed from their fruits and f. 31 a
from their offerings, and from all their sacrifices, from all their errors
and from all their sins, all that they offer to Me of all the holy things,
let it be for thee and for thy sons; eat it in the Holy place; every male 10
shall eat it, thou and thy sons, it shall be holy to thee. These shall be 11

to you, the firstfruits of their gifts, from all the oblations of the children
of Israel, to thee I have given them, and to thy sons and thy daughters
with thee, for an everlasting law; every one that is clean in thy house
12 shall eat them, all the firstfruits of the oil, and all the firstfruits of the
wine, and the firstfruits of the wheat, all that they give to the Lord
shall be thine; every one that is clean in thy house shall eat of them.
13, 15 All [1] the rest that remains[1] shall be thine, and all that openeth the matrix
of all flesh, all that they bring to the Lord, of men and even of beasts
shall be thine; nevertheless the firstborn of men shall surely be redeemed,
16 and the firstborn of beasts that are not clean to be offered; and their
redemption shall be from a month old and upwards; thou shalt redeem
them for a price, five shekels by the shekel of the sanctuary, which is
17 ten[2] shekels of silver. But nevertheless the firstlings of oxen, and the
firstlings of sheep and goats, thou shalt not redeem; they are holy;
thou shalt pour out their blood before the altar, and their fat thou shalt
18 send up as an offering of a sweet savour unto the Lord; and their flesh
shall be pure to thee, the end of the wave breast and the right forefoot
19 shall be thine. All the heave offerings of the sanctuary, which the
children of Israel destine to the Lord, to thee have I given them, to thy
sons and also to thy daughters with thee, for an everlasting law: it shall
be a statute for ever before the Lord, to thee and to thy seed after thee.
f. 31 b 20 And the Lord spake unto Aaron, and said, Thou shalt not inherit in
their land, nor have any portion among them, because I am thy portion
21 and thine inheritance among the children of Israel. And behold, to the
children of Levi I have given all the tithes of the children of Israel
22 for an inheritance, on account of their service in the Tabernacle. And
the children of Israel shall not again come nigh unto the Tabernacle
23 of witness, that they receive not the sin of death, but the Levites
shall do the service of the Tabernacle of witness, and they shall bear
their sins, as an everlasting law to their generations. And among the
24 children of Israel they shall have no inheritance, because that the
tithes of the children of Israel which they destine as heave offerings
to the Lord, I have given to the Levites as an inheritance; therefore
I said unto them, and to those of the house of Israel, that they shall
25 have no inheritance for ever. The Lord spake unto Moses and said to
26 him, Speak with the Levites, and say unto them, When ye take from
the children of Israel the tithes that I have given you from them as an

[1] S. that is dedicated by the children of Israel
[2] S. twenty

inheritance, offer up from them also an heave offering to the Lord, even
a tenth part of the tithes. The heave offering shall be reckoned to you 27
as the wheat of the threshing-floor, and as the offering of the wine-press.
Thus ye also shall offer a heave offering unto the Lord of all your tithes 28
which ye receive from all the children of Israel, and ye shall give of
them a heave offering to the Lord, to Aaron the priest, of all your gifts 29
ye shall offer a heave offering to the Lord, of the firstfruits which He hath
sanctified. And say unto them, When ye offer the firstfruits of them, 30
it shall be reckoned unto the Levites as the produce of the threshing-floor,
and as the produce of the wine-press; they shall eat it in every place, 31
ye and your households, because that is your reward for your service
in the Tabernacle of witness, and ye shall have no sin because of it, f. 32 a 32
when ye have offered the firstfruits of it; ye shall not pollute the offerings
of the children of Israel, that ye die not."

CHAPTER IX.

Exhortation to the people that they bring heave offerings of prayers and confessions to God, and that they honour the Bishop as [they honour] God, and reverence him, and that they do nothing apart from his permission, nor even give alms to those that are in need without him; but make everything known to him by means of the Deacon, and he will administer whatever is given, and that every one of the orders of the Church take its place and be honoured as befits it; condemnation and commination on those who speak wickedly to priests or despise them; that they think of them as of their kings, that they take them gifts from their labour for the supply of the need of the poor and the orphans and the widows, making no reckoning with them, as to whether they give or do not give.

Hear, therefore, these things, ye also, ye laymen, the Church chosen of God, because that even the first people was called the Church. Ye then, Holy and perfect Catholic Church, royal priesthood, holy assembly, people of inheritance, great Church, Bride adorned for the Lord God. As therefore was said before, hear also now, Bring heave offerings and tithes and firstfruits to the Christ, the true High Priest, also to His servants bring tithes of salvation, Him the beginning of whose name is the letter 10. Hear, thou Catholic Church, which art of God, who hast been delivered from 10 plagues, and hast received 10 commandments, and hast learnt the law and hast held the faith, and hast believed in a *yod* the beginning of a name, and art confirmed by the perfection of His glory; instead of the sacrifices of that time, offer now prayers and supplications and thanks-

f. 32 b givings; then were firstfruits and tithes and oblations and gifts, to-day are offerings that are presented by means of the Bishops to the Lord God, for those are your High Priests. Priests and Levites; now Elders and Deacons, and Orphans and Widows. For the Levite and the High Priest is the Bishop. He is a servant of the Word of God and a Mediator, but to you a Teacher and your Father after God, who has begotten you by means of water. He is your Head and Governor, and he is a powerful king to you. He governs in the place of the Almighty, but let him be honoured by you as God, because the Bishop sits for you in the place of Almighty God; but the Deacon stands in the place of the Christ; and ye should love him, but let the Deaconesses be honoured by you in the likeness of the Holy Ghost. Moreover, let the Elders be to you in the likeness of the Apostles, but Orphans and Widows be considered by you in the likeness of an Altar. For as it was not allowed for the stranger, that is to say for him who was not a Levite, to approach the Altar, nor to offer anything apart from the High Priest, thus do ye naught apart from the Bishop. For if any one do aught apart from the Bishop, he doeth it in vain, for it will not be counted to him as a work, because it is not fitting that any one should do aught without the High Priest. Present, therefore, your offerings to the Bishop, either ye yourselves, or by means of the Deacons; and what he receives let him deal to you justly, for the Bishop is well acquainted with those who are afflicted; for he provides for every one and gives as it becomes him; lest any one should receive many times in the day or in the week, and another should not receive even a little. For to him whom the priest and steward of God knows to be much afflicted, he does good, as is required of him. And those who ask widows to *agapai*, her whom he knows to be much afflicted, to her let him send oftenest. And again, if any one give gifts to widows, to her who is in want let him send most. Let the portion of a shepherd be defined and known, [1]according as the law of old is defined[1], and even if he be not present [2]ye shall not cause to perish [any that belong] to[2] God Almighty. As often then as is given to you or[3] the widows, let double be given to each of the Deacons for the honour of the Christ; twice double to the Governor for the honour of God Almighty. If any man wish also to honour the Elders, let him give also (S. + double) to them as to the Deacons. For it is required for them that they be honoured as Apostles, and as the counsellors of the Bishop, and also as the crown of the Church; for they are the directors and counsellors of the

Ap. Con. II. xxvi. (margin, beside "Deacons, and Orphans and Widows")
Ap. Con. II. xxvii. (margin, beside "For as it was not allowed")
f. 33 a (margin, beside "another should not receive")
Ap. Con. II. xxviii. (margin, beside "required of him")

[1] according to the law in *agapai* and gifts [2] to the honour of
[3] S. + to each of

Church. And if there be also a Reader, let him also receive along with the Elders. Every office, therefore, let each of the laity as is proper to him, honour by gifts, by dignity, and the respect of the world. Let them have great boldness with the Deacons, and let them not be troubling the Chief at all hours, but whatever they require, let them make it known by means of the servants, that is to say, by means of the Deacons. For not even to God Almighty can one approach save by means of the Christ. All things, therefore, that ye wish to have done, make them known to the Bishop by means of the Deacons, and then let them be done. Not even of old in the Temple of the Sanctuary was anything offered or done apart from the Priest. Again also, with the idols of the heathen, polluted and abominable and reprehensible, even to our day they imitate the Sanctuary, f. 33 b
though in comparison the house of impurity is very far from the Holy place; but nevertheless in the work of their oversight (in another manuscript, of their folly), without their polluted priests they do not offer nor do anything; but thus they suppose that the mouth of the stones (that is to say, the idols he calls stones) is a polluted priest, and they wait for whatever he commands them to do, and in all that they contemplate doing they are counselled by their polluted priest, and they do nothing without him, for they think that this is acceptable whatever they do, honouring him and doing homage to him like their honouring of the dumb stones, those that are fixed as stones (S. in the walls) for the worship of impure and cruel demons. If they, therefore, who are foolish and [have] false customs and no hope, but err by a vain expectation, watch and desire to imitate a sanctuary, and honour with every honour those who stand in the house of their ridiculous idols, why then ye to whom it is known and manifest that ye believe in the truth, and are possessed by a hope that will not be falsified, and look to the promise of eternal glory which passeth not away nor dissolveth, should not ye the more honour the Lord God, by means of those who are appointed over you? Consider, therefore, the Bishop as the mouth of God. **Ap. Con. II. xxix.**
For if Aaron, because he interpreted to Pharaoh the words that were given through Moses, was called a Prophet, as the Lord said unto Moses, "Behold, I have given thee for a god unto Pharaoh, and Aaron thy **Ex. vii. 1**
brother shall be thy prophet," why, therefore, do ye also not consider (S. + as prophets, and adore) as God those who are to you mediators of the Word? Now for us ourselves, Aaron is the Deacon, and Moses **Ap. Con. II. xxx.**
the Bishop[1]. Let him be honoured by you as God, and the Deacon as f. 34 a

[1] S. + for if Moses was called a god by the Lord, let the Bishop be also by you.

Ap. Con. II. xxxi. a Prophet. Therefore for the honour of the Bishop make known to him everything that ye do. Even by means of him let everything be completed. xxxii. If ye know that a man is much afflicted, but the Bishop doth not know it, inform him, but without him do nothing to disgrace him that thou bring no shame upon him as upon a despiser of the poor; for he who raises an evil report against the Bishop either by word or by deed, sins against God Almighty. But again, against a Deacon if any one speak evilly by word or by deed, he offends the Christ. Ex. xxii. 28 Therefore it is written also in the Law, "Thou shalt not revile thy gods, nor speak evil against the ruler of thy people." Let no one suppose then that the Lord was speaking about idols of stone, but He calls 'gods' those who are placed over you. Moses also said again in the Book of Numbers, when the people had murmured against him and against Aaron, Ex. xvi. 8 "It is not against us that ye murmur, but against the Lord God." Luke x. 16 Also our Saviour said, "He that wrongeth you wrongeth Me, and Him that sent Me." For what hope is there, even a little, to him who has spoken evil things against the Bishop? or against the Deacon? For if one have called Matt. v. 22 a layman a fool or vile (Raca), he shall be condemned by the Synagogue, as one of those who rise up against the Christ, because he hath called his brother vain, him in whom the Christ dwelleth, who is not vain, but filled; or a fool him in whom dwelleth the Holy Spirit of God, the Perfecter in all wisdom, as if he were a fool from the Spirit that dwelleth in him! If, therefore, any one who should say one of these things to a layman be found f. 34 b to have fallen into all this condemnation, how much [more] if one venture to say anything against a Bishop or against a Deacon? him by whose means the Lord hath given you the Holy Ghost, and by whose means ye have learnt the Word and know God, and by whose means ye are known of God, and by whose means ye are sealed; and by whose means ye are become the sons of light; and by whose means the Lord in baptism, by the laying on of the Bishop's hand, gave witness about each of you, and Psalm ii. 7 caused His holy voice to be heard and said, "Thou art My son, this day have I begotten thee." Therefore, O my son, love thy Bishops, those by whose hands thou art become a son of God, and [1]knowest the right Ap. Con. II. xxxiii. hand[1], and cherish him who after God is thy father and thy mother; Ex. xxi. 17 Matt. xv. 4 for every one who mocketh his father or his mother, let him die the death. But honour ye the Bishops who are able to loose you from sins, those who have begotten you anew by means of water, those who have filled you with the Holy Ghost, those who have nourished you with the Word as with milk, those who have established you with the doctrine of life, those

[1] S. and the right hand thy mother.

who have confirmed you by admonition, and made you partakers in the holy Eucharist of God, and made you sharers and heirs of God's promise. Reverence these [men], and honour them (the Bishops) with all honour, for they have received authority from God of life and death, not that they may judge those who have sinned, and condemn them to death in everlasting fire, excommunicating and sending away those who are condemned, may this never happen! but that they may receive and give life to those who are converted and repent. Let these then be your Chiefs, and Ap. Con. II. xxxiv.
let them be considered by you as kings, and by deeds give honour to them as kings, for it is required of you that ye provide for them and for those that are with them.

For thus it is written in the first book of the Kingdoms, that Samuel f. 35 a
the prophet said unto the people by means of words of the Lord, to those
that asked from him a king, and he said unto them, "This is the law 1 Sam. viii. 11
of the king who shall reign over you; he will take your sons, and appoint
them over his chariots, and make them runners before him; and will make 12
to himself captains over thousands, and captains over hundreds; they
shall reap his harvest, and gather his vintage, and shall keep in order the
instruments of his chariots. Your daughters he shall take to be weavers, 13
and servants of his house. Your fields, and your vineyards, and your 14
olive-yards, the best, he will take and give to his servants, and to eunuchs.
Your maidservants and menservants, and your oxen and your asses he 16
shall take and tithe for the service of his work. He will take tithe of your 17
sheep; and ye also shall be his servants." According to this likeness also
the Bishop rules. For if even a king who reigned over all that multitude
of people, took from that people, as it is written in Hosea, that "the people Hos. i. 10
of the children of Israel are many as the sand that is on the shore of the sea, which cannot be measured nor numbered," and according to the number of that people were also the services that were required from it, thus now also the Bishop taketh to himself from the people, those whom he considereth and knoweth to be worthy of him and of his office, and maketh them elders and counsellers, members of his session, deacons and subdeacons, all as he requireth according to the service of a house. What more can we say? for the king who wears the crown, reigns only over the body, and binds and looses only in this world, but the Bishop reigns over both soul and body, that he may loosen on the earth, and bind in heaven, by heavenly f. 35 b
power. For it is a great heavenly power, that of the Almighty, which is given to him. Nevertheless, love ye your Bishop as a father, reverence him as a king, and honour him as God. Present to him your fruits, and the

work of your hands, that your firstfruits may be blessed. Give to him
your tithes, and your vows, and your oblations; from them he will require
to be nourished, and to provide also for those who are in want, to every one
as it is proper for him. Thus thy offering shall be acceptable to the Lord
thy God, for a sweet savour in the height of heaven, before the Lord thy
God, and He will bless thee, and multiply to thee the good things of His
Prov. xi. 26 promise. For it is written in Wisdom, that "every simple soul shall be
blessed," and that "blessings shall be on the head of him who giveth."
Because of this be constant in work, and labour, and bring a gift; for the
Lord hath lightened your burden, and loosened from you the chains of
fetters, and lifted from you the heavy yoke; and made Deuteronomy
pass away from you, according to the greatness of God's mercy, as it is
Is. xlix. 9 written in Isaiah, "Say' to those who are in chains, Go out," and again,
Is. xlii. 7 "to bring out the prisoners from the prisons." And in David He said,
Ps. lxix. 33 that "He despiseth not His prisoners." And again in the Gospel He
Matt. xi. 28 said, "Come unto me, all ye that are weary and carry heavy burdens, and
29 I will give you rest. Take My yoke upon you, and learn of Me, for I am
30 meek and humble of heart, and ye shall find rest unto your souls; for My
f. 36a yoke is easy, and My burden is light." If, therefore, the Lord, in the gift
Ap. Con. II. xxxv. of His goodness, hath loosed you and given you rest, and brought your
souls to enlargement, that ye be not again bound by sacrifices and by
sin-offerings, by purifications, by vows, and by gifts, by oblations, by
burnt-offerings[1], by shewbread, and by observations of purifications, again,
by tithes, and by firstfruits, and by heave offerings, and by gifts, all
these things were of necessity appointed for them to give; ye then are
not bound by these things, for it is required of you that ye know the
Matt. v. 20 word of the Lord which said, that "unless your righteousness exceed
the righteousness of the scribes and Pharisees, ye shall not enter into
the kingdom of Heaven." Thus, therefore, your righteousness is more
excellent than the tithes, and firstfruits, and heave offerings of these
Mark x. 21 people, when ye act as it is written, "Sell all that ye have, and give to
sic the poor." Therefore do thus, and keep the commandment by means of
the Bishop and the priest, and thy mediator who is with the Lord God,
for He has commanded thee to give. Take care that thou provide for
these things, and do not exact an account from the Bishop; do not
watch him as to how he provides and fulfils his stewardship, or when
he gives, or to whom or how, whether well or ill, or if he gives as is
fitting, for it is the Lord God who is the exactor, who has committed

[1] S. + by [Sabbath] rests (idleness).

this stewardship to his hands, and counted him worthy of the priesthood
of all this office. In order, therefore, that thou observe not nor require an
account from the Bishop, nor speak evil things against him, resisting God,
nor offend the Lord, let there be put before thine eyes what was said to
thee in Jeremiah, "Shall the clay say to the potter, Thou workest not, and Is. xlv. 9
thou hast no hands;" as he that saith to his father and his mother, "Hast 10 f. 36 b
thou brought me forth?" but labour with a single mind and work in the house
of God. Be it always written and established in thy heart, and remember Ap. Con. II. xxxvi.
the saving voice of the renewal of the Law, as the Lord hath said,
"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, Deut. vi. 5
and with all thy strength." Your strength then is the property of the world.
Do not love the Lord with the lips only, like that people to whom reproving He saith, "This people honoureth Me with its lips, but its heart is far Is. xxix. 13
from Me." But love thou the Lord and honour Him with all thy strength; Mark vii. 6
and bring thy gifts at all times, and keep not away from the Church.
When thou receivest the Eucharist of the sacrifice, give whatever cometh to thy hand, as thou partakest, to the strangers; for this is collected by the Bishop for the reception of all strangers. Therefore according as thou art able, put down, and keep thyself, because the Lord hath said in the
Law, "Thou shalt not appear before Me empty." Therefore do good works, Ex. xxiii. 15
lay up for thyself a (S. + everlasting) treasure above in Heaven where Matt. vi. 20 *sic*
moth doth not destroy, nor thieves steal. When thou doest thus, do not
judge the Bishop, nor the layman, because to you laymen it is said, "Judge Matt. vii. 1
not, that ye be not judged." For if thou judgest thy brother, and accusest
him, thou considerest thy brother guilty, that is to say, thou accusest Rom. ii. 1
thyself; thou art then judged with the guilty; for the Bishop has the
power to judge, as it is said to them, "Be accurate discerners." It is, f. 37 a
therefore, required of the Bishop as a tester of silver that he should divide Ap. Con. II. xxxvii.
the evil from the good; those that are completely evil he should reject and 2 Tim. ii. 15
throw out; but those who are hard and defective for any reason, like those who are not defective, he should leave them in the crucible. The layman then is not allowed to judge his neighbour, nor even to impose upon himself a burden which is not his; for the weight of this burden belongs not to the layman, but to the Bishop. Therefore thou, being a layman, do not lay snares for thyself, but leave judgment in the hands of those who will have to answer for it to the Lord. But as for thee, strive to make peace with all men, and love thy limbs the children of thy people,
because the Lord hath said, "Love thy neighbour as thyself." Matt. xix. 19

CHAPTER X.

Admonition about false brethren, and investigation about those that are accusers, or witnesses against any one, and the decree of punishment against those who are convicted of sin; and the consolation and reception into the Church, if they shew repentance; and injunction to the Bishops that they give the hand and bind up those who have sinned if they repent; that they should not judge with partiality, and be convicted before God; and that they should convict him who accuses falsely, in punishing as was fit him who was accused.

If then there be false brethren, [who] on account of envy or the jealousy of enemies[1], and of Satan, who works by them, bring a false accusation against one of the brethren, or even a true one, those shall know that every one who investigates about these things, in order f. 37 b to accuse or blaspheme about any one, he is the son of anger, and where anger is, God is not; for anger is of Satan, who by means of these false brethren never allows peace to be in the Church. Therefore when ye know them, those that are so far wanting in sense, first of all believe them not, and secondly, Bishops and Deacons, beware of them, how ye say ought of the things that ye have heard from them to any of the brethren. Consider about him against whom they bring an accusation, investigate wisely, compare his actions, and if he be found to merit reproof, according to the doctrine of our Lord which He hath spoken Matt. xviii. 15 16 in the Gospel, reprove him between thee and him; if he repent, and be converted, save him. And if he will not be convinced, reprove him before two or three, and fulfil that which was said, that at the mouth of two or three witnesses every word shall be established; for therefore, brethren, it is required for witness, that it stand upon the mouth of two or three witnesses, because the Father, and the Son, and the Holy Ghost testify about the works of men; for where there is admonition of doctrine, there is also discipline and conversion of those who have wandered. Therefore at the mouth of two or three witnesses every word shall be Ap. Con. II. xxxviii. Matt. xviii. 17 established. And if he obey not, reprove him before all the Church; if he do not hear even the Church, let him be counted unto thee as a heathen and as a publican. Because the Lord hath said unto you, O Bishops, that henceforth ye receive not that man into the Church [2]as Christians[2] and be not partakers with him; for not even the heathen or the wicked

[1] S. the Enemy. [2] S. as a Christian

publicans dost thou receive into the Church, nor make thyself partaker
with them, unless they first repent, promising so that they may believe, f. 38 a
and never henceforth again do evil deeds; for therefore our Lord and
Saviour gave room for repentance to those who have sinned; for even Ap. Con. II. xxxix.
I Matthew, who am one of the twelve Apostles, who speak to you by
this Didascalia, I was a publican of old, and because I believed, grace
came upon me, and I repented from my former works, and I was thought
worthy to become an Apostle and a preacher of the Word of God. Again
also John [1]the Baptist[1], that he might seek, preached in the Gospel to
publicans, not to cut off their hope, but taught them how they should act
in future. When they asked him for a reply he said to them, "Do not Luke iii. 13
exact more than what is commanded and appointed for you." And also
Zacchæus in repentance the Lord received, making a request of him. We
do not refuse salvation even to the heathen if they repent and renounce
and remove from themselves their error. Therefore let him be accounted
to you as a heathen and as a publican, he who is convicted of evil works
and of falsehood; and afterwards if he promise to repent as the heathen,
when they wish and promise to repent and say, "We believe," we receive
them into the congregation that they may hear the Word, but we do
not communicate with them until they receive the seal and are confirmed.
Thus also we do not communicate with these until they shew the fruits
of repentance; for they can certainly come in, if they wish to hear the
Word, that they may not perish utterly, but in prayer they take no part,
but go outside; because that even they, when they see that they do f. 38 b
not take part in the Church, restrain themselves, and repent of their
former deeds, and become eager to be received into the Church in prayer.
They also who see them and hear that they have gone out like publicans
may fear, and take heed to themselves that they sin not, lest it happen
thus to them also, and they go out of the Church, being reproved for
sin or for falsehood. Do not utterly prevent them then from entering Ap. Con. II. xl.
the Church, and hearing the discourse of the Bishop; for even our Lord
and Saviour did not completely reject and cast out the publicans and
sinners, but even ate with them. Because of this also the Pharisees
murmured against Him, saying, "He eateth and drinketh with publicans Mark ii. 16
and sinners." Then our Saviour answered and said against their
thoughts and murmurings, "They that are whole have no need of a 17
physician, but they that are sick." Therefore have intercourse with those
who have been reproved for their sins, and are in a bad state, and

[1] S. the prophet

attach them to you, and take care of their [interests], and talk ye with them and console them, keep hold of them, and cause them to be
Ap. Con. II. xli. converted; and afterwards when every one of them has repented, and has shewn the fruits of repentance, thereafter receive him in prayer as [ye do] to the heathen. As therefore thou baptizest a heathen, and thereafter receivest him, so on that man also lay the hand, every one praying for him; thereafter bring him in and let him partake with the Church. Let that laying on of the hand be to him instead of baptism; for if by the laying on of the hand and by baptism they receive the communication
f. 39 a of the Holy Ghost...therefore as a sympathetic physician sharing in suffering, heal all those who have sinned, and distribute with all wisdom, offer healing for the help of their lives; and be not ready to cut off the members of the Church, but make use of the Word of remedies, also of admonitions of preparation[1] and of the plasters of supplication; for if an ulcer goes deep, and diminishes his flesh, by means of curative medicines nourish it, and reduce it. If there be in it foulness, by a sharp medicine, that is to say by the word of reproof, purify it; and if more flesh should spring up, by a harsh medicine, that is to say, by the communication of judgment shave it off and reduce it. If there be in it gangrene, burn it with a cautery, that is to say, with the incision of a long fast, cut off the putridness of the ulcer. If the ulcer grow and get the better of the cauteries, decide about that which is corrupt, then after much consultation with other physicians cut off that member which is corrupt that it destroy not all the body. Be not ready to amputate speedily, and do not rush in a hurry and run to the saw of many teeth, but first use scalpels, and cut the ulcer, that the cause of the evil which is hidden inside it may be seen openly and be known, that the whole body may be kept from being affected. But if thou see a person who does not wish to repent, but has completely cut off hope of himself, then with grief and sorrow cut him off and cast him out of the Church.
f. 39 b Ap. Con. II. xliii. For if thou findest that that accusation of calumny is false, and ye pastors with the Deacons have received the falsehood as truth, because of the accepting of persons, or because of offerings which ye have received; and ye change judgments, because ye wish to do the will of the Evil one, and him who is accused, being guiltless of this accusation, ye put out and cast him from the Church, ye will give an account in the day of
Deut. i. 17 the Lord; for it is written, "Thou shalt not respect persons in judgment,"
Ex. xxiii. 8 and again the Scripture hath said, that a "bribe blindeth the eyes of seers,

[1] S. emollients

and perverteth righteous words." And again it hath said, "Deliver the Is. i. 17
oppressed, judge the orphans, justify the widows"; and judge righteous
judgment in the gates. Take heed then that ye be not respecters of
persons and be condemned by the word of the Lord, who hath spoken thus,
"Woe unto those that make bitter sweet, and sweet bitter; and call light Is. v. 20 *sic*
darkness, and darkness what is bright, and justify the wicked for his 23
reward, and pass over the righteousness of the righteous." But be watchful, that ye condemn not any one iniquitously, and help the wicked, because that in condemning others ye are condemning yourselves; as
the Lord hath said, that "with what judgment ye judge ye shall be judged, Luke vi. 37 *sic*
and as ye condemn, ye shall be condemned." Therefore remember and apply to yourselves this word, "Forgive, and it shall be forgiven you; condemn not, and ye shall not be condemned." If then, your judgment, O Bishops, be without respect of persons, look at him who is the accuser of his brother, if he be a false brother, if for the sake of envy or jealousy or calumny he have brought disturbance on the Church
of God, and he should kill him who is calumniated by him, being put out f. 40 a
of the Church and delivered to the destruction of fire; thou therefore judge him severely, because he has brought an evil thing against his brother, as it were from his own imagination; if he had not found that it goes before to [1]his hearing[1]; he would have killed his brother in the fire; for it
is written, that "every one who sheddeth man's blood, his blood shall be shed Gen. ix. 6 *sic*
for the blood which he hath shed." When that one then is found out to be Ap. Con.
thus, put him out of the Church with a great reprimand as a murderer; II. xliii.
and after a time, if he promise to repent, admonish him, and lay a hard discipline upon him; and thereafter put on [your] hand and receive him into the Church; and take heed and observe him that is such, lest again it happen against some one else. And if ye see him after he has entered the Church, that again he quarrels and wishes to accuse others also, and chatters and fabricates, and casts blame upon many falsely: put him out, that he may never again disturb and trouble the Church; for he that is such, even if he be within, because he is not suitable to the Church, is of no advantage to her. For we see that there are men who are born with superfluous things in their bodies, let us say fingers or any other superfluous flesh; those people then that have such things according to the flesh, it is a disgrace and a shame to them, both to the flesh and to the man, because he has too much of them. When they are taken away by a practitioner, that man receives beauty

[1] S. the hearing of the judge

and loveliness of flesh, and nothing is wanting to it, on account of that superfluity that has been taken away from him, but he is even the more
f. 40 b seen in his beauty for it. In like manner therefore, ye also, O pastors, conduct yourselves; because the Church is a body, the members being we who believe in God, and are in love in the fear of the Lord according to the commandment of the tradition which we have received. Therefore he that devises evil things against the Church, and troubles its members, and loves the blames and accusations of enemies[1], that is to say, turmoils and contentions and calumnies and murmurings and quarrels and questions and incrimination and afflictions and accusations; he that loves these things and makes them, and moreover the Enemy is working in him, and he remains in the Church, is a stranger to the Church, and of the household of the Enemy, for it is him whom he serves, who works in him, and he offends and afflicts the Church; that one then if he remains within, is a disgrace to the Church because of his blasphemies (S. + and his great agitation, and there is danger lest he destroy the Church of God). To that one
Prov. xxii. 10 therefore do as it is written in Wisdom, "Cast out the evil man from the congregation, and his contention shall go out with him"; on account of litigation and reproach, that he sit not in the congregation and disgrace them all. For that one, when he goes out for the second time from the Church, is justly cut off, and the Church is the more beautified, for there is peace in it (S. + for it was wanting to her, because from that hour the Church will be free from blasphemy and trouble).... But if your mind be not pure, either on account of respect of persons, or on account of gifts of filthy lucre which ye have received, and ye put out of the Church those who walk correctly, and ye increase many evil, quarrelsome persons, and profligate rulers amongst you, ye bring blasphemy against the assembly of the Church, and ye bring danger of death upon yourselves, that ye be deprived of eternal life, because ye have pleased man, and turned from the truth of God, for the sake of respecting persons, and for the sake
f. 41 a of accepting vain gifts; and ye have scattered the Catholic Church, daughter and beloved of the Lord God.

CHAPTER XI.

Again, exhortation to Bishops and Deacons, that they govern justly, and that they be with one another in concord and love; that they do not receive testimony from the heathen against a believer, and that a Christian be not vexed and contend with his neighbour. If it happen that they have a lawsuit, let them not say their say before the heathen, but before the Church, and let

[1] S. the Enemy.

them be pacified, even if one of them lose something according to the flesh; and let him that is hard and obstinate about peace be kept from the Church until he repent; when the two persons approach, let those judge who judge without respect of persons, with much caution, on Monday, investigating the conduct of him who brings the accusation, and his conscience, and the reason of his law-suit and contention. And him that is accused in like manner. Let them punish justly him that is found guilty.

Again, about those who are angry, that it is right they should forgive each other's faults, if it be that we seek forgiveness from God.

Strive therefore, O Bishops, with the Deacons, that ye be righteous before the Lord, because the Lord hath said, "If ye be righteous with **2 Sam. xxii. 27** *sic*
Me, I also will be righteous with you; and if ye walk with Me frowardly, **Ps. xviii. 26** *sic*
I also will walk frowardly, saith the Lord of Hosts." Be ye therefore righteous, that ye may be worthy to receive praise from the Lord[1]. Let **Ap. Con. II. xliv.**
therefore both the Bishops and the Deacons be of one mind, and let them feed the people carefully in one opinion. For it is required of you twain that ye be one flesh, father and son, for ye are in the likeness of the Divinity. Let the Deacon make known everything to the Bishop, as the Christ doth to His Father; let the Deacon settle some of them himself that he can; the rest of the other things the Bishop must judge; **f. 41 b**
but nevertheless let the Deacon be the ear of the Bishop, and his mouth and his heart, and even his soul; for when ye twain are of one mind and in one consent there is peace in the Church. This praise then **Ap. Con. II. xlv.**
becomes the Christian, that he have not an evil word with any one. But if some temptation should happen to some one from the operation of the Enemy, and he have a lawsuit, let him strive to be delivered from it, even if he lose somewhat by it. Only let him not go to the **Ap. Con. II. xlvi.**
judgment of the heathen, and do not ye receive the testimony of the heathen about any of our people, for by means of the heathen the Enemy plots against the servants of God. Because the heathen are destined to stand on the left, he calls them the left, for our Lord hath said to us thus, "Let not thy left hand know what thy right hand doeth." Let **Matt. vi. 3**
not then the heathen know anything about your lawsuits, and receive not testimony against yourselves from them. Be not judged before them, as also it is said in the Gospels, "Give to Caesar that which is Caesar's, **Luke xx. 25**
and to God that which is God's." Be therefore willing to lose, and more zealous to make peace though losing somewhat in worldly matters for the sake of peace; before God it will be thy gain, because thou fearest

[1] S. + and not the blame which is its opposite

God, and doest according to the commandment. But if there be brethren who have an unavoidable quarrel with one another, which God forbid! it is required of you [1]that ye immediately make peace[1], that ye rulers may know that those who venture to act thus perform no act of brotherhood in the Lord. If then one of them be of the children of God, humble and much oppressed, that one is a son of light; but he who is hard and bold and injurious and a blasphemer, he is a hypocrite (S. + and the Enemy is working through him). Reprove him therefore, and
f. 42 a reprimand him, disgrace him and put him out of the Church as a rebel, and afterwards receive him that he may not perish utterly. When ye punish and rebuke those that are such, ye will not have many lawsuits. For if they do not know the word which was spoken by our Lord in
Matt. xviii. 21 the Gospel, about how many times, if my brother offend me, shall I forgive him? and they are angry with one another (S. + and become enemies), teach them, and make peace between them, as it is said,
Matt. v. 9 "Blessed are the peacemakers." Know that it is required of the Bishop with the Elders that he judge cautiously, as our Saviour said, when they[2]
Matt. xviii. 21 22 asked Him about how often, if my brother offend me, shall I forgive him? until seven times? But our Lord said, Not until seven times, but until seventy times seven seven. For thus the Lord desireth, that those who are His own in truth, should never have aught against any, and
Ap. Con. II. xlvii. should not be angry with any one[3]. But if there happen anything, by the operation of the Enemy, let them be judged before you; let it be on Monday, lest it happen that some one rise up against the word of your judgments; that there be opportunity for you until the Sabbath, that ye may arrange the matter, and make peace, and pacify them on the Sunday. Let the Bishops then be constant in all judgments with the Elders and Deacons, and judge ye without respect of persons; the two individuals therefore coming and standing together in judgment, as the
Col. iii. 13 Scripture hath said, "Those who have any controversy or litigation with one another," and when ye have heard them righteously, give an answer of judgment. Strive to keep them in love, before the judgment come out against them, (S. + lest against one of them being a brother there come among you a condemnation of earthly judgment, but judge thus, even as ye shall certainly be judged), so that in the judgment ye may have the Christ as Associate, Counsellor, Assessor and Overseer of the Court.
f. 42 b If there are people against whom an accusation is brought that they

[1] S. om. [2] S. we
[3] S. + and should still less have lawsuits with any one

do not walk well in the way of the Lord, having heard the two individuals, investigate carefully, like people who decree judgment concerning eternal life, or for a harsh and bitter death; and if some one be reproved and go out of the Church, he is cast out from life and from everlasting glory...he is rejected by men, and found guilty before God. (S. + Therefore judge according to the gravity of that conviction with much clemency), and incline a little, that ye may save, without respect of persons, (S. + rather than cause to perish, when ye have condemned those who are judged). But if there be a man who is innocent, and is condemned by judges from respect of persons, it will not hurt him before God (S. + the judgment of unjust judges) but will rather advantage him the more on account of the short time that he hath been unjustly judged by men. (S. Afterwards in the day of judgment, because he was unjustly condemned, he will be the judge of the unjust judges, for ye have been mediators of unjust judgments.) Therefore thus shall ye receive retribution from God, and ye shall be cast out of the Catholic Church of God, and that shall be accomplished against you that by the judgment that ye have judged ye shall be judged. Therefore when ye sit to judge, let the two individuals come and stand together; we do not call them brethren until there be peace betwixt them; and investigate carefully with diligence between them about those things concerning which they have a lawsuit and contention with one another. Learn first about him who accuses if there be any accusation against him, or if he have brought actions also against others, and again [if] the accusation proceed from some former enmity, or from contention or envy, and what his conduct is, and if he be humble and without anger; if he love widows, and the poor, and strangers, and doth not love filthy lucre; if he be quiet and philanthropic, a lover of all men; if he be merciful, and stretch out his hand to give; not a glutton and not greedy; not avaricious and not a drunkard; for a perverse heart that deviseth evil things disturbeth cities (S. + at all times), even if he have not done the evil things that are in the world (S. + adultery, and fornication, and other such things). If then he who accuses be free from all these things,

Ap. Con. II. xlviii.

Ap. Con. II. xlix.

Prov. vi. 14

f. 43 a

(S. + from of old it is known and manifest that he is a believer and his accusation truthful; but if it be known that he is perverse and quarrelsome, and that his deeds are unrighteous, it is evident that he hath brought false witness against your brother. When, therefore, it is found and known that he is unjust; reprove him and put him out for a time; until he repent and be converted and weep; lest again he blaspheme against any other person among the brethren who conducts himself well; or lest another who is like him, sitting in your assembly and seeing

Ap. Con. II. l.

that he is not reproved, venture also and do likewise to one of the brethren, and perish from before God; but if he who has sinned be reproved and punished, and go out for a time, he also who is ready to be like him and to act like him, when he sees him put out, may also fear, lest it happen to him in like manner; and he will submit, and live before God, and not be ashamed at all before man. Also in regard to him who is accused, take counsel likewise, and consider amongst yourselves, and observe his habits and deeds in the world, whether ye have heard many accusations against him, or whether many wicked things are done by him; if it be found that many evil deeds are wrought by him, it appears as if also this accusation that they bring against him were true. It may also happen, that some sin has formerly been committed by him, but that he is innocent from the present accusation. Therefore investigate carefully about these things; that with great caution and with truth you pronounce sentence of judgment. Against him that is found guilty judge righteously, and pronounce judgment against him; but he amongst them who doth not stand by your judgment, let him be reproved, and let him go out of the assembly, until he repent, and implore the Bishop or the Church, and confess that he has sinned and that he repents; and thus there will be a help to many, lest even, when another person sees him sitting in the Church neither rebuked nor punished, he also venture to do like him, thinking that he will live before men, but before God he will perish. But if ye hear one person alone, the other not standing, nor defending himself on account of the action which they bring against him, but ye pronounce judgment hastily without consultation or investigation, and condemn according to false words which ye believe, he not having stood nor made any defence on his own behalf and ye have condemned him, ye have become partakers before God with him that hath brought the false witness, and ye shall be punished with him before God; for the Lord hath said in the Proverbs, that "he who stirs up strife that is not his is like him that taketh hold of the tail of a dog." In another place He hath said, "Judge righteous judgment"; and again He hath said, "Judge the orphans, and justify the widows," and again He saith, "Let the oppressed go free, and loose every unjust bond." But if it be that ye resemble those Elders that were in Babylon, who brought false witness against Susan, and condemned her unjustly to death, ye also will be partakers in their judgment and condemnation. For the Lord saved Susan by means of Daniel from the hand of the unjust; (S. f. 40 b) but these Elders who were guilty of her blood He condemned to the fire. Then let those who are of the sanctuary be far removed from the things of the world. Nevertheless we say that ye [must] see, brethren, when murderers are brought before the Authority, that the judges question carefully those that have brought them, and learn from them what they have done, and then again they say to that doer of evil things, if these things are so, and he confess and say yea, they send him not at once to die, but again they interrogate him for many days, and draw the curtains, and consider and consult much together, and then at last pass sentence of death upon him, and lift up their hands to Heaven, and call to witness that we are clear from men's blood; for they do these things being yet heathen, and knowing not God nor that they shall receive retribution from God on account of those whom they

Ap. Con. II. li.

Prov. xxvi. 17

John vii. 24

Is. i. 17

Is. lviii. 6

Ap. Con. II. lii.

judge and condemn unjustly. But ye, knowing who our God is, and what are His judgments, do ye dare to pronounce sentence on one who is not guilty? We therefore counsel you to investigate carefully with much caution, because that the sentence of judgment which ye pronounce goeth up to God at once; and if ye have judged justly, ye will receive the reward of justice from God, both now and in that [world] which is to come; and if ye have judged unjustly, thus also shall ye receive retribution from God. Strive therefore, brethren, that ye be found worthy to receive praise from God, and not blame, because praise from God is everlasting life to men, but blame from God is everlasting death to men.) **Ap. Con. II. liii.**

Be careful therefore, O Bishops, that ye be not hasty in sitting down in judgment hurriedly, lest ye oppress and condemn any one; but before they come and stand in judgment, bring them together, and make peace between them; and admonish them that have the lawsuit and strife with one another; and teach them first that no one ought to be angry; for the Lord hath said, that "every one who is angry with his brother [1]without **Matt. v.**
cause[1] is condemned in the judgment"; and again, that if it happen that there is anger by the work of the Enemy, it is required of you immediately in that day that ye be reconciled and pacified, and that ye be at peace with one another; for it is written, "Let not the sun go down upon **Eph. iv. 26** *sic*
wrath against thy brother." David also said, "Be ye angry, and sin not." **Ps. xxxvii. 8**
This is, that ye be quickly reconciled, lest anger remaining, there be a grudge with it, and it should bear sin, for it is said in the Proverbs, "The **Prov. xix. 16**
soul that keepeth a grudge shall die." Again, also our Saviour said, "If thou **Matt. v. 23**
bring thy gift to the altar, and there rememberest that thy brother keepeth anger against thee; leave thy gift before the altar, and go, first be **24**
reconciled to thy brother, and then come, offer thy gift." But the gift of God is our prayer and our Eucharist. If it be then that thou hast some grudge against thy brother, or he against thee, thy prayer is not heard, nor thy Eucharist accepted, but thou art found void of prayer and of the Eucharist, because of the anger that thou keepest. Prayer ought **f. 43b**
to be made diligently at every season. But those who are in anger and malice with their brethren, God heareth them not. If then thou prayest three times an hour, thou hast no advantage, for thou art not heard because of the enmity towards thy brother. Therefore if thou carest, and strivest to be a Christian, acquiesce in the word of the Lord which He spake. "Loose all the bonds of wickedness, cut the bonds of the yoke of avarice"; **Is. lviii. 6**
for our Saviour hath given thee this authority, to forgive thy brother who hath wronged thee, until seventy times over seven, seven, that is 490-times. How many times therefore hast thou forgiven thy brother, that thou

[1] S. om.

dost not wish again to forgive him, but keepest a grudge and cherishest enmity, and desirest to go to law; thy prayer therefore is hindered, even if thou fulfil the 490 times which thou hast forgiven him, increase also for thine own sake, and in thy goodness without anger forgive thy brother. If thou doest it not for thy brother's sake, consider, and do it for thine own sake: forgive thy neighbour, that thou mayest be heard when thou prayest,
Ap. Con. II. liv. and mayest bring an acceptable offering to the Lord. Because of this therefore, O ye Bishops, that your gifts and prayers may be received, when ye stand in the church to pray, let the Deacon say with a loud voice, Is there any one who is keeping any grudge against his fellow? If there be found any people who have a lawsuit and strife with one another, persuade and make peace betwixt them; in the house as they
f. 44 a go in and say, Peace be to this house; they are also evangelists of peace who bring peace. If therefore thou preachest peace to others, it is required yet more of thee, that thou be at peace with thy brethren, as a son of light and of peace. Be to every one light and peace; and do not contend with any one, but be at rest and at peace with every one, and be a helper with God (S. + so that the number of the saved may be increased), for this is the will of the Lord God. They who love to be in enmity and quarrels, those are the enemies of God, because that the Lord
Ap. Con. II. lv. from the beginning from generation to generation, by means of prophets and righteous men, calleth to repentance and to life. And we too, the Apostles, who have been found worthy to be witnesses of His revelation in (S. + and preachers of) the knowledge of the Divine Word, we have heard from the mouth of the Lord Jesus the Christ, we know truly and say, what is His will and the will of His Father, that
Ap. Con. II. lvi. no one should perish, but that all men should believe and live; for this is
Matt. vi. 10 what He taught us, that we should say when we pray, "Thy will be done on earth as it is in Heaven," that as the Angels of Heaven and all the Powers praise God, thus also upon the earth should men praise God. It is His will therefore to save all men, and this is His delight, that there should be many who are saved. But he who is contentious, and is an enemy to his neighbour, diminishes the people of God (S. + for he sends out him whom he accuses from the Church and diminishes it) and deprives God of the soul of a man which would have been saved, or by means of his contentiousness expels and casts himself out from the Church, and thus again he sins against
Matt. xii. 30 God, for God our Saviour hath said thus, "Every one that is not with Me is
Luke xi. 23 against Me, and every one that gathereth not with Me scattereth abroad."
f. 44 b Thou art not therefore a helper with God, to gather the people, because

thou art a disturber, and a scatterer of the flock, and an adversary of God. Be not therefore constantly prone to quarrel, either by fights or by calumnies, or by enmity or by lawsuits, that thou scatter not people from the Church, because that we, by the power of the Lord God, have collected from all peoples, and from all tongues, and have brought [them] to the Church by much labour and toil, and by daily danger, that we may do the will of God, and fill the chamber with guests, that is to say, the Catholic Church, that they should be glad and rejoice and confess and praise God, Him who has called them to salvation, and ye therefore, O ye laity! be at peace with one another, and like wise doves, strive to fill the Church, and those who are without convert and reconcile and cause to enter her (the Church). This is a great reward which is promised by God, if ye save them from the fire and bring them into the Church, confirmed and believing.

CHAPTER XII.

Commands Bishops to be quiet and humble, far removed from all harshness and anger, and teaches them about the Order of the House of God, and how the places in it should be distributed for standing and for sitting, to every rank as befits it. And if there come a man from another Church, let him have honour as befits him; let him be honoured with the place that suits him, and let not the Christ, who loveth strangers, be despised in him.

Ye then, O Bishops, be not harsh nor tyrannical nor irascible; and **Ap. Con. II. lvii.**
be not wroth with the people of God whom He has given into your hands; do not destroy the House of God nor scatter His people; but convert **f. 45 a**
all men, that ye may be helpers with God. Assemble the believers with much humility and long suffering, and with patience without anger; by doctrine and entreaty, as servants of the everlasting kingdom; in your assemblies, in the holy Churches, after all good patterns form your gatherings, and arrange the places for the brethren carefully with all sobriety. Let a place be reserved for the Elders in the midst of the eastern part of the House, and let the throne of the Bishop be placed amongst them; let the Elders sit with him; but also at the other eastern side of the house let the laymen sit; for thus it is required that the Elders should sit at the eastern side of the house with the Bishops, and afterwards the laymen, and next the women: that when ye stand to pray the rulers may stand first, afterwards the laymen, and then the women also, for towards the East it is required that ye should pray, as ye know that it is written, "Give praise to God, who rideth on the heavens of heavens **Ps. lxviii 33**

towards the East." As for the Deacons, let one of them stand constantly over the gifts of thankfulness (the Eucharist), and let another stand outside the door and look at those who come in; and afterwards when ye make offerings, let them serve together in the Church. And if a man be found sitting out of his place, let the Deacon who is within reprove him, and make him get up and sit in the place that befits him, for our Lord compared the Church to a fold. For as we see the irrational beasts,
f. 45 b we mean oxen, sheep, and goats, lying down in herds, rising and feeding and mating, and none of them is separate from its race; and also the beasts of the deserts go in the mountains along with those who are like them. Thus therefore it ought to be also in the Church, that those who are children should sit by themselves, if there be room; if not, let them stand upon their feet. And let those who are advanced in years sit by themselves. But let the children stay at one side, or let their fathers and mothers keep them beside them and let them stand on their feet. Again, also let those who are girls sit apart, or if there be not room let them stand on their feet behind the women. Let those who are married and young and have children stay by themselves, but the old women and widows sit by themselves, the Deacon seeing as every one enters that he goes to his place, lest any one sit in a place that is not his. Let the Deacon also notice lest any one whisper, or sleep or laugh or make signs; for thus it is required that [people] be attentive in the Church, with watchfulness and good manners, and with their ears open to the word of the
Ap. Con. II. lviii. Lord. If there come a person from another assembly, a brother or a sister, let the Deacon ask and learn if she be the wife of a man, or again if she be a believing widow, if she be a daughter of the Church, or if it be one of the heresies, and then let him lead her and put her in the place that befits her. If an Elder come from another assembly, ye Elders receive him to a share in your place, and if he be a Bishop let him sit with the Bishop, and let him give him the honour of his place like himself;
f. 46 a and let the Bishop say to him that he preach to his people; for entreaty and admonition of strangers is of great help, especially because it is written,
Luke iv. 24 that "no prophet is acceptable in his country." When ye are offering the Eucharist, let him speak. If he be wise, and give thee honour and do not wish to officiate, yet over the cup let him speak. If while ye are sitting, there come another person, either man or woman who has honour in the world, either from the place or from another assembly, thou then, O Bishop, who speakest the word of the Lord, or hearest, or readest, do not shew respect to persons and leave off the service of thy word

to appoint them a place, but remain thou quietly as thou art; do not interrupt thy word, but let the brethren receive them. If there be no room, let that one of the brethren who is full of love, and loves his brethren and would do honour, rise and give them place. Let him stand on his feet. If while the boys or the girls are sitting, he or she that is eldest rise and give up his [or her] place, look thou, O Deacon, at those who are sitting, for him who is younger than his comrades or her who is younger; make them rise, and seat the one who rose and gave up his place. Lead the one whom thou hast made to rise and put him behind his comrades, that others also may be educated and learn to give place to those who are more honourable than they. If a poor man or a poor woman come, either belonging to thine own assembly, or from another assembly, and especially if they are advanced in years, and there be no room for such, appoint a place for them with all thy heart, O Bishop, even if thou hast to sit on the floor, and be not thou like a respecter of persons, but let thy f. 46b
service be acceptable to God.

CHAPTER XIII.

That no Christian should neglect the assembly of the Church at the time of prayer, or of the Eucharist; not for the sake of the work of the hands, or any other work of the world; he should not go to a theatrical spectacle, to hear heathen words, dissuading his soul away from the hearing of the words of the Scriptures of life; nor to the foreign assemblies of heretics. Let those who are children in the Church hear and serve in it without laziness. Let no Christian love idleness from the work of handicraft, which is alien to the Church.

When thou teachest, command and remind the people, that they Ap. Con. II. lix.
be constant in the assembly of the Church; so that ye be not hindered, but that they be constantly assembled, that no one diminish the Church by not assembling, and make smaller by a member the body of Christ. For it is not about others alone that a man should think, but also about himself, hearing what our Lord hath said, that "he who gathereth not with Me scattereth Matt. xii. 30
abroad." As, therefore, ye are members of the Christ, scatter not yourselves from the Church by not assembling yourselves, for ye have a head, that is the Christ, as He counsels and promises, that ye are partakers with us. Therefore do not despise yourselves, and do not deprive our Saviour of His members; do not mangle and scatter His body, do not have more respect to the affairs of the world than to the word of God, but leave everything on the Lord's day and run eagerly towards your Church, for this is your glory.

If not, what excuse will ye have before God, for those who have not
f. 47 a assembled on the Lord's day, to hear the Word of Life, and to be nourished
Ap. Con. II. lx. with the divine food which endureth for ever? For ye strive to get the things that are for a time, for a day or an hour, but ye neglect those that are eternal; ye go on providing for bathing, for eating, for drinking, for the belly, and for other things to be nourished; but for eternal things ye do not care; ye despise your souls and do not hasten to the Church, that ye may hear and receive the Word of God. In comparison with those who err, what apology have ye? for, because the heathen, when they rise from their sleep every day, go in the morning to worship and serve their idols, before all their works and labours they go first and worship their idols, and also they do not neglect their feasts and pilgrimages, but assemble constantly, not only the natives, but also those who come from afar. They also assemble for the spectacle of their own theatre, and all of them come. Thus also those who vainly are called Jews, are idle one day for six, and assemble in their synagogue. They do not neglect their holidays, they who have deprived themselves of the strength of the Word, because they believe not, nor even of the name by which they have called themselves, *i.e.* Jews. Jew is interpreted as confession, but they are not confessors, for they do not confess to the murder of the Christ, which they have committed in transgressing the Law, that they may repent and live. If, therefore, those who are not saved strive always for the things in which there is no profit nor help to them,
f. 47 b what excuse has he before the Lord God? he who restrains himself from the assembly of the Church, and does not even imitate the Gentiles; and because he does not assemble, neglects himself and goes afar, and does
Jer. xvi. 11 iniquities; those to whom the Lord spake by means of Jeremiah, "My laws ye have not kept;" but ye have not even walked according to the laws of the Gentiles, and ye have almost excelled them in wickedness.
Jer. ii. 11 "Have the nations changed their gods, which yet are no gods? but My people hath changed its glory for that which doth not profit." How then can he who is neglectful make excuse, he who is not zealous in the
Ap. Con. II. lxi. assembling of the Church of God? If a man gets an excuse on account of secular work and is prevented, let him know that the handicrafts of believers are called works of superfluity; for the sure work is the fear of God. Do your handicrafts, therefore, as a work of superfluity for your nourishment, but let your real work be the worship of God. Strive, therefore, never to be hindered from the assembling of the Church. But if a man forsake the assembling of the Church of God, and go to the assembly of the Gentiles, what shall he say, and what excuse will he make to God in

the day of judgment? who has left the Holy Church, and the words of the living God which live and give life, and can redeem and save from the fire and give life? and hath gone to the assembly of the heathen, because he desired the spectacle of the theatre? Therefore he will be considered as one of those who enter there because he desired to hear and receive the fables of their words, which are those of dead men, and of the spirit of Satan; for they are dead and cause death, they cause people to turn from the faith, and bring near to everlasting fire. Yet ye care for the world, and occupy yourselves with domestic concerns, and ye disdain to hasten to the Catholic Church, the beloved daughter of the Lord God Most High, that ye may receive the doctrine of God which remaineth for ever and is able to give life to those who receive the Word of Life. Be, therefore, constant in assembling with the believers who are saved in your mother the Church, her who liveth and giveth life to her children. Be watchful not to assemble yourselves as[1] those who perish in the theatre, which is an assembly of the heathen of error and of perdition; for he who enters into the assembly of the Gentiles shall be counted as one of them, and shall receive woe; for the Lord saith by means of Isaiah the Prophet to those who are such, "Woe, woe, to [those who] come from the spectacle," and again He saith, "[2] Women who come from the spectacle, because this is a people who have no understanding." Therefore He calls the Church[3] women, those whom He has called, and brought out, and drawn from the spectacle of the theatre, and He holds and receives them, and He has taught us not to go there any more; for He saith in Jeremiah, "Learn not the way of the nations," and again in the Gospel He hath said, "Go not in the way of the Gentiles." Here, therefore, He teaches and warns, that we remove completely from all heresies, which are the cities of the Samaritans, and that we should not enter into strange synagogues, and[4] from their pilgrimages which are on behalf of idols. Let a believer not approach their pilgrimage, excepting to buy provision for his body and his life. Remove yourselves far from all vain spectacles of idols, and from their feasts and pilgrimages. Let then those who are children in the Church serve diligently without laziness, in all things that are required, with much modesty and chastity. All ye believers, therefore, at all times always when ye are not in the Church be constant at your labours; and in all the course of your life either be constant in exhortation, or labour at your work and never be idle, because the Lord hath said, "Be like the ant, O sluggard,

f. 48 a

Ap. Con. II. lxii.

Is. xxvii. 11 *sic*

Jer. x. 2

Matt. x. 5

Ap. Con. II. lxiii.

f. 48 b

Prov. vi. 6

[1] S. with
[2] S. + Thou wilt have mercy on
[3] S. Churches
[4] S. + let us flee also far from the theatre and

7 emulate its ways, and learn from it; for it has no office, and no one
8 to impel it, nor is it under authority. It gathers its food in the summer,
8a and collects much food in the harvest." And again He saith, "Go to the
bee, and learn how she works, that she doeth her work with wisdom, and
8b from her work she offereth food to the rich and to the poor. She is
beloved and honoured, and yet she hath little strength. She honoureth
9 wisdom and she is illustrious. Until when wilt thou sleep, O sluggard,
10 and when wilt thou arise from thy slumber? Thou wilt sleep a little and
slumber a little, and sit a little, and put thy hands upon thy breast.
11 Poverty shall come upon thee as one who runs, and want as a skilful man.
If then (S. + thou art) without laziness, thy revenues shall increase and
overflow like a fountain, and poverty be removed from thee." Work,
2 Thess. iii. 10 therefore, at all times, for idleness is a blot for which there is no cure. "If
any man among you work not, neither let him eat," for the Lord even
hateth sluggards, for a sluggard cannot be a believer.

CHAPTER XIV.

About Widows, and about the time of their order in the Church. Encomium on her who keeps the statute of her widowhood before God, and condemnation of her who tramples on her statute. Exhortation to the Bishop about the Widows and the Poor and the Needy.

Let widows then be appointed; she who is not less than fifty years of age and over, in order that by reason of her years she may be removed from the thought of having another husband. (f. 49 a; Ap. Con. III. 1.) If you appoint one who is a girl to the place of a widow, and she doth not support her widowhood because of her youth, she will take a husband, and bring disgrace upon the glory of widowhood. She will give account to God, first for having had two husbands, and next for having promised to God to be a widow; she has received as a widow and did not remain in widowhood. If there be the widow of a young man who was for a short time with her husband, and he died, [1]or for any other reason which she receives and there be no separation[1], and she remain alone by herself, being in the honour of widowhood, she will be blessed by God, because she has resembled that widow who was in Zareptah of Sidon, with whom the holy messenger, the Prophet of God, found rest, or she will be as Anna, who celebrated the coming of the Christ, and there was a testimony to her, and for her goodness she receives honour from man on the earth, and inherits glory from God in Heaven. (Ap. Con. III. ii.) Let not then young widows be appointed to the

[1] S. or for any other reason there be separation

office of widows, but let them be taken care of and trained[1] lest by reason of their indigence they seek to take a husband a second time, and this act be an undisciplined one; for ye know that she who has had one husband has had him lawfully[2], and beyond this it is fornication. Therefore take by the hand those who are young, that they may remain in chastity to God. Take care of them, therefore, O Bishop, and remember also the poor; hold them by the hand, and provide for them, even if none of them be widowers or widows, and they need help on account of poverty, or of sickness, or are straitened on account of the education of their children. It is required of thee that thou care for all men, and pay attention to all men. Therefore those who bring gifts are not to give to the widows with their own hands, but are to offer to thee on their behalf, as thou art well acquainted with those who are straitened, that thou mayest distribute to them like a good steward (S. + from what is given to thee); for God knoweth him that giveth, even when he is not present; and when thou distributest tell them the name of the giver, that they may pray for him by his name. For in all the Scriptures the Lord commandeth about the poor, even that they be partakers; and He even adds in Isaiah, and saith thus, "Break thy bread to the hungry, and bring the poor man that hath no shelter into thy house; when thou seest the naked clothe him, and turn not away from thine own flesh." Therefore by every means care for the poor.

Ap. Con. III. iii.

f. 49 b

Ap. Con. III. iv.

Isaiah lviii. 7

CHAPTER XV.

How it befits Widows to conduct themselves in tranquillity and chastity, and it is not fitting that women should teach, not even those who are the Widows of the Church, nor the laity. About the dissimulation of false Widows. On the manners of chaste Widows. That it is necessary for Widows to be obedient to the Bishop and Deacons, and not to do anything without permission, and that those are guilty who act thus, or pray with those who are separated. That it is not permitted to a woman to baptize. Again, of the jealousies of false Widows amongst themselves. Reproof of those who curse by their jealousies.

It is required, therefore, of every one who is a widow that she be humble, peaceful and quiet; and also that she be not wicked nor angry, nor a great talker, nor lift up her voice when she speaks, and that she have not a long tongue, nor love quarrels; and that when she sees or hears anything that is hateful, she be as though she saw and heard it not. Let the

Ap. Con. III. v.

f. 50 a

[1] S. helped [2] S. C. + and two

widow care for nothing else, but to pray for those who give, and for the whole Church. When she is asked for an explanation by any one, let her not give an answer in haste, unless it be about righteousness alone, and about the faith of God, and let her send those who wish to be instructed to the authorities. To those who ask them, let them return an answer only. [S. + It is not fitting for a widow to teach, nor for a layman either.] But about the destruction of idols, and about there being only one God, about punishment and about rest, and about the kingdom of the name of the Christ, and about His providence, it is not incumbent on the widow nor on the layman to talk; for if they talk without the knowledge of doctrine, they bring blasphemy against the Word; for our Lord compared the word of His Gospel to a grain of mustard; for mustard, if it be not prepared with art, is bitter and sharp to those who use it. Therefore the Lord said in the
Matt. vii. 6 Gospel to widows and to all the laity, "Do not throw your pearls before swine, lest they trample them with their feet, and turn again and rend you"; for when the heathen who are instructed, hear the Word of God that it is not spoken in an orderly manner as it ought to be, for edification to eternal life, especially because it is declared to them by a woman, about how our Lord became incarnate, and about the Passion of the Christ, they
f. 50 b will mock and joke, instead of praising as is right the word of the doctrine,
Ap. Con. III. vi. and she will incur a great condemnation for the sin. Therefore it is not required nor necessary that women should be teachers, especially about the name of the Christ, and about salvation by His Passion, for women were not appointed to teach, especially not a widow, but that they should make prayer and supplication to the Lord God. For even Jesus the Christ, our Teacher, sent us the Twelve to make disciples of the people and the nations. There were with us female disciples, Mary Magdalene[1] and another Mary, and He did not send [them] to make disciples with us of the people. For if it were required that women should teach, our Teacher would have commanded them to make disciples with us. But let the widow know that she is the Altar of God, and let her constantly sit in her house; let her not wander and gad about among the houses of believers in order to receive; for the Altar of God doth not wander and gad about anywhere, but remaineth in one place. It is, therefore, not fitting that a widow should wander and gad about amongst houses; for those who are wanderers are without modesty, and do not even frequent their own houses and sit in them, because they are not widows, but blind persons, and they care for nothing else, but to be ready to receive, because they are talkative,

[1] S. + and Mary the daughter of James

and murmurers, insolent and inciters of quarrels, and they have no shame,
for those that are such are unworthy of Him who has called them, for not
even in the communion of the assembly of rest on Sunday, when they
come, are they attentive who are such, the woman or the man, they either
sleep soundly, or talk about something else; so that by their means
others also are taken captive by Satan the enemy, and he does not allow
them to be attentive to the Lord. Therefore those that are such, when they f. 51 a
enter the Church empty, go out of the Church yet more empty, because
they hear nothing that is spoken or read that they should receive it
with the ears of their hearts. Those that are such are like those about
whom Isaiah spoke, "Hear ye indeed, but understand not, and see ye Is. vi. 9
indeed, but perceive not; for the heart of this people is made fat, and 10
with their ears they hear heavily; their eyes have they closed that they
may never see with their eyes, nor hear with their ears." In this same
manner are closed the ears of the hearts of such widows, so that they sit not Ap. Con. III. vii.
beneath the shelter of their houses in order to pray and entreat the Lord,
but they hasten to run so as [to gain] some advantage, and by their talking
they accomplish the lusts of the Enemy. Such a widow then is not fitted
for the Altar of the Christ; for it is written in the Gospel, "That if two Matt. xviii. 19
agree and ask about all that they wish to be, it shall be given to you; and
if they say to a mountain, that it be removed and fall into the sea, yes, it xxi. 21
shall be thus." We see, therefore, that there are widows, by whom this
thing is considered a merchandise, and they receive with avidity, and
instead of doing good works and giving to the Bishop as for the reception
of strangers, and for the relief of the oppressed, they lend for bitter usury,
they care for nothing but Mammon, those whose gods are their purses, and
their glory is their bellies; for where their treasure is, there is also their Phil. iii. 19
heart. For she who is assiduous to gad about in order to receive does Matt. vi. 21
not devise good things, but only worships Mammon, and serves filthy lucre; f. 51 b
and she cannot please God, nor attend to His service, by being constant
in prayer and supplication, for her soul is much held captive by diligence
in avarice. When she stands up to pray, she recollects where she should
go to receive something, or that she has forgotten again to say some word
to her friends. While she is standing in prayer her mind is not upon the
prayer, but upon the idea that has come up in her soul. The prayer of
such an one will not be heard, but is quickly cut short because of the
agitation of her mind, because she has not offered prayer to God with
her whole heart, but she goes into the thought wrought by Satan, and she
speaks with her friends about something in which there is no advantage,

because she does not know how she has believed, or of what place she is
deemed worthy. But the widow who wishes to please God sits within
her house, and meditates in the Lord by day and by night, without ceasing,
at all times offering prayer and supplication, praying purely before the
Lord, and receiving whatsoever she asketh, because all her mind is set
upon this, for her soul is not greedy to receive, nor is her desire great to
make great expenses, nor doth her eye wander about to see and desire
anything and impede her mind. She doth not listen to wicked words to
consent to them, for she goeth not out and gaddeth not without. Because
of this her prayer is not impeded by anything, and her peacefulness, her
quietness, with her purity, are accepted before God. Whatever she asketh
of God she quickly receiveth her desire, for such a widow as she is
f. 52 a loveth not silver, nor filthy lucre, and is not greedy nor covetous, but is
constant in prayer, humble, not excitable, pure and modest; who sitteth
in her house and worketh with wool and flax, that she may provide
something for those who are straitened, or make return to others and not
receive anything from them, because she remembereth that widow to whom
Cf. Mark xii. 42 our Lord bare witness in the Gospel, her who came and threw into the
treasury two mites, which make one dinar, her whom when our Lord and
43 Teacher, the searcher of hearts, saw, He said unto us, O my disciples! this
44 poor widow hath cast in more alms than all men, because they all from their
abundance have cast in, but she hath cast in all the treasure that she had.
(S. + *That it is not fitting for widows to do anything without the commandment of the Bishop.*) It is therefore required of widows to be obedient to the
Bishop, to be shamefaced and modest, to reverence the Bishop as [they
reverence] God; not to act according to their own will, nor to do anything
except what is commanded them by the Bishop, nor talk with any one
without counsel as if for conversion, nor go with any one to eat or to drink,
nor should they fast with any one, nor receive aught from any one, nor put
their hands upon nor pray for any one, except by the command of the
Bishop; but if some one do any thing that has not been commanded let
her be prevented (S. reproved) because she has conducted herself without
Ap. Con. III. viii. discipline. For whence dost thou know, O woman, from whom thou hast
received, or from what service thou hast been nourished, or on account of
whom thou hast fasted, or on whom thou hast put thy hand? Dost thou
not know that about each of these things thou shalt give account to the
52 b Lord in the day of judgment, because thou hast been partaker of their
works?

Reproof of rebellious Widows.

But thou, O widow who art without discipline, thou seest the widows thy companions, or thy brethren, in sicknesses, and thou carest not to fast and pray for thy members, to put thy hand and to visit them; but thou makest thyself as if thou wert not in health, or as if thou wert not sufficient, and with others who are in sins or who have gone out from the Church, because they give much, thou art ready to go joyfully and to visit them. Therefore ye ought to be ashamed, ye who are such, ye who wish to be wiser and more intelligent not only than men, but also more so than the Elders and the Bishops. Know then, O sisters! that in obeying all that the Pastors command you, with the Deacons, ye are obeying God, and in all that ye take part by the order of the Bishop ye are blameless before God, as also every brother of the laity, when he obeyeth the Bishop and submitteth unto him, because they will give account on behalf of all men, but if ye obey not the mind of the Bishops and the Deacons, they will be clear from your faults, and you will give account of all that you have done of your own will, or of yours, O ye widows!

It is not proper to pray with one who is censured (S. *separated*). For every one who prays or takes part with any one who has gone out of the Church, is justly reckoned with him, for these things lead to the dissolution and the destruction of souls. For if any one take part and pray with him who is censured and is put out of the Church, and doth not obey the Bishop, he obeyeth not God, and is polluted along with him. Also he **f. 53a**
alloweth him not to repent. For if a man doth not take part with him he repenteth, and weepeth, and prayeth, and imploreth to be received, and turneth from what he hath done and is saved.

It is not permitted to a woman to baptize.

Ap. Con. III. ix.

We do not advise a woman to baptize or to be baptized by a woman, for that is a transgression of the commandments, and there is great danger to her who baptizeth and also to him who is baptized; for if it were lawful to be baptized by a woman, our Lord and Teacher would have been baptized by Mary His mother; but He was baptized by John, as also others of the people. Therefore do not bring danger on yourselves, brothers and sisters, acting beyond the law of the Gospel.

Ap. Con. III. xii.

About the jealousy of false Widows towards one another. About jealousy, or envy, or about calumny and murmurings, and about strife and vain talking, or about contention, we have spoken to you before; it is not suitable that these things should be in a Christian; nor is it fitting that one of them should even be named among the widows. But because the

Author of Evil has many devices he enters into those who are not widows, and is glorified in them. For there are some who say of themselves that they are widows, and do no works worthy of their name. For it is not for the name of widowhood that they are found worthy to enter the Kingdom; but on account of faith and works. For if she cultivate good things, she will be honoured and praised; but if she cultivate evil things, and do the works of the Wicked One, she shall be reproved, and cast out from the everlasting kingdom, because she hath forsaken eternal things, and (S. desired and) loved the things of time. For we see and hear that there are some who are called widows and there is among them jealousy
f. 53 b of one another. For when some old woman, thy companion, has received a garment or a gift from some one, thou, O widow, when thou seest thy
Ap. Con. III. xiii. sister comforted, thou who art a widow of God oughtest to say, Blessed be God, who comforteth the old woman my comrade; thou wilt glorify God, and afterwards him that gave, and thou wilt say, Let his deed be received in truth. Remember him, Lord, for good in the day of Thy retribution; and also my Bishop; his conduct is good before Thee, and he dispenses alms as it is necessary. For this old woman, my comrade, was naked, and was provided for. Increase praise to him, and give him a crown of glory in the day of Revelation, the [day] of Thy coming.
Ap. Con. III. xiv. Again, also that widow who has received alms from the Lord shall pray for him who served (S. did this service), hiding his name, like a wise woman, that his righteousness[1] may be with God, and not with men. This service
Matt. vi. 3 is as it was said in the Gospel, "When thou doest alms, let not thy left hand know what thy right hand doeth," lest when thou dost disclose and reveal his name in praying for him who gave, his name be exposed and come to the ears of the heathen, and the heathen, that is the men of the left hand, should know; for it might happen also that one of the believers, on hearing thee, should go out and talk. It is not suitable that such things should go forth and be revealed, or be spoken of in the Church, for he who goeth out and talketh about them obeyeth not God. But do thou pray for him, concealing his name, and thus thou shalt fulfil that which is written, thou and the widows that are such, who are the holy Altar of the God, Jesus the Christ. We have now heard that there are widows who do not conduct themselves according to the commandment, but only care for
f. 54 a this, that they may beg and wander and gad about. She again who has received alms from the Lord, if she be without sense, revealing what has happened (S. what is evident to her that interrogates her), reveals and

[1] = alms

makes known the name of the giver. And she, whenever she has heard it, grumbles and blames the Bishop who made the provision, or the Elder (S. Deacon) or him that gave the gift, and says, Dost thou not know that I am nearer to thee, and I am much more destitute than she? She knoweth not that this hath not happened by the will of man, but by the commandment of God. For if thou testifiest, and sayest, I am nearer to thee, and thou knowest that I am more destitute than she, thou oughtest to know him who has commanded, and be silent, and not blame him who has served; but go into thy house, and fall on thy face, and thank God on behalf of the widow thy companion, and pray also for the giver, and for the server, and seek from the Lord that the door of compassion may be opened also to thee, and the Lord will hear thy prayer quickly which is without grudge, and will send to thee more compassion than to that widow thy comrade, from whence thou hast never hoped to be served, and the proof of thy patience shall be found (S. praised). Or do ye not know that it is written
in the Gospel, "When thou doest alms, do not blow a trumpet before thee **Matt. vi. 2**
(S. before men), that thou mayest be seen of them, as the hypocrites do. Verily I say unto thee that they have received their reward"?

About the audacity (S. *reproof*) *of cursed Widows.*

If therefore God command that a service be performed in secret, and he who serves has performed it thus; thou therefore who hast received in secret, why dost thou proclaim openly? or thou again, why dost thou
inquire? for not only dost thou roundly blame, and grumble like a fool f. 54 b
(S. not a widow), and thou also givest forth curses like the heathen. Or hast
thou not heard what the Scripture saith, "Everyone who blesseth shall be **Gen. xxvii. 29 *sic***
blessed, and every one who curseth shall be cursed"? Again in the Gospel **Matt. v. 44**
He said, "Bless them that curse you," and again He said, "When ye go into **Luke x. 5**
an house, say, Peace be to this house. And if the house be worthy of your **Matt. x. 13**
peace, it shall come upon it, but if it be not worthy, it shall return to you."
If therefore peace return to those that have sent it, more therefore shall **Ap. Con. III. xv.**
the curse be upon him who hath launched it. For if we (S. they) who have sent it out in vain, because he against whom it was sent was not worthy to receive a curse, everyone who curseth anyone in vain curseth
himself; for it is written in the Proverbs, "As the swallows and the birds **Prov. xxvi. 2**
fly, thus vain curses return." And again he said, that "those who send **Prov. x. 18**
forth curses are void of understanding"; for we are compared to the likeness
of the bee, as the Lord said, Go to the bee, and learn from her how **Prov. vi. 6**
she worketh, that she doeth her work with wisdom, and from her work food **8**
is offered to the rich and the poor, for she is graceful and glorious, though

she hath little strength. Therefore as the bee with little strength, when she stingeth anyone leaveth her dart, is sterile and soon dieth, thus also we believers in this likeness, every evil thing that we do to another person we
Tobit iv. 15 are hurting ourselves. For everything that thou wouldst hate to happen
Gen. xxvii. 29 *sic* to thee, do not thou to another. Therefore everyone who blesseth is
f. 55 a blessed, and he who curseth is cursed. Admonish and reprove those who are without discipline. Admonish therefore, strengthen and increase those who act honestly. Let the widows therefore be removed from curses, for they are appointed to bless. Therefore neither let Bishop, nor Elder, nor Deacon, nor Widow send out a curse from their mouth, that they inherit not a curse, but a blessing. Let this be a care to thee, O Bishop, that not even one of the laity should send out a curse from his mouth; for thou hast the care of every man.

CHAPTER XVI.

Of the appointment of Deacons and Deaconesses, and of how it is fitting for them to conduct themselves in their service, without indolence of the mind nor license.

Therefore, O Bishop, appoint for thyself workers of righteousness and helpers, to help with thee to life, electing those who please thee from all the people (S. and appoint Deacons). The man who is elected is for many oversights that are required, but a woman for the service of the women; for there are houses where thou canst not send a Deacon to the women on account of the heathen. Send a Deaconess for many things. The office of a woman Deaconess is required, first, when women go down to the water, it is necessary that they be anointed by a Deaconess, and it is not fitting that the anointing oil should be given to a woman to touch; but rather the Deaconess. For it is necessary for the Priest who baptizeth, to anoint her who is baptized; but when there is a woman, and especially a Deaconess, it is not fitting for the women that they be seen by the men, but that by the laying on of the hand the head alone be
f. 55 b anointed, as of old time the Priests and Kings of Israel were anointed.
Ap. Con. III. xvi. Thou also, in like manner, by laying on [thy] hand, anoint the head of those who receive baptism, whether of men or of women, and afterwards, whether thou thyself baptize, or command the Deacon or the Elder to baptize, let it be a Deaconess, as we said before, who anoints the women. Let a man repeat over them the names of the invocation of the Godhead in the water. And when she that is baptized arises from the water let the Deaconess receive her, and teach her and educate her, in order that

the unbreakable seal of baptism be with purity and holiness. Therefore we affirm that the service of a woman, a Deaconess, is necessary and obligatory, because even our Lord and Saviour was served by the hand of women deaconesses, who were Mary the Magdalene, and Mary (Cod. S. daughter) of James, the mother of Joses, and the mother of Zebedee's children, with other women. This service of Deaconesses is necessary also to thee for many things, for in the houses of the heathen, where there are believing women, a Deaconess is required, that she may go in and visit those who are sick, and serve them with whatever they need, and anoint (S. wash) those who are healed from sicknesses.

Cod. S. *About Deacons.* Let the Deacons in their conduct resemble the **Ap. Con. III. xix.** Bishop; let them however work very much more than he. Let them not love filthy lucre, but let them be diligent in service. According to the number of the congregation of the Church let there be Deacons, that they may be able to distinguish and to comfort every one, so that to the aged women who have no strength, and to the brothers and sisters who are in sicknesses, they may prepare for every one of them the service that is fitting for him. But let a woman preferably be diligent in the service of the women, and a man, a Deacon, in the service of the men. Let him be ready to hear and to obey the command of the Bishop. In every place to which he is sent to serve or to say something to any one, let him work and labour; for it is necessary that every one should know his office, and be diligent in fulfilling it; and be of one counsel, and of one mind, and of one soul dwelling in two bodies. Know what that service is, as our Lord and Saviour said in the Gospel, "Whosoever among **Matt. xx. 27** you wishes to be chief let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give His soul a ransom for many." Thus ye ought to work also, ye Deacons, even if ye have to give your lives for your brethren, in the service that is required of you. For even our Lord and Master did not despise when He served us, as it is written in Isaiah, "To justify the righteous **Is. liii. 11** who doeth a good service to many." If therefore the Lord of Heaven and of earth did service to us, bore and endured everything on our account, how much more is it required of us, that we should do thus to the brethren, that we, who are His imitators, and take the place of the Christ, should be like Him? You will find also that it is written in the Gospel, how our Lord girt a towel about His loins, and **Cf. John xiii. 4, 5** poured water into the wash-bason, while we were reclining, and drew near and washed the feet of us all, and dried [them] with the towel; but He did this, that He might show us the love and affection of brethren, that we also should do likewise to one another. If therefore our Lord did thus, ye Deacons, do ye hesitate to do thus to those who are sick and have no strength, ye who are doers of the Truth, and preserve the likeness of the Christ? Therefore serve in love, and do not grumble nor hesitate; but if not, if ye have done this service for the sake of men, and not for God, ye shall receive your reward according to your service in the day of judgment. It is therefore required of you Deacons, that ye visit all those who are in want, and make known to the Bishop those who are afflicted, that ye be his soul and his mind, and that ye labour and obey him in everything.

CHAPTER XVII.

It is right that the Bishop should take care of orphans, those who are left young, and give them to be reared; and there is a condemnation on you, on those who have aught, and are not in want, who are greedy, and take of the gifts that are given to the Church for the orphans and the poor.

Ap. Con. IV. i. f. 56a If one of the children of Christians be an orphan, either a boy or a girl, it is good that if there be one of the brethren who hath no children, he take the boy in place of children, and let him take a girl, every one who has a son; when her time comes let him give her to him in marriage, and fulfil his work in the service of God. If there be people who do not wish because of their riches[1] to do thus to orphan members, such people will meet also with the same, and they shall spend (S. their) parsimony in these
Cf. Is. i. 7 things, and what the saints have not eaten, the Assyrians shall eat; and
Ap. Con. IV. ii. strangers shall devour your land before your eyes. Ye therefore, O Bishops, take up the burden of them, that they be brought up so that nothing be wanting to them, and when it is the time for the maiden, give her in marriage to one of the brethren. And let the boy when he is grown up learn a handicraft, and when he is a man let him take the wage that is meet for his craft, (S. + and acquire the necessary tools,) that he may no longer be a burden on the charity of the brethren, which they had without deceit and without hypocrisy. And truly blessed is he who is able to help himself, and does not straiten the place of the orphans and the widows and the poor.

Ap. Con. IV. iii. *Those are guilty who take alms when they are not in want.* Woe unto them who possess, and who receive falsely. For every one of those who receives will give account to the Lord God in the day of judgment, of how he received, whether it was on account of childish orphanhood, or on account of the feebleness of old age, or on account of the weakness of sickness, or for the education of children that he received. Verily this man is also to be praised, he is considered as the Altar of God, therefore he shall be honoured by God; for it was not in vain that he received, for he prayed diligently at all times without idleness for those who gave.
f. 56b He offered his prayer, which is his strength, in return for his receiving, for such people shall receive from God a blessing in everlasting life. But

[1] S. + because of pleasing men, and being ashamed

those who possess, and receive by improbity[1], or again, who are idle, and instead of working and giving to others, themselves receive a gift, what therefore they have received shall be required of them, because they have straitened the place of the believing poor. Every one who has property and does not give to others, nor make use of it himself, lays up for himself a treasure which perishes on the earth; and inherits the place of the serpent who sits upon the treasure, and incurs the danger of being reckoned with it. For he who possesses, and receives by falsehood, does not believe in God, but in the mammon of iniquity, and because of the gains of avarice holds the Word in hypocrisy, and is filled with infidelity. He that is such, incurs the danger of being reckoned with the Infidels. But he who simply gives to every one, does well to give, and he is also pure who has received through necessity, and uses with sense what he has received; he has well received, and will be glorified by God in everlasting life and rest. **Ap. Con. IV. iv.**

CHAPTER XVIII.

Exhortation to Bishops, that they watchfully take care not to receive gifts from those who are guilty, as for the provision of orphans and widows and the poor, not even if they are constrained to be degraded by hunger, and that they are guilty if they accept; and that the prayers of the poor are not heard when they pray for them that are such, being supplied by their goods. It is fitting that they receive from the believing and the honest for the provision of the poor, and for the redemption of prisoners and the oppressed. f. 57 a

Therefore, O Bishops and Deacons, be constant in the service of Christ's Altar. For we have said about widows and orphans, that with all care and diligence ye shall observe the things that are given, what is the conduct of him or of her who gives for the provision, we say also again, of the Altar; because when widows are provided for by the work[2] of righteousness, they bring a holy and acceptable service before the Lord (S. + God Almighty) by means of His beloved Son and His holy Spirit, to Whom be glory and honour to all eternity. Amen. Therefore take care and be diligent that ye serve the widows with the service of a pure mind, that what they ask for be given [to them] quickly with their prayers. If there be any Bishops who are contemptuous, and pay no attention to these things through partiality, or for the sake of filthy lucre, or because they are careless and do not investigate, they shall give an account in no **Ap. Con. IV. vi.**

[1] S. hypocrisy [2] S. people

ordinary manner. For they accept what is for the service of the provision for orphans and widows, from the rich who have put people in prison, who act badly towards their servants, or who deal hardly in their cities, or who oppress the poor, or from the impure and from those who use their bodies wickedly (S. C. + or from doers of evil), from those who diminish and lend with usury; (S. C. + or from villainous advocates); (S. + or from infamous accusers); or from judges who are accepters of persons; (S. C. + or from the concocters of poisons; or from the makers of idols); from worshippers of gold or silver or brass (S. C. + as thieves; or from unjust publicans; or from seers of visions); from those who change weights, or
f. 57 b from those who measure in deceit; or from tavern-keepers who mix [wine] with water; or from soldiers who conduct themselves iniquitously; (S. C. + or from murderers; or from guilty executioners); or from any arrogant princes who have been polluted in wars, and have shed innocent blood unjustly; (S. C. + or from the reversers of judgments who for theft act unjustly and deceitfully towards the country people and all the poor; and from worshippers of idols; or from the polluted); or from the usurers and the covetous; those therefore that from these [persons] provide for widows and the poor, will be found guilty in the judgment of the (S. C. + day of
Prov. xv. 17 the) Lord; because the Lord[1] hath said, "Better is a dinner of herbs with love and peace than a slaughter of fatted oxen with hatred." If a widow be nourished only with food from honest work, it will be of profit to her; but if aught be given to her from abundance of iniquity, it will be a certain loss to her. If a widow be nourished by aught that is unjust, she cannot offer her service and her prayer (S. C. + in innocence) before God; even if she be just who prays for the wicked, her prayer for them will not be heard, but only [that] for herself; for God is a trier of hearts and He receives prayers in righteousness (S. C. + and discrimination), but if they pray for those who have sinned and repent, their prayers will also be heard; for those who are enchained in sins and do not repent, not only are they certainly unheard when they pray, but they also call their delinquencies to mind before God.

Those Bishops are culpable who take alms from the guilty. Therefore,
Deut. xxiii. 18 O Bishops, flee from such services; for it is written, "Thou shalt not take up to the altar of the Lord the price of a dog nor the wages of a harlot." For if the widows in their blindness pray for adulterers and transgressors of the law, [2]their prayers are not heard[2]. Ye cause a blasphemy to come upon the Word by your evil administration, as if there were not a good and

[1] S. C. Scripture [2] S. C. they are not heard, not receiving their requests

liberal God. Be very watchful therefore that ye serve not the Altar of God f. 58 a
from the services of a transgressor, for there is no cause for your saying,
We did not know, for ye have heard what the Scripture has said, "Remove Is. liv. 14
from evil, and fear not" (S. B. C. + and terror shall not come near thee). Ap. Con. IV. viii.
Say not, These are they who alone give alms, and if we do not accept from them, from whence shall the orphans and widows who are in straits be served? God has said to you [1]not to take from the wicked and help the Churches[1], it were profitable for you to be tortured by hunger, rather than to take from the wicked. Therefore investigate and prove, that ye may receive from believers, those who are in communion with the Church[2] and conduct themselves aright, that ye may nourish those who are in straits. Do not receive from those who are put out of the Church and are blameable, until they are thought worthy to become members of the Church. But if ye be in want, tell the brethren, let them work amongst you, and
give; serve thus with justice. Teach and say to the people, that it is Ap. Con. IV. ix.
written, "Honour the Lord with honest work, and with the first of all thy Prov. iii. 9
fruits." Therefore with the honest work of believers nourish and clothe those who are greatly in want (S. C. + and what is given to you by them, as we said to you before, distribute it at the time for the ransom of believers). Ransom slaves and captives, and those who are treated with violence, those who are condemned [3]by the mob[3], (S. + those who are condemned to the circus, or to the mines, or to exile, or to the amphitheatre), and those who are in straits (S. C. + Let the Deacons go in to them), let them visit every
one and provide them with what they are in want of. If it should happen Ap. Con. IV. x.
that ye take from the wicked, against your will, make no use of it for nourishment, unless it be just a little, expend it in wood [4]for fire[4]; lest a widow being in straits should buy with it some food for herself. Thus let
the widows, not being polluted by evil, pray that they may receive from f. 58 b
God all good things that they ask and seek. Also each one of them by herself, and ye also, will not be held by these sins.

[1] S. B. C. Because ye have received the gifts of the Levites, the firstfruits and offerings of your people, that ye may be nourished, and have also a superfluity that ye be not straitened and take from the wicked. But if the Churches are so poor, that those who are in want must be nourished by such people

[2] S. Churches

[3] S. unlawfully by the crowd

[4] S. C. for yourselves and for the widows

CHAPTER XIX.

Exhortation to Bishops to take care of those who are persecuted or imprisoned for the name of the Christ, that they visit them, and keep away from him who is imprisoned and receives punishment from judges because of his depravity. Also exhortation to all Christians that they suffer with those who suffer for the sake of the Christ, and that out of fear they deny not or forsake them. He who denieth them, denieth Christianity and the Christ. And let him pray that he enter not into temptation.

Ap. Con. V. 1. Do not take your eyes off the Christian who is put in prison for the name of God, and for his faith and love, and [1]is cast into the mines[1]; but by your work and by the sweat of your face send him nourishment, and for the wage of the soldiers who guard him, that he may be at ease and be taken care of, but that your blessed brother be not completely afflicted. For he who is condemned for the name of God the Christ, let him be considered by you as a holy Martyr, and an Angel of God, (S. + or as God upon earth) he who is clothed spiritually with the Holy Ghost (S. + of God, by whose means ye behold the Lord our Saviour), because he has been thought worthy of an incorruptible crown (S. + he has renewed the testimony of the Passion). Therefore it is obligatory that all ye believers should diligently comfort the Martyrs with your goods (S. + by means of your Bishops). But if there be a man who has nothing, let him fast, and what he would have spent for himself for that day, let him give to his brother. But if thou art rich, it is required of thee that thou serve them according to thy power, or even that thou give all thy property to redeem them from the chains [2]of death[2], for they
f. 59 a are worthy of God, and children who fulfil His will, as the Lord hath
Matt. x. 32 said, "Whosoever shall confess Me before men, him will I also confess before My Father which is in heaven." Do not be ashamed [3]to talk with[3] them when they[4] are imprisoned, and in doing these things ye shall inherit everlasting life, for ye shall be partakers in their martyrdom; as we know
Matt. xxv. 34 that our Lord hath spoken thus in the Gospel, "Come unto Me, all ye blessed of My Father, inherit the kingdom that is prepared for you before
35 the foundation of the world. I was hungry, and ye fed Me; I was thirsty,
36 and ye gave Me drink; I was a stranger, and ye gathered Me in; I was
37 naked, and ye clothed Me; in prison, and ye came unto Me. Then shall

[1] S. is condemned to the amphitheatre, or to the beasts, or to the mines
[2] S. om. [3] S. to visit [4] Cod. ye

the righteous answer and say, 'Lord, when saw we Thee hungry, and fed
Thee; or thirsty, and gave Thee to drink; or naked, and we clothed 38 *sic*
Thee; or sick, and we visited Thee; or a stranger, and we gathered 39 *sic*
Thee in; or in prison, and we came unto Thee?' And he shall answer 40
and say unto them, 'that all that ye have done to My little brethren,
ye have done it unto Me.' Then shall the righteous go unto eternal life." 46
But if there be a man who is called a Christian, and he should stumble, **Ap. Con. V. ii.**
and be tempted by Satan, and be reproved for wicked works, either theft or murder, keep away from any that are such; lest one of you be tempted by those who belong to him. For if a heathen should lay hold of thee, and ask thee and say to thee; Thou art also a Christian like that man, thou canst not deny that thou art a Christian, but thou confessest, and thou art not condemned as a Christian, but art punished as an evil-doer, for thou wast asked if thou wert like that man, and thy confession is in vain to thee; if thou deniest, thou hast denied the Lord. Therefore keep away from them, that ye may be without offence. But help with much zeal those believers, your members, who are in the bond of iniquity as evil-doers and are imprisoned, and free them from the hand of the wicked[1]. f. 59 b
For if some one approach those who are imprisoned for the name of the Christ our Lord, and is laid hold of along with them, blessed shall he be that he has been thought worthy of all this companionship.
Receive and refresh those who are persecuted on account of the Faith, **Ap. Con. V. iii.**
who migrate from city to city according to the Lord's command, rejoicing that ye are partakers of their persecution; for our Lord spake about
you in the Gospel, "Blessed are ye when they persecute you, and upbraid **Matt. v. 11**
you for My name"; because when a Christian is persecuted, and killed because of the Faith, [2]he is a Martyr of God[2]; (S. + and henceforth he will
not be persecuted by any one, for he is known of the Lord). But if he deny **Ap. Con. V. iv.**
that he is a Christian, he will be called a [cause of] offence; he will not[3] be persecuted by men, but he will be rejected by God because of his denials (S. + and henceforth he will have no part with the saints in the everlasting kingdom, and according to the promise of the Lord; but his inheritance shall be with the wicked), for the Lord God hath said,
"Whosoever denieth Me, or is ashamed of Me and of My words, I **Matt. x. 33** *sic*
will deny him before My Father which is in heaven, when I come (S. + with strength and glory) to judge the quick and the dead." Again
it is written, "Every one who loveth his father and mother more than 37

[1] S. + But if any one joins himself to them, and is taken along with them, and is confined, being innocent, for the sake of his brother; blessed is he that he is called a Christian, that he has acknowledged the Lord, and that he will live before Him

[2] S. he becomes a man of God

[3] S. om. not

Me, is not worthy of Me (S. + and every one who loveth his son or
38 *sic* his daughter more than Me is not worthy of Me); and every one who
taketh not up his cross, rejoicing, and cometh not after Me, is not worthy
of Me." (S. + and "every one who loseth his life because of Me shall
Mark viii. 36 find it, and every one that saveth his life by denying shall lose it.) For
37 what shall it profit a man, if he gain the whole world, and lose his soul,
Matt. x. 28 *sic* or what shall a man give in exchange for his soul?"; and again, "Fear
not those who kill the body, but they cannot kill the soul; rather fear
Ap. Con. V. v. Me, who am able to destroy soul and body in hell." Now every one who learns a handicraft looks at his master, and sees how by means of his craft and knowledge he perfects his work; he also imitates him, and perfects the work that has been entrusted to him that he may not hear upbraiding from him, but if he come short of what has been entrusted
f. 60a to him, he is [1]not a disciple[1]; but we who have a master and teacher, [2]our Lord and Saviour, who rose incorruptible from the grave, because by His doctrine we possess incorruptible beauty[2], thus He came in poverty; He also separated Himself from Mary, His blessed mother, and from His brethren, also from Himself, and endured persecution even unto the Cross. These things He suffered on our account, that He might save us who believe, who are of the house of Israel[3], from chains and condemnations, which we have mentioned before, and deliver you who are of the Gentiles from the worship of idols and from all iniquity. If therefore the Christ suffered on our account, to save us who believe in Him, why should we not resemble Him in His sufferings when He has given us patience? and these things [are] for our own sake, that we may be delivered from the Gehenna[4] of fire. For He suffered for us; let us suffer for ourselves (S. + or does our Lord certainly need that we should suffer for Him except for this only that He would prove the warmth of our faith and the desire of our souls?).
Ap. Con. V. vi. Let us separate ourselves from our fathers and from our tribe, and from all that is in the world, and turn from ourselves, praying that we fall not into temptation. But if we are called to martyrdom, being questioned, let us confess; suffering, let us endure; being oppressed, let us rejoice; being persecuted, let us not be saddened; because it is not only our own souls that we are delivering (S. + from hell, by acting thus), but also those who are children in the faith, (S. + and we teach the hearers to act thus,) that they may live before God. But if we are defaulters towards the faith in the Lord, and deny because of the weakness of the flesh, as the Lord

[1] S. not perfect

[2] S. why do we not resemble Him in His doctrine and conduct, because He forsook riches and beauty and power and glory

[3] I accept Dr Nestle's emendation, that ܐܝܪ̈ܢܐ is a scribe's error for ܐܝܣܪܝܠ [4] S. death

hath said, "The spirit is ready and willing, but the flesh is weak," it is not merely ourselves whom we destroy, but also the souls of our brethren (S. + we kill along with ourselves); for when they see our denials, they will think that they have been taught [1]error of doctrines[1], and when they are [2]made captive[2] we shall have to answer for them as well as for ourselves, every one of us to the Lord in the day of judgment. (S. + But if thou art taken and brought before the governor, and deniest thy hope in the Lord in thy holy faith, and art set free to-day, but to-morrow thou art sick with a fever, and fallest on thy bed, or thy stomach pain thee, and thou takest no food, but givest it back with severe pains, or fallest into the affliction of gripes, or of the hurt of one of thy members; or thou sendest forth from thy bowels blood and gall by severe pains; or thou hast a tumour in one of thy members; and thou art cut up by the hands of doctors, and diest in afflictions and in great agonies, what will thy denial that thou hast made profit thee, O man? for behold, thou hast caused thy soul to inherit pains and sufferings, and thou hast lost thy eternal life before God. Thou wilt burn and be tormented without rest for ever; as the Lord hath said, "Every one who loveth his life shall lose it; and every one that loseth his life for My sake shall find it." Therefore the Christian who denies, loves his life for a short time in this world, that he may not die for the sake of the name of the Lord God; but he destroys himself for ever in the fire, for he himself falls into hell, because Christ denies him, as He hath said in the Gospel, "Whosoever denieth Me before men, I also will deny him before my Father which is in Heaven." But those whom the Lord denieth go out and are cast into outer darkness, and there they shall have weeping and gnashing of teeth; for He has said that "every one who loveth his life more than Me is not worthy of Me.") But let us be diligent, my brethren, to commend our lives to the Lord God; and if a man be found worthy of martyrdom, let him receive it with joy, that he is thought worthy of this crown, and that his exit from this world should be by martyrdom; for our Saviour has said that "there is no disciple that is above his Lord, but let every one be perfect like his Lord." (S. + Our Lord therefore chose all these sufferings in order to save us; He accepted to be beaten and blasphemed against, and His face spat upon, and to drink vinegar and myrrh, and at length He endured even to being hanged upon the cross.) We therefore who are His disciples, let us be imitators of Him; for if He endured everything for our sakes (S. even to sufferings) how much ought not we to bear for

Matt. xxvi. 41 — John xii. 25 *sic* — Matt. x. 33 — Matt. viii. 12 — f. 60 b — Luke vi. 40

[1] S. doctrines of error [2] S. scandalized

ourselves? suffering and not hesitating, for thus He has counselled us, that if even we were to burn in coals of fire, let us believe in the Lord Jesus the Christ, and in His Father, the Lord God Almighty, and in the Holy Ghost, to whom be glory and honour for ever and ever. Amen.

CHAPTER XX.

About the Resurrection of the dead, we are taught not only by the Holy Scriptures, but also by means of demonstrations from the books of the heathen; and by means also of these natural demonstrations let us, being diligent, like believing men who have a sure hope of the Resurrection, not excuse ourselves from martyrdom on account of the Christ, if we are called to it.

Ap. Con. V. vii. God the Father Almighty will raise us by means of God our
Saviour, as He has promised. He will raise us from among the dead
just as we are, in the likeness in which we now are; nevertheless there
shall not be wanting to us the great glory of everlasting life; for even
should we be thrown into the depths of the sea, or scattered by the
winds like chaff, we shall always be within this world, and all this
world is enclosed in the hand of God, and therefore from the interior
Luke xxi. 18 of His hand the Lord God will raise us, as He[1] hath said, "A hair
19 of your head shall not perish," and "in your patience possess ye your
souls." About the resurrection and about the glory of martyrs the Lord
Daniel xii. 2 hath said in Daniel thus, that "many who sleep in the surface of the earth
f. 61 a shall arise in that day, some to everlasting life, and some to shame
3 *sic* and contempt (S. + and dispersion). And they that be wise shall shine
as the lights of heaven, and those that are mighty in the Word as the
stars of heaven." As the sun and as the moon (S. + those lights of
heaven), He hath promised to give (S. + the glorious light) to those
who (S. + are wise, and) are martyrs for his Name. And it is not to
believers[2] that He hath promised resurrection, but also to all men; for
Ezek. He hath said thus in Ezekiel, "The hand of the Lord was upon me,
xxxvii. 1 and he led me out into (S. in the Spirit and set me in the midst of)
2 the plain, and it was full of bones, and He caused me to pass by
them round about, etc. (S. + and they were many and very dry.
3 And He said unto me, Son of man, do these bones live? And I said,
4 Thou knowest, O Lord God. And the Lord said unto me, Prophesy
upon these bones, and say unto them, O ye dry bones, hear ye the word
5 of the Lord. Thus saith the Lord God unto these bones, Behold, I will

[1] S. the Lord and Saviour [2] S. martyrs only

cause breath to enter into you, and ye shall live; I will put sinews 6
upon you, and build flesh upon you, and clothe you with skin, and I
will give breath into you, and ye shall live, and ye shall know that
I am the Lord. So I prophesied as He had said to me, and as I 7
prophesied there was a voice, and a shaking, and the bones came to-
gether, bone to bone; and I saw that sinews and flesh came up upon 8
them, and skin was drawn over them from above, but there was no
breath in them. And the Lord said unto me, Prophesy unto the wind, 9
and say, Thus saith the Lord God, Come, O wind, from the four
quarters, and enter into these dead men, and they shall live. So I pro- 10
phesied as He commanded me, and the wind came into them, and they
lived; and they stood up upon their feet, in a great army. And 11
the Lord said unto me, Son of man, those bones are they of the house
of Israel, who say, Our bones are dried, and our hope is destroyed,
and we are not. Thus saith the Lord God, Behold, I open your graves, 12
and I will bring you from thence, O my people, and I will lead you
into the land of Israel; and ye shall know that I am the Lord when 13
I open your graves, to bring out My people from the tombs. And I will 14
put My Spirit into you, and ye shall live, and I shall cause you to dwell
in your land, and ye shall know that I am the Lord who hath spoken
and done, and all the dwellers on earth shall be at peace, saith the
Lord."

Again He hath said by means of Isaiah, "All they that sleep and Is. xxvi. 19
the dead shall arise, and all that are in the graves shall awake, for thy
dew is unto them the dew of healing, but the land of the wicked shall be
destroyed.")

And again he hath spoken by means of Isaiah [1]the prophet[1] about the Resurrection and eternal life and about the glory of the righteous, and also about the shame and destruction of sinners, (S. + about their conduct, and their fall, about their dissolution, their ruin, and their condemnation, for when He said that the land of the wicked shall fall, he spoke of their body, because it is from the earth, and will be accounted with shame as of the earth; because they did not worship God, they shall fall into fire and torment). And in the Twelve Prophets they said thus, "Behold, ye wicked, and see and understand wonders, and return Habakkuk i. 5 to corruption, for I will work a work in your days (S. + which if a man declare it unto you ye will not believe.") These things and more than these are said against those who do not believe in the Resurrection, and

[1] S. and all the other prophets

against those who deny God, (S. + and against those who do not worship God, and against transgressors of the Law and against the heathen,) that when they shall see the glory of believers they shall return to perish in the fire because they did not believe. But we have learnt and believed in His Resurrection from the dead. The Resurrection which God has promised to us is sure to us and not deceptive, because our Saviour Himself is the earnest of our resurrection, He having risen first.

Confirmation about the Resurrection, even from the writings of the heathen. Also those among the Gentiles who read, read and hear, even among the heathen, about the Resurrection from the Sybil, what was said and
Oracula Sybillina c. iv. 179—185 (ed. Rzach) preached to them thus, "When everything shall be dust and ashes, the Most High God shall cause the fire which He hath kindled to cease, and then God Himself shall raise the bones and ashes of men, and shall
f. 61 b clothe them with their likeness, and raise men as they were before. And then the judgment shall take place, in which God shall judge the wicked
187—190 in the future world, and the earth shall cover the impious. The just and the righteous shall live in the land of life; God will give them spirit and goodness, (S. + and life) and thereafter they shall all see one another." It is not only, my friends, by means of the Sybil that the Resurrection was preached to the heathen, but also by means of the holy Scriptures, before the Lord preached to the Jews and to the heathen and to the Christians together, and announced the Resurrection of the dead which shall come to men.

(S. + *Confirmation about the Resurrection also from natural demonstrations.*) God shows us abundantly about the Resurrection, even by means of a bird that cannot speak, we mean the phœnix, which is solitary, for if it had a mate many would be seen by man, but now one alone is seen once in five hundred years, which enters Egypt and goes to the altar that is called of the Sun. It brings cinnamon; as it prays towards the East, the fire kindles of itself, and consumes it, so that it becomes ashes; and again from the ashes is formed a worm, which grows up in its likeness, and becomes a perfect phœnix, and thereafter it departs and goes whence it came.)

Confirmation that we must not excuse ourselves from Martyrdom for the sake of the Christ. If therefore God has shown us about the Resurrection by means of an irrational animal, much more we who believe in the Resurrection of God and in the promise of God, if martyrdom come upon us as on men worthy of all this glory of God, shall receive the incorruptible crown in eternal life, and in the glorious honour of the martyrdom of God;

let us receive it joyfully with all our hearts, and let us believe in the Lord God who will raise us in glorious light. As in the beginning, God commanded by a word, (S. + and the world was) and He said, Let there be light, and night and day; and heaven and earth and seas, and birds and beasts, and creeping things of the earth (S. + and fourfooted beasts) and trees, and everything was established (S. +in its nature) by His Word, as the Scripture hath said, (S. + all these works that were done were by means of the obedience they give Him; they witness about God who made them, that "He created and founded them out of nothing," (S. + they also show a sign of the Resurrection. As therefore He made everything,) thus also man who is His creature He will especially vivify and raise (S. + For if He founded and established the world out of nothing, this would be still more easy, that out of nothing He should vivify and raise man, who is the creature of His hands), and as with human seed He clothes man with a garment in the womb and makes him grow. If therefore He shall raise all men, as He hath said in Isaiah, "All flesh shall see the salvation of God," Is. lii. 10
yet more will He vivify and raise believers (S. + and again the believers of believers, who are the Martyrs, He will vivify and raise and establish in great glory, and make them His councillors), because to the simple disciples who believe in Him, He hath promised a glory like that of the stars; but (S. + to the Martyrs) He hath promised to give eternal f. 62 a
glory, (S. + like shining bodies that are not wearied with exceeding light, which shine continually. Therefore, as disciples of the Christ, let us believe that we shall receive from Him all good things which He hath counselled and promised us in eternal life. Let us be conformed to all His doctrine and to His patience.) Let us believe in His birth from a virgin, and in His coming and in His willing Passion. Let us be convinced by means of the Holy Scriptures, as the Prophets announced beforehand everything about His coming, and (S. + all these things) were confirmed in our hearts (S. + for even the demons, when they trembled at His name, extolled His coming. You believe therefore and are convinced of the things that we said before); and we still more, we who were with Him, and saw Him with our eyes and ate with Him, and were companions and witnesses of His coming, we believe in the great unspeakable things (S. gifts) which He will give as He hath promised. (S. + Let us believe and hope that we shall receive, for all our faith is surely proved) if we believe in His promises that they shall be. Let us be called to martyrdom for His name's sake; when we go out of this world by confession, we Ap. Con. V. viii.
are sanctified from all our sins (S. + and follies, and we shall be found

Psalm xxxii. 1, 2 pure, for He hath said in David about martyrs thus, "Blessed are they whose transgression is forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute his sins." Therefore the Martyrs are blessed and pure from all follies, who are raised above all evil and taken away from it, as He said in Isaiah about the Christ and His
Is. lvii. 1 Martyrs, "Behold, the righteous perisheth, and no man considereth; and holy men are taken away, and no one careth for it; for the righteous is
2 gathered away before the evil, and his grave shall be in peace." But these things are said about those who suffer martyrdom for the name of the Christ. Sins are also forgiven) in baptism to those who come from the heathen and enter the holy Church of God. (S. + Let us ask again to whom sins are not imputed.) Their sins are considered like Abraham and Isaac and Jacob (S. + and all the Patriarchs, as well as the Martyrs.
Prov. xx. 6 Hear then, my brethren) for the Scripture saith, "Who shall boast himself and say, I am pure from sins, or who will (S. + dare to) say, I am holy?"
Job xiv. 4, 5 and again, "There is no man clean from pollution, even if his life should be only for a day upon the earth." Every one therefore who believeth and is baptized, his former sins are forgiven; but should he again sin after baptism, (S. + even if he do not commit a mortal sin or participate in it, but only seeth or heareth or speaketh, and thus again) he is guilty of the sin. If then one go out of this world by martyrdom for the name of the Lord, blessed is he; for the brethren who have suffered martyrdom and have gone out of this world, in these things their sins are covered (S. + Behold, like this, that "every one who looketh on a woman to lust after her," hear also, "accusation and evil speaking," or like this, that "every vain word that men shall speak," etc.)

CHAPTER XXI.

Exhorting every Christian to keep himself from all evil and frivolous conversation, and from all bad and heathenish conduct. About the Holy
f. 62 b *Fast. About the Passion and Crucifixion of our Lord. About the fourteenth [day] of the Passover of the Jews; about the Friday of the Passion, and the Sabbath of the Annunciation and the Sunday of the Resurrection of our Saviour. About the mourning of the Sabbath-day of the nation of the Jews, and about the rejoicing of the people of the Christians.*

Ap. Con. V. x. Therefore it is required of the Christian that he keep himself from vain work, and from lascivious and impure words, (S. + even on Sundays when we are glad and rejoice) no one is allowed to say a word

that belongs to sport or is foreign to the fear of God. (S. + as our
Lord also taught us in the Psalm, in David, and saith thus, "Now there- Ps. ii. 10
fore understand, ye kings, and be instructed, all ye judges of the earth;
serve the Lord with fear, and rejoice before Him with trembling. Attend 11, 12
to discipline, lest the Lord be angry, and ye perish from the way of justice,
because His anger is kindled but a little against you; blessed are all
they that put their trust in Him.") But it is therefore required of us that
we keep feasts, and that we make our rejoicing with fear and trembling,
for a believing Christian ought not to recite the hymns of the heathen, Ap. Con. V. xi.
nor to approach those foreign customs, [1]nor to[1] remember the name of
an idol, may this be far from believers! for the Lord rebuketh in Jeremiah
and saith, "They have forsaken Me, and sworn by those that are not gods," Jer. v. 7
(S. + and again He saith, "If Israel will return unto Me, let him return, Jer. iv. 1
saith the Lord, and if he will take away his abominations from his mouth,
and will fear before My face, and will swear as the Lord liveth," and 2
again He saith, "I will take the name of the idols from your mouth." By Zech. xiii. 2 *sic*
means of Moses again He saith to them, "They have moved Me to jealousy Deut. xxxii. 21
with that which is no God, and with their idols they have made Me angry."
And in all the Scriptures He speaketh against these things, and not only
concerning the idols.) It is not allowed to believers to swear, not by Ap. Con. V. xii.
the sun nor by the moon, for the Lord God hath spoken thus by means
of Moses, "My people, if ye see the sun and the moon, be not led astray Deut. iv. 19
by them, nor worship them; for the Lord hath given them to you for
lights upon the earth." (S. + and by means of Jeremiah again He saith,
"Learn not according to the ways of the heathen, and be not afraid of Jer. x. 2
the signs of heaven.") And by means of Ezekiel He hath said thus,
"And He brought me into the court of the house of the Lord, between the Ezek. viii. 16
porch and the altar, and I saw there men with their loins girt towards the
temple of the Lord, and their faces opposite the East, and they were
worshipping the sun. And the Lord said unto me, Son of man, is this a 17
small thing to the house of Judah to commit these abominations here? and
they have filled the land with iniquity. (S. + and they have returned to
provoke Me to anger, and they are as mockers. I also will deal in fury; 18
mine eye shall not spare, nor will I have pity; even if they cry in Mine
ears with a loud voice, I will not hear them." Ye see, beloved, how
severely and bitterly the Lord giveth judgment in His wrath against
those who worship the sun or swear by it.) It is therefore unlawful for the
believer to swear either by the sun or by any of the signs of heaven (S. + or

[1] S. and doctrines of assemblies, for it will happen that by means of hymns, he will

the elements); either to mention the name of an idol with his mouth, or to let a curse go out of his mouth, but only blessings (S. + and psalms, and the authoritative and divine Scriptures, which are the foundations of the
f. 63 a truth of our faith), especially in the day of the fast and the holy Passover,
Ap. Con. V. xiii. in which all believers fast (S. + who are in all the world), as our Lord and
Mark ii. 19 Teacher said, when they asked Him, "Why do the disciples of John fast, and Thy disciples fast not?" And He said unto them, "The children of the bridechamber cannot fast while the bridegroom is with them, (S. + but the days will come when the bridegroom shall be taken from them, and then shall they fast in those days)." Now then by means of His deeds He is with us (S. + but to sight He is far off, because He hath risen to the heights of Heaven, and sitteth at the right hand of His Father). Therefore when ye fast, pray and implore for those who are lost, as we also did when our
Ap. Con. V. xiv. Lord was suffering; for while He was yet with us before He suffered,
Cf. Matt. xxvi. 21 while we were eating the Passover with Him, He said to us, "This day, in this night, one of you betrayeth Me." And every one of us said to Him,
22 "Surely it is not I, Lord?" And He answered and said unto us, "He who
23 stretcheth out his hand with Me in the dish." He signified Judas Iscariot,
John vi. 71 Cf. Matt. xxvi. 31 who was [1]one of the twelve[1]. (S. +[2]Then our Lord said unto us, "Verily I say unto you, yet a little while, and ye shall leave Me, for it is written, I will smite the shepherd, and the sheep of His flock shall be scattered." And Judas came with the scribes and with the priests of the people, and delivered up our Lord Jesus. But this was on Wednesday, for when we had eaten the Passover on Tuesday in the evening, we went out to the Mount of Olives, and in the night they took our Lord Jesus; and on the next day, which was Wednesday, He remained in prison in the house of Cepha the High Priest. In that day the chiefs of the people were assembled, and they took counsel together against Him. Again, the next day, which was Thursday, they brought Him to Pilate the governor, and again He remained in prison with Pilate, in the night after Thursday. And when it dawned on Friday, they accused Him much before Pilate, yet they could show nothing true, but they brought false witness against Him. And they asked Him from Pilate, to put Him to death, and they crucified Him on Friday. At six o'clock therefore on Friday He suffered, and these hours during which our Lord was crucified have been reckoned a day, afterwards it was again dark for three hours, and it was reckoned a night; and again from the ninth hour till the evening, three hours, a day; and again afterwards the night of Passion Sabbath; but in the Gospel of Matthew it is thus written,

[1] S. one of us, who betrayed Him

[2] The addition in S. reaches to p. 97

that "[1]in the evening of the Sabbath, when the first day of the week dawned[1], came Mary, and another Mary, the Magdalene, to see the sepulchre. And there was a great earthquake, for the angel of the Lord came down and rolled the stone." And again the Sabbath-day. Then three hours of the night after the Sabbath, in which our Lord slept [and rose], and the saying was fulfilled (marg. Take heed!) that "it is required of the Son of Man that He should pass through the heart of the earth, three days and three nights," as it is written in the Gospel. Again, it is written in David, "Behold, thou hast appointed my days by measure," because therefore these days and nights are made shorter. Thus it is written, "In the night therefore, as the first day of the week dawned, He was seen by Mary Magdalene, and by Mary the daughter of James; and in the night of the first day of the week He went in to Levi, and then He was seen also by us." But He said unto us when He was teaching us, "Will ye fast because of Me in these days? or do I need that ye afflict yourselves? but for the sake of your brethren ye have done this, and do it in these days when ye fast; and on Wednesday, and on Friday at all times, as it is written in Zechariah, 'The fast of the fourth and the fast of the fifth,' which is Friday; for it is not lawful for you to fast on Sunday, because it belongs to My resurrection; wherefore Sunday is not counted amongst the numbers of the fast-days of the Passion, but they are counted from Monday, and are five days. Therefore let the fourth fast, and the fifth fast, and the seventh fast, and the tenth fast be to those of the house of Israel. Fast, therefore, from Monday, fully six days, until the night after the Sabbath, and let it be counted to you as a week; but the tenth, because the beginning of My name is a *yod*[2], in which is the beginning of the fasts, but is not as a feast of the former people, but as a new covenant which I have appointed to you, that you should fast on their behalf on Wednesday, because on Wednesday they began to destroy themselves and laid hold of Me; for the night after Tuesday, which was Wednesday, as it is written, that 'the evening and the morning were one day,' the evening [see that thou take heed!] therefore belongs to the day that follows it, for on Tuesday in the evening I ate with you My passover, and in the night they laid hold on Me [fast then], but again also on Friday, fast on their behalf, because on it they crucified Me in the midst of their feast of unleavened bread, as it was foretold by David, 'In the midst of their feasts they have put their

Matt. xxviii. 2 · Matt. xii. 40 · Ps. xxxix. 5 *sic* · Cf. Matt. xxviii. 1 · Ap. Con. V. xv. · Zech. viii. 19 · Gen. i. 19 · Ps. lxxiv. 4

[1] Cod. Brit. Mus. adds here "He rose; and again it was the Sabbath day, and then three hours of the night after the Sabbath, in which our Lord rose"

[2] The letter *yod*, being the tenth letter in the Hebrew and Syriac alphabets, serves also as a numeral signifying 10.

signs, and have not known.' But do ye fast constantly during these days
at all times, especially those who are from the Gentiles; for because the
nation doth not obey I have separated them from the blindness and from the
error of idols; and I have received them in order that by means of your
fast, and of those who are Gentiles, and your worship during those days,
whilst ye are praying and imploring on account of the error and ruin of
the nation, your prayer and entreaty may be accepted before My Father
which is in heaven, as from the one mouth of all the believers that are on
the earth, and all that they have done to Me may be forgiven them.
Therefore also in the Gospel I said before to you, 'Pray for your enemies';
and 'Blessed are they who mourn for the perdition of unbelievers.'"
Therefore know, brethren, that our fast which we keep in the Passover,
because our brethren have not obeyed, ye shall keep even if they hate you;
but brethren we are bound to call them, because it is written for us thus in
Isaiah lxvi. 5 Isaiah, "Call them brethren that hate you and reject you, that the name of
the Lord may be glorified." On account of them and of the judgment there-
fore and corruption of the land we are required to fast and mourn, that
we may rejoice and be glad in the world to come, as it is written in Isaiah,
Is. xii. 6 *sic* "Rejoice, all ye who mourn over Zion," and again He saith, "to comfort all
Is. lxi. 3 those who mourn over Zion; instead of ashes the oil of joy, and instead of the
spirit of heaviness the garment of glory." It is required of us therefore to
have pity upon them, and to believe, and to fast and pray for them; because
that when our Lord came to the nation they did not believe Him when
He was teaching them, but they let His teaching pass away from their
ears. Because therefore this nation obeyed not, He received you, brethren,
who are from the Gentiles, and He opened your ears for the hearing of
your heart, as our Lord and Saviour said by means of Isaiah the prophet,
Is. lxv. 1 "I was seen of those that asked not for Me; I was found of those that
sought Me not; and I have said, Behold Me, to a people who have not called
[upon] My name." About whom therefore did He thus speak? was it not
about the Gentiles, because they had never known God, and because they
had worshipped idols? but when our Lord came to the world and taught
you, ye believed, ye who believed in Him, that God is one. And again those
believe who are worthy, until the number of the saved shall be completed;
Ps. lxviii. 17 a thousand times a thousand and ten thousand times ten thousand, as it is
written in David; but about the nation which did not believe in Him thus
Is. lxv. 2 He said, "I have stretched out My hands all the day unto a people who
will not be persuaded and are disobedient, and who walk in a way that
3 is not good, and who go after their sins, a people who provoke Me to anger

before Me." See therefore that the people provoked our Lord to anger Ap. Con. V. xvi.
because they did not believe in Him; wherefore He saith that "they provoked Is. lxiii. 10
the Holy Spirit to anger, and turned themselves to enmity." And again
otherwise He saith about them by means of Isaiah the prophet, "The Is. ix. 1
land of Zebulun, the land of Naphtali, the way of the sea, beyond the
Jordan, Galilee of the nations; the people that sat [in] darkness, ye have 2
seen a great light, and those who sat in darkness and in the shadows of
death, upon them hath the light shined." "Those that sat in darkness," He said, about those from the Nation who believed in our Lord Jesus; for because of the blindness of the Nation a great darkness surrounded them; for they saw Jesus, and they did not know that He was the Christ, and did not understand Him, not from the writings of the Prophets, nor from His works and healings; but to you of the Nation who believe in Jesus we say, that ye have learnt how the Scripture testifieth about us and saith, "they have seen the great light." Ye therefore who have believed in Him, ye have seen a great Light, Jesus the Christ our Lord. And again those who believe in Him shall see; but those who sit in the shadows of death, are ye who are from among the Gentiles; for ye have been among the shadows of death, ye who have trusted in the worship of idols, and have not known God; but when Jesus the Christ, our Lord and Teacher, was seen by us, a light dawned upon you, in that ye have gazed on and trusted in the promise of an everlasting kingdom, and ye have removed yourselves from the feasts and customs of the former error; and ye worship idols no more as ye worshipped them; but ye have long since believed and have been baptized in Him, and a great light hath dawned upon you. Thus therefore because the Nation did not obey, there was darkness; but the hearing of your ear, you who are from among the Gentiles, became light. Because of this therefore pray and implore for them, and especially in the days of the passover, that by your prayers they may be found worthy of forgiveness, and may be converted to our Lord Jesus the Christ.)

But it is required of you, my brethren (S. + in the days of the passover), Ap. Con. V. xvii. that ye (S. + investigate and) keep your fast with all care, (S. + but commence, when your brethren of the Nation keep the Passover); because when our Lord and Teacher ate the Passover with us, after that hour He was delivered up by Judas, and immediately we began to be grieved about what we had done to Him; and the number of the moon is as our number in the numbers of the believing Hebrews. In the tenth of the moon, on Monday, came the priests and the elders to the court of Kaipha, the high priest, and took counsel to kill Him, but they feared, saying, "Not on the Matt. xxvi. 5

feast-day, lest there be an uproar of the people," because every one was
Cf. Matt. xxi. 46 attaching himself to Him and they held Him to be a Prophet, on account of the wonders that He wrought amongst them. But Jesus was in that day in the house of Simeon the leper, and we were together with Him; He also related to us about what was to happen. But Judas
f. 63 b had gone out from among us in secret, on that Monday[1], hoping to deceive
Matt. xxvi. 15 *sic* our Lord; and he went to the house of Kaipha, where the High-priests and elders were assembled, and he said to them, "What will ye give me, and I will deliver my Lord unto you, when I have opportunity?" And they covenanted with him for thirty pieces of silver. And he said to them, "Get ready young men armed because of His disciples" (S. + that if he should go out by night to a desert place, I may come and lead you; then they prepared the young men, and were ready to take Him). But Judas watched when he could find opportunity to betray Him, (S. + because of the crowds of all the people who had come from every city and every village, up to the temple[2] to keep the Passover in Jerusalem). And the priests and elders (S. + considered and) commanded (S. + and decreed) that they should keep the feast with haste, that they might take Him without tumult; for the people of Jerusalem were occupied in the sacrifice and the eating of the Passover, and all the people from without had not yet come, because they deceived them [about] the days, that they might be reproved before God that they were greatly mistaken in everything. So they anticipated and kept the Passover three days earlier, in the eleventh of the moon on Tuesday; for they said, because that all the people go astray after Him, now that we have the opportunity to take Him; and then when all the people have come, we will kill Him before all men for His fault, and this will be known openly, and all the people will turn from after Him. Thus in the night (S. + when Wednesday dawned) Judas delivered up our Lord, but they had given the reward to Judas when he covenanted with them (S. + on the tenth of the moon) on Monday. Therefore it was considered by God, as if they had taken Him from Monday (S. + because that on Monday they consulted how to take Him and to kill
Cf. Ex. xii. 3, 6 Him), and they accomplished their deed on Friday, as it was said in the Book of Exodus, "The Passover shall be kept by you from the tenth to the fourteenth, (S. + on marg., now pay great attention) and then all Israel shall keep the Passover." Therefore from the tenth day, which is Monday, during the days of the Passover, ye shall fast, and be nourished by bread

[1] For a translation of Professor Nau's note on this chronology, see Appendix.

[2] Probably ܠܗܝܟܪܐ is a mistake for ܠܗܝܟܠܐ.

and salt and water (S. + only), at the ninth hour, until Thursday. But on Friday and on Saturday ye shall fast completely, and eat nothing; but assemble yourselves, and wake and pray the whole of the night, with prayers and supplications, and with the reading of the Prophets, with the Gospel f. 64 a
and the Psalms, with reverence and fear, and intercession, until the third hour of the night after the Sabbath, and then ye shall cease your fast, for it was thus that we also fasted, while our Lord was suffering, in testimony to the three days, and we watched and prayed and implored about the perdition of the Nation, because they went astray and did not confess our Saviour. Thus also pray ye, that the Lord may not remember to them their guilt unto the end, on account of the perfidy which they showed unto our Lord, but may give them a place for repentance, and conversion for the pardon of their iniquity; because he that was a heathen, and a stranger from the Gentiles, Pilate the judge, had no pleasure in the work of their wickedness, but took water and washed his hands and said, "I am Matt. xxvii. 24
innocent of the blood of this man"; but the people answered and said,
"His blood be upon us and on our children." Herod commanded that he 25
should be crucified, and our Saviour suffered for us on Friday. Therefore the fast of Friday (S. + and Saturday) is especially required of you, also the watch and vigil of Friday[1], the reading of the Scriptures and the Psalms, and the prayers and supplications for sinners (S. + and the expectation and hope of the resurrection of our Lord Jesus, until the third hour of the night after the Sabbath. Then bring your offerings, and thereafter eat and enjoy yourselves, rejoice and be glad, because the Christ is risen, the earnest of your resurrection). Let that be to you an eternal law until the end of the world. (S. + for those who do not believe in our Saviour, He is dead, because their hope in Him is dead, but for you who believe, our Lord and Saviour is risen, because your hope in Him is immortal, and lives eternally. Fast therefore on Friday, because in it the Nation killed itself in crucifying our Saviour; and on Sabbath again, because it is the sleep of our Lord, for it is a day when fasting is especially required), as the blessed Moses (S. + the prophet of all this) has thus commanded; and it was commanded him by God, who knew what the Nation was about to do to His Son and His beloved Jesus the Christ; as they denied Moses and said to him, "Who hath made thee a chief and a Ex. ii. 14
judge over us?" therefore he bound them beforehand in mourning at all times in separating and appointing to them the Sabbath, because they deserved to mourn (S. + who denied their life), who laid their hands

[1] S. Saturday.

f. 64 b upon Him who gave them life, and delivered Him over to death. Therefore He appointed to them beforehand the mourning of their perdition. Let us look and see, my brethren, that most men in their mourning imitate the Sabbath; thus also those who keep the Sabbath sit in mourning; for he who is in mourning does not kindle a light, nor do the people [1]of the Jews[1] on account of the commandment of Moses (S. + for thus they were commanded by him. He who is in mourning does not wash himself, nor do the people on the Sabbath. He who is in mourning does not furnish a table, nor do the people on the Sabbath), but they prepare it in the evening and put in order for themselves something to eat, because they have a consciousness of mourning that they were ready to lay hands on the Christ. He who is in mourning does not work nor speak, but sits in sadness; thus also do the people on the Sabbath; (S. + for it was said thus to the people about the mourning of the Sabbath) "Thou shalt not lift thy foot to do any work, nor speak any word from thy mouth." Who is it therefore that testifieth that the Sabbath is a mourning to them? The Scripture testifieth and saith, Cf. Zech. xii. 12 "Then the people shall lament, tribe by tribe; the tribe of the Levites apart, and their wives apart; the tribe of Judah apart, and their wives apart." As also after the mourning of the Christ even until now, on the ninth of the month of Ab, they read in the Lamentations of Jeremiah, and assemble, and wail and lament. But the ninth is called Θ, for the Θ indicates God; therefore they lament about God, about the Christ who suffered; but nevertheless on account of the Christ our Saviour, and about themselves and their perdition. Why, my brethren, doth a man lament, unless he be in mourning? Wherefore mourn ye also for them, on the Sabbath day of the Passover, until the third hour of the following evening; and thereafter rejoice in His resurrection; be glad and rejoice on their account; cease your fast, and the remainder of f. 65 a your fast of six days offer to the Lord God. Let those who abound in worldly goods serve those who are poor and in want, and succour them diligently, that the reward of your fast may be received. Whenever the fourteenth day of the Passover may fall, thus observe it; for neither the month nor the day corresponds in time every year, but it varies. Therefore ye, when the people keep the Passover, fast and study to complete your vigil in the midst of their unleavened bread. On Sunday be always glad, for every one who afflicts his soul on

[1] S. on the Sabbath.

Sunday is guilty of sin. Therefore also, except at the Passover, no one is allowed to fast during these three hours of the night which is between Saturday and Sunday, because it belongs to that night of Sunday. But nevertheless in that night only fast those three hours of that night, being assembled together, ye Christians who are in the Lord.

CHAPTER XXII.

Commandment about children that they should be given to learn handicrafts, and that they should not learn bad habits of idleness, and at suitable times wives should be given to them that they fall not into sin, and their fathers be held guilty for their sins.

Teach your sons handicrafts which are suitable and helpful to the fear of God, lest by means of idleness they serve voluptuousness, for not being educated by their parents, they wickedly do works like the heathen. Therefore spare them not, but reprove and discipline and teach them, for by correcting them verily ye will not kill them, but rather ye will give them certain life, as also our Lord teacheth us in Wisdom and saith f. 65 b
thus, "Chasten thy son because there is hope for him, for thou shalt beat Prov. xix. 18
(S. + him) with the rod, and shalt deliver his soul from Sheol." And again Prov. xxiii. 14
He saith, "Every one who spareth his rod hateth his son." But our rod is Prov. xiii. 24
(S. + the Word of God,) our Lord Jesus the Christ, as also Jeremiah saw the rod of an almond-tree. Every one who spareth to speak a word Jer. i. 11
of reproof to his son hateth his son. (S. + Therefore teach your sons the word of the Lord.) Therefore chasten them with blows, and do not spare on account of their youth, by the word of the fear of God, and do not give them the power of rising against you, and against their parents; and let them do nothing without your advice; that they go not with those of their age to assemble and amuse themselves; because thus they learn vanity, and are laid hold of by harlotry and fall. Should this happen without their parents, they and their parents will be themselves guilty in the judgment before God. If again by your permission they are without correction, and you, their parents, sin, ye shall be held guilty on their account before God. Therefore be zealous that in their time ye take wives for them; and marry them, lest in their youth, in the fire of their adolescence, they commit fornication like the heathen, and ye shall give answer to God in the day of judgment.

CHAPTER XXIII.

About heresies and schisms; that those are condemned to the Gehenna of fire who split the Churches, like Korah and Dathan and Abiram, those who wished to split Israel. Teacheth that the Church of God is one, and that the Churches of heresies are not Churches of God.

Before everything beware of all odious heresies, and flee from them as
f. 66 a from a burning fire, and from those who adhere to them; for if a man in making a schism, condemneth himself to the fire with those who err after him; what shall it be if a man go to steep himself in heresies? for know this, that if any of you love preeminence or venture to make a schism, he will inherit the place of Korah and Dathan and Abiram, he and those who are with him, and also with them he will be condemned in the fire. They also of the house of Korah were Levites, and they served in the Tabernacle of witness. They loved preeminence, and coveted the high-priesthood, and began to speak evil things against that great Moses, as that he had espoused a heathen woman, because he had an Ethiopian wife, and he was defiled by her. Many others of the house of Zambri were with him who committed fornication with Midianitish women, and that the people were defiled along with him. His brother Aaron was the leader in the worship of idols, who made images and sculptures for his people; and they spoke wicked things against Moses, him who did all these signs and wonders from God to the nation, him who had done these glorious and perfect works for their help; him who had brought upon Egypt ten plagues, him who had divided the Red Sea, and raised the waters like a wall on either side, and made the people pass over as in the dry wilderness; and had drowned their enemies (S. + and evildoers and all who were with them); him who had sweetened for them the fountain of waters; and from the flinty stone had brought them out streams, and they had drunk (S. + and been satisfied); him who had brought down to them manna from heaven, and with the manna had given them flesh; him who had given them a pillar of light (S. + for light and guidance) by night, and a cloud for a shade by day; and in the desert had stretched
f. 66 b out a hand to them for the dispensation of the Law, and had given them also the Ten Commandments of God. They spoke evil things against the friend and servant of the Lord, as if to be glorified in righteousness and to boast in holiness and to exhibit purity, and in hypocrisy they showed religion. They also said thus as sober and sedate in holiness,

We will not be soiled with Moses and the people who are with him, for they are polluted. Two hundred and fifty men arose, and led [them] astray in leaving that great Moses, as if they hoped for themselves that they would the better glorify God, and zealously serve Him; for in that multitude of the people it was said, for one censer of perfumes was offered to the Lord God, but those who were in the schism were two hundred and fifty with their leaders; every one of them offered a censer of perfumes to God, two hundred and fifty censers, as those who were more pure and zealous than Moses and Aaron, and than the people [1]of the Lord[1]; but the multitude of the service of their censers which was in schism was of no advantage to them; but a fire was kindled from before the Lord and devoured them; and these two hundred and fifty men were burnt while they were still holding the censers in their hands; and the earth opened her mouth and swallowed Dathan and Korah and Abiram, and their tents and their vessels and all that was with them, and they went down alive to Sheol. The chiefs of their error of schism were swallowed up by the earth (S. + but these two hundred and fifty men who went astray were burnt in the fire, all the people looking on). The Lord spared the rest of the multitude of the people, though there were many sinners amongst them; the Lord judged each one of them according to his works. The Lord spared the multitude of the people; but those who thought that they were purer and more holy and had done more service the f. 67a
fire devoured because they were in schism. And the Lord said unto Moses and unto Aaron, Take the censers of brass from out of the burning, Cf. Numbers xvi. 37
and make them into thin plates, and strew them upon the altar, that the children of Israel may see, and not add to their sins by doing thus, (S. + and pour out the strange fire there, because the censers of the sinners are hallowed in their souls, in the fire; the Lord hath condemned to fire, in that fire came out from before the Lord, and burnt those who put on the incense, which was not permitted to them). Let us look then, beloved, at the latter end of schisms, what happened to them; because if they appear to be pure and holy, their final consummation is in fire and everlasting burning. Let this therefore be a cause of fear to you, for the fire of schism is also judged by fire (S. + not because it sanctified the censers, for they sanctified them through themselves), that is to say, because the fire finished its work, for these people thought in their hearts that their censers were holy; for it was necessary that the fire which was

[1] S. who were with them.

taken for the service of transgression (S. + and for the irritation of God) should not obey them, but should cease from its work or be quenched, and should not consume anything that was put upon it; for now it would not have done the will of the Lord, but would have obeyed schism. Therefore it was said, Pour out there also the strange fire, that is to say, that the Lord judged fire by fire; (S. + if therefore this curse and judgment are appointed for these schisms that think they are praising God,) what will happen to these heresies which blaspheme against Him? but ye from the Scriptures and with the eyes of faith, seeing the plates of brass that are encrusted on the altar, be careful not to make a schism, and not to fall into judgment, but therefore, as believing and intelligent people, keep far away from schisms, (S. + and come not near to them, not even in anything, as Moses said about them to the people,
Numbers xvi. 26 "Separate yourselves from among these cruel people, and come not near to anything that is theirs, that ye perish not with them in all their sins." Whilst the wrath of the Lord was burning about the schism, it is written
Numbers xvi. 34 that the people fled from them, saying "Lest the earth swallow us also with them." Thus ye also, like people who make a struggle for your lives, flee from schisms, and reject those who wish to do thus, for ye know the place of their condemnation. But about heresies, do not even wish to hear their names, and do not defile your ears, for not only do they not verily praise God, but they even verily blaspheme Him, [*marg.* nor does the Lord have pleasure in the prayers of the heretics, nor their supplications, nor their praises.] Therefore the heathen will be judged because they knew
Matt. xviii. 7 not) [1]and offences and divisions, as our Lord said, "Woe to that man by whose means the offence cometh; it were right for him and better for him that a millstone of an ass were hung about his neck and he were drowned in the sea[1]." But the heretics, because they oppose God, are guilty, (S. + as also our Lord and Saviour Jesus said, "There shall be
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f. 67 b Jer. xxiii. 15 as also the Scripture hands down by means of Jeremiah, that "profanity[2] and heresies have gone out into all the land" (S. + as if to persuade our heart) and to confirm our faith that the prophecies are sure; for behold they exist and have been accomplished; because of all the work of the Lord our God, the Lord has turned it from the Nation to the Church by means

[1] S. omits. [2] S. impurity.

of us the Apostles, and He hath removed and forsaken the Nation,
(S. + as it is written in Isaiah, that He hath forsaken the people of the house Is. ii. 6
of Jacob), and Jerusalem is forsaken; and Judah is fallen, and their tongues are in iniquity, and they have obeyed not the Lord, (S. + and He hath
abandoned the vineyard), and behold, your house is left unto you desolate. Matt. xxiii. 38

CHAPTER XXIV.

That God hath left the Synagogue of the Nation, and hath come to the Church of the Gentiles; and that Satan also hath removed from the people of the Jews, and doth not tempt them any more; and he hath also come against the Church, that he may make in it sects and divisions; and first he raised up in it Simon Magus, afterwards the false Apostles, those from among the Jews who obliged the Christians to act as Jews.

God therefore hath left the Nation, and hath filled the Church, and hath considered her the mount of [His] habitation, and the throne of
glory, and the house of exaltation; and as David said, "The mountain of God Ps. lxviii. 15
is a mountain of fat, a mountain of arches. What think ye, ye arched 16
mountains; this is the mountain which God hath chosen to dwell in; the Lord will tabernacle in it for ever." (S. + Ye see therefore how He speaketh to others, "What think ye?" to those who erroneously suppose that there are other Churches), for one only is the Church which is the mountain of the
Sanctuary of God. Isaiah also hath said, "There shall be in the latter Is. ii. 2
days (S. + He shall establish) the mountain of the House of the Lord God of Jacob (S. + in the top of the mountains and higher than the heights),
and all nations shall flow unto it, and many peoples shall go and say, Come, 3
let us go up to the mountain of the Lord; let us learn His way and walk
in it"; (S. + and again he hath said, "There shall be signs and wonders Is. viii. 18.
in the midst of the people from the Lord of Sabaoth, and Him that
dwelleth in Mount Zion," and in Jeremiah also He hath said, "A high throne Jer. xvii. 12
is the house of our Sanctuary"). Because therefore the Lord hath forsaken the nation of Israel, He hath also abandoned the temple (S. + He hath made them desolate, and cloven the veil of the door), and taken away from it the Holy Spirit (S. + and cast it on those who believe from among
the Gentiles, as He hath said by means of Joel, "I will pour out of My Joel ii. 28
Spirit upon all flesh,") and the power of His Word, and He hath taken
away all service from the Nation, and hath established it in the Church f. 68 a
of the Gentiles. In like manner also, Satan the Tempter hath gone away

taken for the service of transgression (S. + and for the irritation of God) should not obey them, but should cease from its work or be quenched, and should not consume anything that was put upon it; for now it would not have done the will of the Lord, but would have obeyed schism. Therefore it was said, Pour out there also the strange fire, that is to say, that the Lord judged fire by fire; (S. + if therefore this curse and judgment are appointed for these schisms that think they are praising God,) what will happen to these heresies which blaspheme against Him? but ye from the Scriptures and with the eyes of faith, seeing the plates of brass that are encrusted on the altar, be careful not to make a schism, and not to fall into judgment, but therefore, as believing and intelligent people, keep far away from schisms, (S. + and come not near to them, not even in anything, as Moses said about them to the people,
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Numbers xvi. 26

Numbers xvi. 34

Matt. xviii. 7

Matt. xviii. 7

f. 67 b

Jer. xxiii. 15

[1] S. omits. [2] S. impurity.

of us the Apostles, and He hath removed and forsaken the Nation, (S. + as it is written in Isaiah, that He hath forsaken the people of the house of Jacob), and Jerusalem is forsaken; and Judah is fallen, and their tongues are in iniquity, and they have obeyed not the Lord, (S. + and He hath abandoned the vineyard), and behold, your house is left unto you desolate.

Is. ii. 6

Matt. xxiii. 38

CHAPTER XXIV.

That God hath left the Synagogue of the Nation, and hath come to the Church of the Gentiles; and that Satan also hath removed from the people of the Jews, and doth not tempt them any more; and he hath also come against the Church, that he may make in it sects and divisions; and first he raised up in it Simon Magus, afterwards the false Apostles, those from among the Jews who obliged the Christians to act as Jews.

God therefore hath left the Nation, and hath filled the Church, and hath considered her the mount of [His] habitation, and the throne of glory, and the house of exaltation; and as David said, "The mountain of God is a mountain of fat, a mountain of arches. What think ye, ye arched mountains; this is the mountain which God hath chosen to dwell in; the Lord will tabernacle in it for ever." (S. + Ye see therefore how He speaketh to others, "What think ye?" to those who erroneously suppose that there are other Churches), for one only is the Church which is the mountain of the Sanctuary of God. Isaiah also hath said, "There shall be in the latter days (S. + He shall establish) the mountain of the House of the Lord God of Jacob (S. + in the top of the mountains and higher than the heights), and all nations shall flow unto it, and many peoples shall go and say, Come, let us go up to the mountain of the Lord; let us learn His way and walk in it"; (S. + and again he hath said, "There shall be signs and wonders in the midst of the people from the Lord of Sabaoth, and Him that dwelleth in Mount Zion," and in Jeremiah also He hath said, "A high throne is the house of our Sanctuary"). Because therefore the Lord hath forsaken the nation of Israel, He hath also abandoned the temple (S. + He hath made them desolate, and cloven the veil of the door), and taken away from it the Holy Spirit (S. + and cast it on those who believe from among the Gentiles, as He hath said by means of Joel, "I will pour out of My Spirit upon all flesh,") and the power of His Word, and He hath taken away all service from the Nation, and hath established it in the Church of the Gentiles. In like manner also, Satan the Tempter hath gone away

Ps. lxviii. 15

16

Is. ii. 2

3

Is. viii. 18.

Jer. xvii. 12

Joel ii. 28

f. 68 a

taken for the service of transgression (S. + and for the irritation of God) should not obey them, but should cease from its work or be quenched, and should not consume anything that was put upon it; for now it would not have done the will of the Lord, but would have obeyed schism. Therefore it was said, Pour out there also the strange fire, that is to say, that the Lord judged fire by fire; (S. + if therefore this curse and judgment are appointed for these schisms that think they are praising God,) what will happen to these heresies which blaspheme against Him? but ye from the Scriptures and with the eyes of faith, seeing the plates of brass that are encrusted on the altar, be careful not to make a schism, and not to fall into judgment, but therefore, as believing and intelligent people, keep far away from schisms, (S. + and come not near to them, not even in anything, as Moses said about them to the people,
Numbers xvi. 26 "Separate yourselves from among these cruel people, and come not near to anything that is theirs, that ye perish not with them in all their sins." Whilst the wrath of the Lord was burning about the schism, it is written
Numbers xvi. 34 that the people fled from them, saying "Lest the earth swallow us also with them." Thus ye also, like people who make a struggle for your lives, flee from schisms, and reject those who wish to do thus, for ye know the place of their condemnation. But about heresies, do not even wish to hear their names, and do not defile your ears, for not only do they not verily praise God, but they even verily blaspheme Him, [*marg.* nor does the Lord have pleasure in the prayers of the heretics, nor their supplications, nor their praises.] Therefore the heathen will be judged because they knew
Matt. xviii. 7 not) [1]and offences and divisions, as our Lord said, "Woe to that man by whose means the offence cometh; it were right for him and better for him that a millstone of an ass were hung about his neck and he were drowned in the sea[1]." But the heretics, because they oppose God, are guilty, (S. + as also our Lord and Saviour Jesus said, "There shall be
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f. 67 b Jer. xxiii. 15 as also the Scripture hands down by means of Jeremiah, that "profanity[2] and heresies have gone out into all the land" (S. + as if to persuade our heart) and to confirm our faith that the prophecies are sure; for behold they exist and have been accomplished; because of all the work of the Lord our God, the Lord has turned it from the Nation to the Church by means

[1] S. omits. [2] S. impurity.

of us the Apostles, and He hath removed and forsaken the Nation,
(S. + as it is written in Isaiah, that He hath forsaken the people of the house Is. ii. 6
of Jacob), and Jerusalem is forsaken; and Judah is fallen, and their tongues
are in iniquity, and they have obeyed not the Lord, (S. + and He hath
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CHAPTER XXIV.

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God therefore hath left the Nation, and hath filled the Church, and
hath considered her the mount of [His] habitation, and the throne of
glory, and the house of exaltation; and as David said, "The mountain of God Ps. lxviii. 15
is a mountain of fat, a mountain of arches. What think ye, ye arched 16
mountains; this is the mountain which God hath chosen to dwell in; the
Lord will tabernacle in it for ever." (S. + Ye see therefore how He speaketh
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days (S. + He shall establish) the mountain of the House of the Lord God
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f. 67 b

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away all service from the Nation, and hath established it in the Church f. 68 a
of the Gentiles. In like manner also, Satan the Tempter hath gone away

from that Nation, and hath come upon the Church, and henceforth he will not tempt that Nation, because the Holy Spirit hath left it, for by their wicked works they have fallen into his hands, but he prepares to tempt the Church, and to do his works in her, and to raise against her afflictions and persecutions and heresies and schisms (S. + and before that time there were in that Nation heresies and sects; but now Satan, by his wicked energy, sent out those who belong to the Church, and caused heresies and sects).

About Simon Magus.

The beginning of heresies was thus. Satan possessed a man, Simon, who was a magician, and who had formerly been his servant; and when we, by the gift of the Lord our God and the power of the Holy Ghost, were doing miracles of healing in Jerusalem, and by means of the laying on of hands the gift and fellowship of the Holy Spirit were being given to those who came near, then Simon offered us much silver, and wished that as he had deprived Adam of the knowledge of life by means of the eating of the tree, thus also by the gift of silver he should deprive us of (S. + the gift of) God; and (S. + by the gift of a possession) should get hold of our mind, so that we might exchange and give him for silver the power of the Holy Ghost; and we were all shaken about this. Then Peter looked
Cf. Acts viii. 20, 21 at Satan, him who dwelt in Simon, and said to him, "Thy money go with thee to perdition; and thou shalt not have any part in this word."

About the false Apostles. But when we had divided all the world into twelve parts, and had gone out among the Gentiles to preach the Word, then Satan wrought and excited the Nation; and they sent after us false Apostles to destroy the Word; and they sent out from the Nation one whose name was Cle[o]bius, and he adhered to Simon, but also to Theuda,
f. 68 b and to Judah the Galilean, as well as to others after them. But Simon's people adhered to me, Peter, and came to destroy the Word. When he was in Rome, he greatly troubled the Church, and perverted many, and showed himself as if he were ready [1]to ascend to Heaven[1]; and captivated the Gentiles, exciting them by the power of the energy of his sorceries. One day I went and saw him in the market deceiving the people; we had a dispute with each other about the Resurrection and about the life of the dead; and when he was conquered, he pretended to fly in the air, and began to give a sign to his gang to raise him. And when he had risen to a great distance, then I stood and said to him, "By the power of the name

[1] S. to fly.

of the Christ, I cut off thy powers that they depart from thee." Then the demons departed from him, and he fell, and was broken from the heel of his foot, and he died. And many turned from him; but others, who were worthy of him, remained with him; thus first his heresies were fixed. But also by means of other false Apostles the Enemy wrought. They all had one Law on the earth; and they did not recite either the Torah or the Prophets, and they blasphemed against the Father, God Almighty, nor did they believe in the Resurrection; but also in other things they taught and excited with many opinions; for many of them taught that no man should take a wife, and said that when a man did not take a wife it was Holiness. By means of holiness, and for its name, they praised the weak opinions of their heresies. Again, others of them taught that a man should not eat flesh, and they said that it is not right for a man to eat anything that has f. 69a
life in it. Others said that he must keep himself from swine, and that he may eat the things that the law cleanses (S. + and circumcise as in the Law). Others again taught otherwise, and made strifes, and troubled the Church.

CHAPTER XXV.

Teaches that the Apostles assembled and settled the disputations and confusions that were in the Church, and cured the scandals that the false Apostles had wrought in it; and freed the people of the Christ from the burden of the observances of the law of Moses; and wrote writings to all the Churches of the Gentiles about what it was necessary for them to observe; and they wrote this Didascalia. We therefore have begun to preach the Holy Word of the Catholic Church. We returned again to visit the Churches, and found them of different opinions; some observed as holiness, thinking marriage profane, and some abstained from flesh and from wine, and some from swine's flesh; and they kept all the bonds that are in Deuteronomy. When therefore a danger arose that heresies should be in all the Church, we assembled together, the twelve Apostles, in Jerusalem, and considered about what was to be. It pleased us all with one mind, to write this Catholic Didascalia, for the assurance of you all; and in it we confirmed and appointed that ye should worship God (S. + the Father) Almighty, and His Son Jesus the Christ, and the Holy Ghost, and that ye should minister in the Holy Scriptures, and believe in the Resurrection of the dead, and make use of all His creatures with thankfulness, and take wives, for He said in Proverbs, that "from God the wife is betrothed to the Prov. xix. 14

f. 69 b man," and in the Gospel our Lord said, that "He that created in the
Matt. xix. 4 5 beginning the male hath said that He created also the female[1]. Therefore
shall a man leave his father and his mother, and shall cleave unto
6 his wife, and they twain shall be one flesh; what therefore God hath
joined together let no man put asunder." But the spiritual circumcision
Jer. iv. 3 *sic* of the heart is sufficient for believers, as it is said in Jeremiah, "Light
4 a lamp for yourselves; sow not among thorns" (S. + "circumcise to the
Lord your God; circumcise the foreskins of your hearts, ye men of
Joel ii. 13 Judah"; and again in Joel He saith, "Rend your hearts and not your
garments"). About Baptism also, this one alone is sufficient (S. + to you),
the one which has completely taken away your sins; for Isaiah did
Is. i. 16 not say "Be ye washed," but "Wash yourselves once and be clean." But
we had a long disputation, as men who wrestle for the sake of life; it was
not among us the Apostles only, but also among the people, with James
the Bishop and Saint of Jerusalem, him who according to the flesh was
brother of our Lord, (S. + and with his Elders) and the Deacons [2]of the
Cf. Acts xv. 1 Church of Jerusalem[2]. Because also some days before men had come
down from Judæa to Antioch, and had taught the brethren, "Except ye be
circumcised, and conduct yourselves according to the Law of Moses, and
be cleansed from meats (S. + and from all the other things), ye cannot be
saved." And they had much vexation (S. + and disputation). [3]The
brethren of Antioch did not know[3] that we were all assembled and come
in order to examine about these things; they sent to us believing men who
were acquainted with the Scriptures, that they might learn about this question,
(S. + and when they were come to Jerusalem, they told us about the
Acts xv. 5 dispute) which they had in the Church at Antioch. But some men of the
doctrine of the Pharisees who believed arose and said, "Ye ought to be
circumcised, and to keep the Law of Moses," (S. + and others also cried
Cf. Acts xv. 7 ff. out and said thus). Then I Peter rose and said unto them, "Men and our
brethren, ye also know that from the first days when I was among you,
f. 70 a God chose that by means of me the Gentiles should hear the Gospel and
believe; and God, who searcheth the hearts, bare witness to them, to
Cornelius the Centurion, when the Angel appeared to him, and spoke to
Cf. Acts x. 9–16 him about me, and he sent for me. But while I was getting ready to go to
him, it was revealed (S. + to me) about the Gentiles who should believe, and
about all meats; for I went up on a roof to pray; and I saw the Heavens
opened, and a garment bound at its four corners, and it was let down and

[1] This passage stands nearly thus in the Old Syriac.
[2] S. and with all the Church. [3] S. When the brethren of Antioch knew.

descended to the earth, and in it were all four-footed beasts and creeping things of the earth and fowls of the heaven; and there came to me a voice saying, Simon, rise, slay and eat. And I said, Be it far from me, Lord, to eat anything that is impure, (S. + for I have never eaten anything that is impure and polluted). And another voice came to me the second time, saying, What God hath cleansed, call not thou common. But this was done three times, and it was lifted up from me into heaven. Then I considered
and knew the word of the Lord, that as He said, Be glad[1], ye Gentiles, Deut.
with the people, (S. + and that in every place He hath spoken about the xxxii. 43
calling of the Gentiles). And I rose and went; and when I entered
his house, I began to speak the Word of the Lord; the Holy Ghost Cf. Acts x.
rested upon him and upon all the Gentiles who were present there. 44
God therefore gave them the Holy Spirit, even as unto us, and made no Cf. Acts xv. 8 9
difference in faith between them and us, and purified their hearts. Now 10
therefore why tempt ye God, to put a yoke upon their necks, which neither
our fathers nor we were able to bear? But by the goodness of our Lord 11
Jesus the Christ, we believe that we shall be saved even as they; for the
Lord hath come to us, and hath loosed us from these bonds, and hath said f. 70 b
to us, Come unto Me, all ye who are weary and carry heavy burdens, and Matt. xi. 28
I will give you rest. Take My yoke upon you, and learn of Me, for I am 29
quiet and humble in My heart, and ye shall find rest unto your souls, for 30
My yoke is pleasant and My burden is light. If therefore our Lord
loosed us and lightened from us, why do ye wish to put a halter on
yourselves?" Then all the people kept silence, and I James answered and Acts xv. 13
said, "Men and our brethren, hearken unto me. Simon hath declared how 14
God at first did say that He would choose from among the Gentiles a people
for His name; and to this agree the words of the Prophets, as it is written, 15
After this I will raise and build the tabernacle of David which is fallen; 16
and its ruins I will build and raise; that the residue (S. + of men) may 17
seek the Lord, (S. + and all the Gentiles, upon whom My name is called, 18 *sic*
saith the Lord, who knoweth these things from everlasting. Therefore I say, 19
let no man dispute with those who from among the Gentiles are turned to
God), but let us send to them thus: Remove from idols and from sacrifices 20
and from blood and from strangled things." Then it pleased us the Apostles 22
(S. + and the Bishops and the Elders) with all the Church, to choose from
among them men and to send them with those of Barnabas and Paul, who
came from thence; and we chose Judah who was called Barnaba, and Shela,
men distinguished among the brethren, and we wrote these with our hands: 23

[1] Or "Make merry."

Letter of the Apostles. "The Apostles, and Elders and Brethren, to the
Brethren who are of the Gentiles that are in Antioch, and in Syria, and in
24 Cilicia, much greeting. Because we have heard that men whom we have not
25 sent trouble you with words which corrupt your souls; it seemed good to
all of us, being assembled together, to choose and send men to you with
27 our beloved ones those with Barnaba, whom we have sent. But we have
sent Judah and Shela, who also by word will speak to you about these
f. 71 a 28 things: for it hath pleased the Holy Ghost, and us, that no greater burden
29 should be put upon you than that ye remove yourselves from what is
necessary, and from sacrifices, and from blood, and from strangled things
(S. + and from fornication); from these keep yourselves, and ye shall do
good things, and fare ye well in our Lord." But we sent this letter, and
we remained in Jerusalem many days; and we examined and we decreed
together the things that were said[1] to all the people; but further we
wrote also this Catholic Didascalia.

CHAPTER XXVI.

Showeth that from the first the Apostles turned to the Churches of the Gentiles, as from the beginning of preaching, and in passing among them, they fixed and confirmed them, and appointed Canons among them. The
opinion therefore which we have counselled and considered about those
who were formerly in error, and we have sent and decreed, is thus, that we
should return again anew, and also go to the Churches a second time, as
from the beginning of preaching; we should also confirm believers, that
they should avoid the before-named offences, that they receive not those
who come among them falsely in the name of the Apostles, and that they
distinguish them by the difference between their words, and the effects of
Matt. vii. 15 their deeds, because these are those of whom our Lord said that there
shall come to you men wearing sheep's clothing, but inwardly they are
16 ravening wolves; and by their fruits ye shall know them. Beware of
Cf. Matt. xxiv. 11 them therefore, for false Christs and lying prophets shall arise, and shall
12 deceive many, and because of the greatness of iniquity, the love of many
13 shall wax cold; but he that shall endure unto the end, he shall be saved.
Those therefore that have not been deceived and those who repent of
f. 71 b error, they shall be left in the Church; but those who hold fast the error

[1] S. helpful.

and repent not, we cut off and appoint that they go out of the Church, and
be separated from the believers, because they have heresies, (S. + in order
to command the believers, to keep entirely away from them), and they should
have no communion with them either by word or by prayer ; for these people
are the enemies (S. + and spoilers) of the Church ; for about these our Lord
hath commanded us and said unto us, "Beware of the leaven of the Pharisees **Matt. xvi. 6**
and of the Sadducees" ; and " Into the cities of the Samaritans enter not," **Matt. x. 5**
(S. + but the cities of the Samaritans are of heresies), which walk in a crooked
way (S. + of which He spake in the Proverbs, "there is a way that men think **Prov. xiv. 12**
straight"), "and its end leadeth lower than Sheol." These are they against **xvi. 25**
whom our Lord decreed severely and bitterly, and said, "They shall not be **Matt. xii. 32**
forgiven, neither in this world, nor in that which is to come," (S. + for
because of the Nation which did not believe in the Christ, and laid hands
upon Him, on the Son of man, that laid hands on Him blaspheming ; and
our Lord said, " It shall be forgiven unto them " ; and again our Lord said
about them, " My Father, they know not what they do, nor what they **Luke xxiii. 34** ***sic***
speak ; if it be possible, forgive them " ; but again also the Gentiles
blaspheme against the Son of man, because of the Cross, and to them he hath
also given forgiveness), to those who believed (S. + of the Nation or) of the
Gentiles by means of baptism, and blasphemed, He hath not given the
pardon of their wicked deeds, as the Lord the Christ hath said, " Wherefore **Matt. xii. 31** ***sic***
I say unto you, that all sins and blasphemies shall be forgiven unto men ;
but the blasphemy against the Holy Ghost shall not be forgiven, neither in
this world nor in that which is to come ; and every one who speaketh a **32**
word against the Son of man, it shall be forgiven him ; for every one that
blasphemeth against the Holy Ghost shall not be forgiven, (S. + neither in
this world, nor in the world to come). Those who blaspheme against the
Holy Ghost, those who against God Almighty hastily and hypocritically
blaspheme, (S. + those heretics who receive His holy Scriptures, or who
receive them wickedly in hypocrisy with blasphemy, or who blaspheme by
wicked words against the Catholic Church, which is the receptacle of the
Holy Ghost, are those who before the future judgment and before the
Spirit, have from of old been condemned to give answer before the
Christ ; for this which He said, that " it shall not be forgiven unto them,"
is a sentence of severe punishment of the condemnation which expels
them), and say that the Holy Ghost does not dwell in baptism, nor in
the flesh and blood of the Christ. Having decreed and established
and confirmed with one mind, each one of us went out and departed
to his first portion, confirming the Churches, because the things that had

been predicted were fulfilled, and disguised wolves had come, and false
f. 72 a Christs and lying prophets had appeared; for this was known and manifest that when (S. + the times) should approach (S. + and His coming be near, there should be more and worse than these, from whom may the Lord God therefore deliver you!) may they also repent of their godless error, and by much admonition and by the word of doctrine of prayer we have cured and healed and forgiven in the Church[1]. Those who [2]restrain the word[2] by the perverted word of error, and there is no cure for them, we put out, that they may not [3]lead the holy Church astray[3], the pure Church of God; lest like a hateful leprosy and like a cancerous ulcer it should get to every one; but that pure and unpolluted and passionless and spotless, the Church may be sealed to the Lord God, they who are in every place and in every city, and in all the habitable part of the world. We make and testify; and we leave this *Didascalia*, holy and Catholic, justly and righteously to the Catholic Church, and for the assurance of believers.

[1] S. Churches. [2] S. are mortally wounded.
[3] S. pollute the Holy Catholic Church.

APPENDIX.

Translation of note by Professor Nau on the Chronology contained in Chapter XXI. (*La Didascalie*, p. 119).

"There are numerous discussions on the chronology of the week of the Passion.... The greatest difficulty consists in conciliating the Synoptics with St John. The *Didascalia* does not think of this conciliation, for it seems to ignore the Gospel of St John, but nevertheless it furnishes a solution. (On Sunday Jesus announces that in two days it will be the Passover, and that the Son of man will be delivered up to be crucified.) On Monday the chief priests assemble, and decide to seize Jesus and to keep the Passover on Tuesday. On this Monday Jesus was in the house of Simon the Leper. As Friday is to count for two days, that really takes place, as St John says, six days before the Passover or the Saturday. For the evening of Friday, when the Passover was usually celebrated, was the commencement of Saturday. Thus the Synoptists and St John speak, the first of the day on which the Passover was celebrated that year, and the second of the day on which it ought to have been celebrated. All are then right; it was enough that we should understand them. Next, our Lord celebrates the Passover on Tuesday; He is arrested on the night following Tuesday, that is to say, on Wednesday; He passes Wednesday in the house of Caiphas, Thursday in the house of Pilate; He is crucified on Friday. At His death darkness covers the earth, which makes two days of Friday, and allows it to be said that our Lord appeared to be dead during three nights, namely, the supplementary night consisting of the darkness which followed His death, the night from Friday to Saturday, and the night from Saturday to Sunday. This explanation, if it had been imagined in our day, would be worthless, but as it has been written at the latest in the third century, it may rest upon a tradition still more ancient, and ought not to be rejected without examination."

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